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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XXIII.

"THE LORD ALSO SHALL ROAR OUT OF ZION, AND UTTER HIS VOICE FROM JERUSALEM; AND THE HEAVENS AND THE EARTH SHALL SHAKE; BUT THE LORD WILL BE THE HOPE OF HIS PEOPLE, AND THE STRENGTH OF THE CHILDREN OF ISRAEL."—*Joel*.

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PREFACE.

Through the Divine favour, with the aid of our brethren, we have been enabled to bring to its termination the 23rd Volume of the *Millennial Star*, trusting that our humble endeavours to benefit the Saints by the light of its pages may prove acceptable to them.

The *Star* is intended not only as a vehicle for conveying present instruction to its readers, but as a source of spiritual profit to future generations of Saints. Its yearly Volumes are so many records of events daily transpiring in connection with the Church in these and other lands, which will be read with interest in days to come by thousands of Zion's sons and daughters yet unborn.

To that store of historic knowledge and experience thus annually accumulating, the present Volume adds its humble quota.

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

No. 1, Vol. XXIII.

Saturday, January 5. 1861.

Price One Penny.

VIEWS OF "MORMONISM" AND THE "MORMONS."

VIEW I.—THE WONDER OF THE AGE.

**A marvellous work, from earliest days foretold,
Marked where the fulness of all times comes in,
Jehovah will in latter days unfold,
And now his re-creative work begin.
Behold, again the Lord makes all things new!
And in the work his holy ones engage;
And nations of the better time shall view
It as the wonder of this marvellous age.**

"Mormonism" and the "Mormons" have often been pronounced "the wonder of the age," and looked upon as the strangest phenomena of society that the nineteenth century has produced. Nor is this view of "Mormonism" and the "Mormons" as the wonder of the age either a false or an insignificant one. If it be a proper view, that it is a most significant one the dullest intellect may at a glance perceive; for, over and above the positive weight and significance of the fact of "Mormonism" and the "Mormons" being the wonder of the age, that fact receives immense additional weight and significance from the very character of the age itself.

The nineteenth century is the most marvellous period in the world's history; and its events and surroundings and changes and revolutions and enterprises and developments most certainly place it far above all other ages as the marvellous age—the parent of wonders. In fact it seems as though all the wonderful births

and growths and the marvels of every age had been brought together by the presiding angels of the various dispensations of the world's probation, and reproduced in this age.—that all dispensations, with their entire belongings and characteristics, both good and bad, have in the economy of God been brought into one, and are fast becoming embodied, and growing into a grand, final, and universal dispensation which will embrace all ages and consummate all things.

It is not our object to particularly lift up the nineteenth century as the wonderful age, nor to bring out here the opening of the new and Latter-day Dispensation; but rather at the beginning of these views to bring out "Mormonism" and the "Mormons" as the wonder of the age. Yet, at our very starting into the opening field, the character of the age itself naturally rises before us, and the weight and significance that it gives to our views appear too great and pertinent not to be noticed by a passing glance; for be it strongly marked and observed that whatever shall prove to be really the wonder of the age will receive the culminating force and meaning of the age, and from its innumerable voices of wonders there will come a united and universal testimony that the very age itself has received its being, that it might bring

forth, under the Divine movings of the Ruler of all times, his marvellous work, destined to be born and matured in the latter days as its great crowning wonder. Let it be strongly marked and observed that to whatever people, church, or nation it shall be given to represent this marvellous work of God in the latter days, when the fulness of all times will come in, unto that people will be given to unfold a new era, or that dispensation spoken of by the inspired ones as the dispensation of the fulness of times. That people, church, or nation will develop those institutions, and those religious, social, family, and national organizations and relations belonging to that better and divine state of things to which the brightest minds of all generations have fondly looked, and concerning which inspiration has been so divinely eloquent and fruitful. That people will be *born* in the wonderful age, to become the wonder of the age. God will not choose an old, long-matured, corrupted, fast-dissolving nation to be the child of promise, the heir of the future, and the representative and leader of that regenerated society foreshadowed in the massive and (in some of its meanings) awfully-significant revelation of Jesus to John the Revelator—"Behold I make all things new." No, it will not be an old dying nation that will be chosen; but in those times—in the fulness of times, when God shall make all things new, and consummate all things which the Prophets have foretold,—in those days, and not till then, will the child of promise receive birth; and it will be born for the special purpose of being the heir of the future, who shall unfold the great Latter-day Dispensation and Kingdom, give to mankind a new civilization, and bear upon its shoulders the destiny of the millennial era, in which Christ shall make the world anew. That child of promise, when born, will become the soul of a new order of things, travel towards the headship of the nations, pioneer a new formation of society, catch the destiny of the world, and carry it onwards and embody it in a grand universal empire. That child of promise will claim to be and must become acknowledged as God's Israel of the last days, and that people will be the great wonder of the wonderful age.

It is as this great wonder of the nineteenth century that we commence our

Views of "Mormonism" and the "Mormons"; and as we progress with the subject and multiply its views, much that can only be passingly touched in this will be brought out; and we are confident that if these views be executed with even partial success, each view will bring out the wonderful character of the Latter-day Church and Work, and show up that people and that peculiar development of the nineteenth century spoken of as "Mormonism" and the "Mormons," to be really the wonder of the age.

We start out with our views, then, by boldly offering to our readers the rise, progress, religion, and history of the Latter-day Saints and the Latter-day Work, as constituting the most wonderful fact even of this age of wonders. Indeed, it is but the plain truth to affirm that the whole history of the human race does not present us with anything so wonderful, nor the rise, progress, religion, history, and development of any society afford an example so broad and marvellous as that of the community of Latter-day Saints. Nor do we, in this view of the subject, exceed the length and breadth of the prophetic views taken by the inspired ones of all ages concerning the Latter-day Church and the Latter-day Work. They did not profess that any people or any of the works and dispensations of God from the beginning would equal his wonderful work and kingdom of the fulness of times; but rather they have, with massive and forceful inspiration, strongly marked on almost every page of their writings the transcendent character of the Latter-day Work of God as the wonder of all ages, and the raising up of the Latter-day Church—the birth and growth of his Israel of the last days, as the culmination of all dispensations and the glory of the millennial reign.

Now, the rise, progress, religion, history, and development of that community known properly as "The Church of Jesus Christ of Latter-day Saints," have already gone far towards the realization of the prophetic views of the inspired men of old; and those things which they only saw in vision are now fast receiving embodiment as facts, and growing up and appearing among the leading facts of the age. Indeed, as before affirmed, so far have the Latter-day Church and Work already travelled into the embodiment of the

visions of the Prophets, that history does not afford us any example so broad and wonderful as the rise, progress, and unfoldings of the community of Saints and their institutions.

It must not be imagined that the foregoing is mere affirmation, or that we stand alone in viewing "Mormonism" and the "Mormons" as the most wonderful, religious, and social fact that the nineteenth century has produced. It is according to this view of the case that every thoughtful person who has carefully studied the subject has viewed "Mormonism" and the "Mormons." We admit that, in viewing themselves as Israel of the last days, and the work in which they are engaged as the great Latter-day Work of God spoken of by all his holy Prophets from the beginning of the world,—in this view the Saints stand without many outside supporters; but the facts of their history have often been admitted and marvelled at, and thousands have viewed "Mormonism" and the "Mormons" as the wonder of the age.

So correct is the view which we are taking, that there is a general testimony in its favour. Even the bitterest enemies of this work have had to admit the fact of its being strange, incomprehensible, and unparalleled. And have not the people and press of both America and England loudly declared it to be the wonder of the age, both in words and deeds? and have not the Government and army of the United States borne the most powerful testimony to the same fact? "All who have had to do with "Mormonism" and the "Mormons," whether for good or evil, whether individuals or states, or the United States, have in many ways found it the wonder of the age, and one which they have received abundant evidence is beyond the comprehension of human wisdom, and a fact which even nations will not be able to grapple with or destroy.

There has been written by non-"Mormon" writers, and published both in books and newspapers, abundant matter that might easily be collected to support the view which we are taking of our subject; but as it is neither our design to compile views of others, nor possible to give many extracts in this article, we will bring our first view to a close after making the following quotations from the views of men noted in the literary world:—

In *Reynolds's Newspaper* of July 4th, 1858, there is an article entitled, "The Mormons and Mormonism," written at the time of the notorious Utah Expedition. In the second paragraph of this article, its author writes—

"It may be that Mormonism has originated in imposture, and that many, if not all of its peculiar rites and customs, are the 'abomination of desolation.' Let this point, though not yet proved, be conceded; still the social and political problem is by no means solved. After we have demonstrated the fabulousness of the gold tablets, convicted Joseph Smith of all sorts of possible and impossible scoundrelisms, and proved his followers to be a mixed multitude of the gravest knaves and idiots that ever walked the earth, Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of this nineteenth century. As such, it is entitled to our earnest and respectful consideration."

The next extract is from a historical work entitled "The Mormons, or Latter-day Saints; with Memoirs of the Life and Death of Joseph Smith, the 'American Mahomet.'" The work is from the hands of one of England's most responsible literary men—the celebrated author of "Labour and the Poor," and published by the "National Illustrated Library." In closing this volume, its author writes as a climax to his history—

"Whatever the world may say of the Mormons, the Mormons may say of themselves that they have succeeded in establishing the third political system that has grown out of Christianity. The Pope, the Queen of England, and Brigham Young are alike heads of States and of churches; and, what is perhaps as remarkable a fact, the only State Church in America is that which has been founded by Joseph Smith. . . . Their past history has been a singular one. Their future history promises to be even more remarkable."

It is not our object to criticise the wording of these extracts, nor to correct the imperfect views which even the most liberal and highest class of non-"Mormon" writers may be expected to take when writing of this "strange," "peculiar," "incomprehensible people." We give them simply as strongly-worded testimony that "Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of this

HISTORY OF JOSEPH SMITH.

nineteenth century." Since the article in *Reynolds's Newspaper* on "The Mormons and Mormonism," when even the author of the above striking language feared lest the events of that time had "nipped in the bud one of the most promising attempts to emancipate labour from the grinding yoke of usury and capital that the present world has yet seen," "Mormonism" and the "Mormons" have become a greater human fact. Indeed, that which he declares to be "certainly the most wonderful fact of this nineteenth century" "still remains a great human fact," and has become immensely more remarkable, because it was not "nipped in the bud," but was wonderfully opened and enlarged by the

events of that winter of the history of this "strange people."

But we must leave further views and the enlargement of points only touched in this to be brought out in the course of this series, and close this view by observing that since the author of the historical work entitled "The Mormons or Latter-day Saints" finished his book with "Their past history has been a singular one. Their future history promises to be even more remarkable," nearly ten years have elapsed. Whatever changes he might have made in his views since that time, surely his expectation that "their future history promises to be even more remarkable" has been strikingly verified.

HISTORY OF JOSEPH SMITH.

(Continued from page 821, Vol. XXII.)

[February, 1844.]

Tuesday, 27th. At home. Cool and clear. River clear of ice.

In the afternoon, visited the printing office.

Mailed my "Views of the Powers and Policy," &c., to the President and Cabinet, Supreme Judges, Senators, Representatives, principal newspapers in the United States, (all the German,) and many postmasters and individuals.

Almon L. Fullmer and Hosea Stout volunteered to go on the Western Exploring Expedition.

Wednesday, 28th. At home. Rainy day.

At four, p.m., steamboat *General Brooke* passed up the river: first boat this season. No ice in sight.

In the evening I sent brother Coolidge to brother Phelps, to call the brethren and pray for brother Coolidge's sick child, as he thought it could not live till morning. Elder John Taylor and others prayed for him.

Dr. Alphonzo Young published an appeal to his native State of Tennessee, giving a history of our Missouri troubles, and asking the influence of that State to obtain redress.

The *Neighbour* of to-day publishes the following:—

"FOR PRESIDENT

JOSEPH SMITH.

Having now raised the name of our General and Prophet to the head of our columns, it becomes us, as Latter-day Saints, to be wise, prudent, and energetic in the cause that we pursue, and not let any secondary influences control our minds or govern our proceedings.

The step that we have taken is a bold one, and requires our united efforts, perseverance, and diligence; but important as it may be, it is no greater than others have taken, and they have conceived that they had a right, without molestation, to pursue that course, and to vote for that man whose election they in their wisdom thought would be most conducive to the public weal.

As American citizens, then, we presume that all will concede to us this right; and whatever may be their views respecting the policy of such a step, they will acknowledge that we act legally, justly, and constitutionally in pursuing our present course.

Some have nominated Henry Clay, some Colonel Johnson, others John C. Calhoun, others Daniel Webster, and others Martin Van Buren.

Those several committees unquestionably thought that they had each of them made the wisest selection in naming the man of their choice. They selected their several candidates, because they thought that they were the wisest, the greatest statesmen, and the most competent to fill the Presidential chair, whilst they severally thought that the other candidates were incompetent.

We have been governed by the same principles; and if others think they have made the wisest selection, so do we. If others think they have nominated the greatest statesman, so do we; and while those several committees think that none of the nominations made are so good as their own, we think that the man of our choice is the most able, the most competent, the best qualified, and would fill the Presidential chair with greater dignity to the nation; and that his election would be conducive of more happiness and prosperity at home and abroad than that of any other man in these United States.

This is a thing that we, as Latter-day Saints, know; and it now devolves upon us as an imperative duty to make others acquainted with the same things, and to use all our influence at home and abroad for the accomplishment of this object.

Mr. Smith is not so generally known personally as are several of the above-named candidates; and although he has been much spoken of as a man, he has been a great deal calumniated and misrepresented, and his true character is very little known.

It is for us to take away this false colouring; and by lecturing, by publishing, and circulating his works, his political views, his honour, integrity, and virtue, stop the foul mouth of slander, and present him before the public in his own colours, that he may be known, respected, and supported."

Thomas S. Edwards volunteered to join the Exploring Expedition to the Rocky Mountains.

Thursday, 29th. Called at my Office, and gave brother Phelps the *Zanerville Gazette* of January 31, containing the speech of Cassius M. Clay, delivered in Scott County, Kentucky, December 30, 1843, on annexing Texas to the United States; and instructed him to reply to the same, and gave him the subject matter, and directed the manner I wished it done; and then rode out with Porter Rockwell.

The Ohio steamer went up the river.

Moses Smith and Rufus Beach volun-

teered to join the Oregon Exploring Expedition.

Friday, March 1st. Very frosty night; showery day. West wind.

Spent the day in counselling.

Letters from the Elders show a rapid progress of the work of the Lord in different parts of the Union. Elder John E. Page has gone to Washington for the purpose of proclaiming to the rulers of our nation the principles of eternal truth. By a letter received from him, we learn he has been preaching and baptizing in Boston and vicinity.

"The High Council of the Church of Jesus Christ of Latter-day Saints at Nauvoo to the Saints of this Stake, greeting:—

Beloved brethren,—Realizing as we do, the importance of the work in which we are engaged, we deem it expedient to lay before you such matters from time to time as in our opinion will be beneficial to the Saints, and the spirit in us may seem to require.

We would remind our brethren, the Elders, who have at sundry times been sent forth as flaming heralds, messengers of the everlasting Gospel, who proclaim a message of salvation to their fellow-men, thereby gathering and bringing up to Zion the scattered elect of God, to be taught more perfectly the principles of salvation; that whilst their message is abroad, we have had our mission to remain at Nauvoo, and to participate with the Saints in the blessings of poverty, if such it may be called, amid sickness and distress, in the vexations and turmoils of the unruly and ungodly, for which no man has paid us, for days, weeks, months, and years; that our time has been spent in endeavouring to settle difficulties, set in order the things needful to salvation; in trying to reconcile and cement the feelings of our brethren to each other in the spirit of the Gospel; whilst at times, circumstances of a more painful nature have been presented.

Individuals have been brought before us charged with high crimes in the violation of the laws of heaven, on whom much patient exertion in the labours of love have by us been bestowed, to reclaim them from the error and evil of their doings.

We regret to have it to say that in some instances our efforts have been fruitless; for after we have found in them an obstinate and unyielding spirit to the principles of right, we have (reluctantly) been compelled to sever them from the Church as withered branches.

Such persons not unfrequently manifest their wickedness by their trifling with and

bidding defiance to all and every good rule, regulation, and law, set forth for the guidance of all Saints.

One single trait of their depravity is frequently manifested by their going to some ignorant Elder and getting re-baptized into the Church, not having first made the least satisfaction (as was required) to such as they have injured.

We have to say that baptism in such cases is not valid and cannot profit. We here continue to say, Let such expelled person first be reconciled to his injured brother, and bring forth fruit meet for repentance; or, in case of dissatisfaction with our decision, take an appeal and reverse it, if found wrong.

Expelled persons not complying with these rules (which are in accordance with the order of heaven), whom we have been once necessitated to withdraw fellowship from, cannot be restored in any illegal way; and we would say that all such clandestine creeping into the Church is climbing up some other way, and that such persons can only be considered as thieves and robbers. We would also remind the Elders that it is improper for them to re-baptize any such expelled persons while they remain thus obstinate; and that it will subject them to censure, and bring them to trial before a proper tribunal of the Church.

We therefore hope, for the future, that certain officious, forward-feeling Elders will be more prudent in such cases hereafter.

We remain yours in the bonds of the new and everlasting covenant,

WILLIAM MARKS,
CHARLES C. RICH,
Presidents.

SAMUEL BENT,
L. D. WILSON,
DAVID FULLMER,
THOMAS GROVER,
NEWEL KNIGHT,
LEONARD SOBY,
JAMES ALLRED,
ALPHEUS CUTLER,
GEORGE W. HARRIS,
AARON JOHNSON,
W. HUNTINGTON, sen.,
H. G. SHERWOOD,
Counsellors.

HOSHA STOUT,
Clerk."

The *Times and Seasons* of March 1st presents my name to the public as candidate for President of the United States.

Jonathan Dunham filed his bonds with the Recorder, and took the oath of office as Wharfmaster of the city of Nauvoo.

Elder W. Woodruff very sick: the 37th anniversary of his birthday.

Saturday, 2nd. Ten, a.m., held Mayor's Court. Reproved Elder S. B. Stoddard for giving appearance of evil in attempting to be bail for Orsimus F. Bostwick. Brother Stoddard afterwards explained to my satisfaction.

President B. Young visited Macedonia, accompanied by his brother, L. D. Young, and preached there on the Sabbath.

Sunday, 3rd. Ground covered with snow. Attended prayer-meeting in the evening.

Monday, 4th. I suggested the name of James Arlington Bennett, of Long Island, as a candidate for Vice-President.

At early candle-light, the First Presidency, Twelve Apostles, Temple Committee, and others, met in Council. I insert the minutes:—

"George Coray came in, and said he was sent by Lyman Wight to get sheep, &c., to carry to the Pine country, to receipt for it, or agree to pay lumber.

President Joseph suggested that it was best to let the Nauvoo House remain as it is until the Temple is completed, as we need the Temple more than anything else.

Elder Haws said there was some dissatisfaction about being sent from the Pinery without accounts, &c., and could not have credit on Tithing, and one month at the Pinery is only called fifteen days here.

President Joseph told them they should have their number of days in full. "We will let the Nauvoo House stand until the Temple is done, and we will put all our forces on the Temple, turn all our lumber towards the Temple, and cover it up this fall, and sell the remainder to get blasting powder, fuse, rope, steel, &c.

And when the Temple is completed, no man shall pass the threshold till he has paid five dollars; and every stranger shall pay five dollars towards liquidating the cash debts on the Temple, and I will not have the house dirtied.

Let Woodworth go to the Pinery, take the things wanted, and bring back the lumber, and his wages go on as usual.

Let a Special Conference be called on the 6th of April, and all the Elders called home who can come. Let the people of this city come together on Thursday, at nine o'clock in the morning. After two or three lectures, we will call on the people to fill up the box with liberal contributions, to procure cash materials for the Temple."

I instructed a letter to be written to James Arlington Bennett to consult him on the subject of nominating him for Vice-President. I here insert the letter:—

“Nauvoo, March 4, 1844.

Dear General,—Yours of the 1st of Feb. was duly received, and produced the most pleasing sensations among your friends here, and especially with the Prophet, who said, ‘Tell General Bennett I am perfectly satisfied with his explanation; and as to *temper*, I had not even thought of it.’

You suggest that ‘brother Joseph’s correspondence with Mr. Calhoun would appear in some degree to contradict the noble sentiments expressed in that able document’ to yourself; but if you will notice that his communication to you was written as an individual, and that to Mr. Calhoun as the voice of the people he represents, I think you will discover no discrepancy; but if so, tell me particulars without delay, and you shall have an explanation.

I have recently mailed to you General Smith’s ‘Views of the Powers and Policy of the Government of the United States,’ which were drawn forth in consequence of his friends selecting him as a candidate for the next Presidency, which he very reluctantly acquiesced in, and it seems would not, only to support a favourite maxim—‘*the people must govern*,’ but having once been prevailed upon to suffer his name to go abroad as a candidate, it is desirable to him of course, as to every patriot, that those who have brought him forward should use all honourable means to sustain him in the canvass; and if I had not felt disposed to uphold him before the people, I never would have been the first to urge his nomination; and during the short space since his name has been published, his friends have been astonished at the flood of influence that is rolling through the Western States in his favour, and in many instances where we might have least expected it.

I need not assert what the wisest of the wise admit without argument—that General Smith is the greatest statesman of the 19th century. Then why should not the nation secure to themselves his superior talents, that they may rise higher and higher in the estimation of the crowns of the nations, and exalt themselves through his wisdom?

Your friends here consider your letter about the Governorship of Illinois just like ‘every man in your quarter, mere sport, child’s sport; for who would stoop to the play of a *single State*, when the *WHOLE NATION* was on the board?—a cheaper game!

General Smith says, if *he must be President, Arlington Bennett must be Vice-Pres-*

ident. To this his friends are agreed—*agreed in everything; and in this consists our power*: consequently, your name will appear in our next paper as our candidate for Vice-President of the United States. You will receive our undivided support, and we expect the same in return for General Smith for the Presidency; and we will go it with the *rush* of a whirlwind, so peaceful, so gentle, that it will not be felt by the nation till the battle is won.

Dear General, if glory, honour, force, and power in righteous principles are desired by you, now is your time. You are safe in following the counsel of that man who holds communion with heaven; and I assure you, if you act well your part, *victory’s the prize.*

Brother Arlington, look well to ‘General Smith’s Views,’ and his letter to Calhoun, and comprehend him fully. Say to the *New York Herald*, Now is the time for your exaltation: raise your standard high, sound your trumpet long and loud, support General Smith and myself at the next election; and when we are exalted, you shall not be forgotten.

Hold forth no false shadows to honest men; yet though there is but one *best* piece to the fatted calf, yet there are many *good* slices; therefore you will not forget the ‘*Advertiser*,’ ‘*Nile’s Register*,’ ‘*Globe*,’ &c., &c.

Get up an electoral ticket—New York, New Jersey, Pennsylvania, and any State within your reach. Open your mouth wide, and God shall fill it. Cut your quill, and the ink shall flow freely.

Commence at your own mansion and stay not, only for electioneering purposes, till by some popular route you reach Nauvoo; and if you preach ‘Mormonism,’ it will help you. At every stage, tavern, boat, and company, expose the wickedness of Martinism in saying, ‘If he is elected President, he will annihilate the ‘Mormons,’ and proclaim the sycophancy of the candidates generally, and uphold Joseph against every aspersion; and you shall triumph gloriously.

We have many things to say to you, which we must keep till we see you face to face.

All is right at Nauvoo. We are now fitting out a noble company to explore Oregon and California, and progressing rapidly with the great Temple, which we expect to roof this season, though there is yet a chance at the ‘*eleventh hour*’ for you to bring in your thousand, and secure your ‘penny.’

On the 6th of April is our Special Conference at Nauvoo. I wish you could be here on that occasion, but the time is too short. From that period our Elders will go

forth by hundreds or thousands and search the land, preaching religion and politics; and if God goes with them, who can withstand their influence?

My words are the words of your friends here—Come and see us. Brother Joseph's, Young's, and Bernhisel's respects to you.

Mrs. Richards' kind respects, with mine, to yourself and all yours.

Most respectfully yours,
W. RICHARDS."

The Temple Committee proposed to establish a powder manufactory.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 5, 1861.

INTRODUCTORY ADDRESS.—It is a time-honoured custom among editors, in entering upon the duties of their position, to fully lay before their readers their intentions and views, and the policy they intend to pursue in the publication of their sentiments. This the public expect them to do, because upon the attractiveness of such a prospectus depends the patronage they may afford them. There does not exist the slightest necessity for us to conform to this custom. The policy we shall adopt and pursue has been clearly and ably defined by our predecessors: we deem it superfluous to repeat it at length. The readers of the *Star* need not the assurance, we trust, that it will be our constant endeavour to make it, by the assistance of the Spirit of the Lord, a periodical from which profitable lessons of instruction and counsel can always be drawn—a periodical worthy of its importance and previous reputation.

As the Saints were informed in the last Number of the *Star*, we have been appointed by the First Presidency of the Church to take charge of the publishing and financial departments of this Mission, and also to manage all affairs pertaining to the emigration from these isles and other places coming within the purview of this Office. In entering upon the discharge of these duties, we feel their importance, and our inability to properly attend to them, unless aided by that Spirit which God has promised to bestow upon his servants. We are cheered and consoled by the knowledge that in all our labours we shall have the hearty co-operation of our beloved brethren, Presidents Amasa Lyman and Charles C. Rich, whose efforts to carry into effect the wise and beneficial changes counselled by the First Presidency of the Church have made the carrying out of our instructions much easier to us. It is our earnest wish and prayer that the spirit of love and union which they have enjoyed in their joint labours in these lands may be partaken of by ourself; and we have the assurance that it will.

To the Saints the tidings from Zion is more than usually cheering. Everything consistent with the welfare and prosperity of the work has been done by the Prophet Brigham to lighten their burdens and to cheer them onward in their path to eternal glory. Never at any previous time have the Elders on missions to these lands received such strict charges in relation to their duties among the Saints as those who are now here. Never have they received more strict and binding instructions to be devoted and self-sacrificing, to study the welfare and salvation of the people, and to manifest to the Saints in word and deed that they are fathers. We have no doubt they will seek to carry out these instructions. If they do, the effect will

be felt throughout the length and breadth of this entire Mission, and be witnessed in the increase of faith and good works among the churches.

The all-absorbing desire with us at the present time—and we hope ever will be—is to retain within us, and act out in all our movements for the promotion of the work of God, the spirit enjoyed by the Prophets in Zion. We sincerely hope that there is not an Elder in these lands who does not entertain a similar desire. We wish all to feel a portion of the responsibility that rests upon the Presidency here, and to step forward as fellow-labourers, bearers of the same Priesthood, co-heirs of the same glory, and assist us in bearing it off. Brethren of the Priesthood, the eyes of the authorities and Saints in Zion are upon you; great expectations are entertained respecting you and the good results that will follow your ministrations. Let not any failure on your part produce disappointment. By acting in strict conformity with the instructions which have been so copiously given by President Young, you will exert an influence for good that will be widely felt. Show unto the Saints and the people that your mission is one of salvation, and you will have accomplished much. If confidence should by any means have been weakened, it will be restored, and you will find yourselves in a position to accomplish, with the Saints, all that may be required of you.

It was somewhat expected, when the reins were slackened by the First Presidency, that there might be a falling off in the payment of Tithing and the making deposits for emigration; but it is now time that the Saints throughout the Mission, for their own sakes and the sake of the great work in which they are engaged, should again attend to these matters. Let the Elders, therefore, continue, in a fatherly and instructive manner, to call their attention to paying their Tithing and making deposits for their emigration as promptly and liberally as their circumstances will reasonably permit. In doing this they will be blessed.

EMIGRATION.—As the season of emigration is again close at hand, we wish to draw the attention of the Saints to the subject. We do not expect to give, in a single article, all that we may have to publish in relation to this matter; but shall write, from time to time, such counsel and items of information as we may deem expedient. The first step to be taken by the Saints, who intend emigrating the coming season, is to send up to this Office their names, orders, and deposits. This should be attended to without delay, to enable us to make timely arrangements on the other side of the water for the purchase of the outfit needed for the Plains. Cattle and provisions can frequently be bought much cheaper on the frontiers in the winter than after navigation opens and the gold-seekers and emigrants for Pike's Peak, California, and other places begin to make their purchases. If the Saints will be prompt in furnishing us with their orders and deposits, it will be a benefit to themselves, as we shall be able, through the Elders who will act as agents, to avail ourselves of every advantage of the market.

There are some articles of the outfit—oxen, cows, and provisions, the prices of which fluctuate: we cannot, therefore, state the exact amount that will be needed for their purchase. We think that £80, at least, should be deposited for teams of two yoke of oxen and one waggon, and £4 for handcarts. If the prices of oxen, waggons, and provisions should be the same this year as they were last, (but of this we cannot speak definitely,) then £60 will purchase a team of two yoke of oxen and one waggon, with an ordinary supply of good plain provisions for five persons. Cows will cost about £5 each, varying above or below this amount according to

quality. Tents will be worth from £2 1s. 6d. to £2 10s. A tent will be found useful on the Plains, especially where there are a number of persons to a waggon and team. One good-sized tent, however, where there is scarcity of means, will answer for the accommodation of the occupants of two waggons.

The railway fare from New York to Florence (the point on the Missouri river where the emigrant Saints are organized and fitted out for the Valley,) will probably be about £2 18s. per head for adults: children under twelve years of age and over five pass at half fares; those under the latter age, free. To every full fare 100lbs. of luggage is allowed free; half fares are allowed 50lbs. free. Extra luggage will probably be charged for at the rate of 14s. 7d. per 100lbs. As we came through New York, on our way to Liverpool, we endeavoured to make a contract with the railway agents for the carrying of our coming season's emigration from that point to Florence. They were not prepared to do so then, but promised to write us what their fare would be as soon as they could correspond with the Superintendents of other lines over which our emigration would travel. When we receive their letter, we can inform the Saints what the exact amount of the railway fare and the freight of their extra luggage will be.

We trust that those of the Saints who have means will not delay their departure in the hope by so doing of bettering their condition for another season. Nothing can be gained by this. Even if an increase of means should be the result of such a course, there would be a decrease of the Spirit, because no Latter-day Saint can be dilatory in the keeping of a commandment so important as that given for the gathering together of the people, without grieving the Spirit of the Lord.

ARRIVALS.—George Q. Cannon, of the Twelve Apostles, with his wife, accompanied by Elders John Kay, W. C. Staines, C. V. Spencer, and John Needham, arrived per steamship *Arago*, which sailed from New York December 8th, 1860, and landed at Southampton December 21st. These brethren and also sister Cannon are well in body and in the enjoyment of good spirits.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 772, Vol XXII.)

CHAPTER V.

SCRIPTURAL EVIDENCE.

The Eternal Existence of the Race.

We have not previously referred much to the Scriptures for evidence, because we have trusted rather to evidence of the Divinity of the Latter-day Gospel from the natural beauty and applicability of the truth itself. But we pause at this period, before drawing attention to further principles of "Mormonism," to introduce some additional scriptural evidence in support of the leading ideas we have referred to.

We have treated first in these chapters

of the Divine origin of man and the endless existence of "mankind" as actual men and women, because these principles prove a key not only to all the rest of the principles of "Mormonism," but to every scriptural ordinance or principle on record.

Unless these points be understood, nothing else will be seen as it is. The sentiments of the Gospel—the necessity of the Priesthood in the Church of Christ—the peculiar promises made to the ancient fathers—the Gospel promises to man at large—all hinge on the fact that men and women will endlessly retain all

their natural characteristics, and on the further fact that a Divine nature capable of unlimited perfection exists within them.

In our past remarks we have endeavoured to show that an immortality in which men and women will still retain all their present capabilities and natural promptings and affections must be true, because any other kind of a future must involve a dissolution of our being; while "immortality," if it means anything at all, means the continuance of our present selves eternally.

We know very well that not a single characteristic—not an impulse—not a natural capability could be entirely taken from our being to-day, and the present perfect being be still said to exist. Then why suppose that such qualities can be removed in some future state, and we be truly the same individuals then?

If there is to be a total change or removal of the strongest and dearest inborn qualities of our being, how shall our identity be retained? and if our complete identity be not retained, what benefit to us will be a future state? Why talk to me of immortality, if a differently organized being is to be there instead of me? If in that future state I am to be there, I can only know and distinguish that it is my actual self by the possession of the very feelings, sensations, necessities, and desires by which I distinguish myself here. Now, among those impulses that so go to make up our present sense of identity, parental and matrimonial promptings, skillful powers, ruling abilities, and acquisitive desires are amongst the most prominent, and must therefore be included in our future, if our identity be retained. As before remarked, the horror that fills our bosoms at the idea of parting with any of these qualities proves how much they belong to our identity. The voice of our whole being cries out for the preservation of the unity and entirety of our souls, without which our whole conscious nature testifies there cannot be for us a future existence.

Our present object is to show that not only do the voices of our nature demonstrate the truth of these ideas, but that the Scriptures are the great preachers of this doctrine.

They commence by introducing us to father Adam and mother Eve existing while immortal beings as husband and

wife, and with power while still immortal to increase and multiply. While immortal, they could love, hate, eat, drink, attend to matters of agriculture, &c. They lived, while immortal, on a tangible world, and were surrounded by animals, fruits, flowers, rivers, gold, silver, the onyx and other precious stones; and with these material matters around them as man and woman, husband and wife, they would eternally have existed, had they not sinned and brought death upon their path. Their true and natural condition was to enjoy an immortality of the very kind that "Mormonism" pictures out for the future of mankind. The "fall" brought death, or a loss of their bodies, a breaking up of their associations as husband and wife, and a separation from a tangible earth. If any punishment was inflicted at all, it was the taking them away from such a heaven as "Mormonism" preaches.

Now, if modern Christianity be true, with its ideas of a future where all such relationships as husband and wife, father and mother, are to be eternally done away, then instead of Adam and Eve being punished by the fact of death being inflicted on them and their posterity, they gained a great blessing by breaking God's commandment, because it brought them an opportunity of getting to a Christian's heaven. It enabled them to get rid of such "material," "carnal" arrangements as parental and matrimonial loves, the fruits, rivers, and precious metals of this earth! Satan certainly appears in this light as their best adviser. God told them how they could live for ever as husband and wife on a tangible earth. The "serpent," knowing it to be nothing but a "carnal" arrangement, led them from it, and got them to take a course that led to a "spiritual" existence.

Why do Christian theologians blame mother Eve for falling, when in so doing she only opened the way by which mankind can escape to the very kind of a heaven they preach? Had she not fallen, it is clear they would have remained on this earth eternally, and thus lost (their kind of) immortality!

To preach immortality as being a spiritual state divested of the associations of this life such as Adam and Eve enjoyed, is to preach up the beauty, the loveliness, and benefits of the fall, and amounts to glorifying Satan, because it was his teachings that led to the death of

the body, and the consequent loss of such associations. Such teaching is practically nothing more nor less than offering mankind a *continuance of the effects of the fall* as the greatest benefit and blessing of the Gospel.

To preach a tangible immortality of eternal men and women, with every passion and property of this life, except its sin, ignorance, and mortality, is the only way by which we can show that Adam and Eve enjoyed immortality before they fell—the only way by which we can prove that they lost immortality in disobeying God—the only way in which we can demonstrate that the fall was a curse, and the promise of God that he will “destroy death and him that hath the power of it” a real blessing.

The reader can take his choice: he must either believe that Adam and Eve would have lost immortality by obeying God, or he must believe that in a true kind of immortality mankind can exist as husband and wife eternally on a tangible earth.

If we pass on to Abraham, Jacob, and other worthies, we shall find them filled with ideas of such an immortality as Adam and Eve enjoyed. We find them pleading with God for a numberless posterity and for extensive tracts of country. They obtain promises of a numberless host of children and of a beautiful country as an “*everlasting inheritance*,” but they die, not having up to that time received a fulfilment of those promises.—Abraham, not possessing so much as a foot of land. Now, the question arises, In what did the peculiar blessing of numberless children and vast tracts of land consist to men who never in their lives saw either the children or the lands, and directly after death mounted to a heaven where all such earthly matters are left behind? It is clear that posterity, wealth, and lands could only be worth so much anxiety—could only be worth the oath of a God swearing by himself, in the light of a future in which Abraham and Isaac should return to this earth again, and children and lands be repossessed.

Again: We find these men who ought to have known what kind of a future life awaited them up to their very last moments, discussing the earthly blessings God had promised them, instead of rejoicing that they were going to quit such subjects for ever. Every honest mind will admit that their death-bed scenes

were as different from modern death-bed scenes as possible; for while modern religionists at such times draw their minds away from all the associations of this life, these men appear to have thought of scarcely anything else. As neither in life nor in death did these men personally realize any benefit from Jehovah's promises, their conduct is inexplicable, unless we admit that they looked forward to an immortality in which these tangible blessings would be realized. All must admit that in such a light their rejoicings and the benefit of Jehovah's promises come out with redoubled force and meaning.

We now pass on to Job, and we shall see that he was a believer in Adam and Eve's kind of immortality, for we find him rejoicing that although skin-worms would destroy his body, yet “*in his flesh*” he should stand upon the earth at the latter day, and see God for himself. Now, if Job will come on the earth again in his “*flesh*,” why not Job's wife? And if his wife, why not his children? And if the whole family are here—men and women of flesh, why not all the ties and attachments such as belong to men and women of flesh? These natural impulses must exist in their bosoms, if they are identically the same individuals; and if such impulses exist, they must be developed, or the same hell will exist then as would exist now, were all domestic and social impulses stifled within us or set aside.

We will just glance at Ezekiel. He tells us that the whole house of Israel shall be brought out of their graves, and their bones re clothed with “*sinews*,” “*flesh*,” and “*skin*.” Here is a multitude that will live again upon this earth as actual men and women. They are to arise with the same bodily organization; for part is to come to part as before: consequently, the power to reproduce their species will exist in them; and if existing, it will certainly be developed, for God never yet implanted a power that he did not call into action.

“But the New Testament,” says the modern religionist, “what says it?” It says that Jesus, when an immortal being—when exhibited as a specimen of the “*first fruits*” of the resurrection, could eat, drink, walk, and talk,—could be handled and felt, and was tangible to mortal senses: consequently, immortality, or the resurrection state, is declared to be

a tangible existence, unless the "first fruits" of the resurrection were of a totally different kind to what the rest of its "fruits" are to be. If it be true that when Jesus appears, "*we shall be like Adam*," then we shall be exactly like an immortal man as portrayed by "Mormonism."

Then as to the teachings of Jesus, they are that "the meek shall inherit the earth;" that in the latter days he will be seen coming in the clouds of heaven; that when he comes here he will "gather before him all nations," at which time the righteous will take possession of a kingdom, they agreeing precisely with the words of Daniel, that when "the thrones are cast down" the Ancient of Days shall sit, and ten times ten thousands be assembled around him; that the Son of Man shall be brought near before him, and that there shall be given unto him "dominion and glory and a kingdom, that all people, nations, and languages shall serve him;" and not only given to Adam, but "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, and all dominions shall serve and obey him."

As all admit that the Son of God will come at a time of resurrection and of immortality, it is clear from Daniel's account of what will follow his coming that this time of "immortality" will commence by introducing upon this earth an eternal tangible kingdom invested with "glory," "dominion," and "greatness," which all people shall "serve and obey." Here, in a state of immortality, we find ruling operations still going on—nations still existing as "nations" — "dominions," wealth, and "greatness" still employing the attention of mankind, only controlled by the "Most High" on righteous principles, instead of being subject to greed, avarice, lust, and selfishness, as to-day. Now, what is all this "worldly-minded" description of Daniel's but an harmonious working out of the teachings of other portions of the Bible, which go to show that immortal Adam existed on a material, tangible world, with all the elements necessary for wealth, power, and glory around him; that Christ is to restore all that Adam lost, and that he will come to do it at the time of the "restitution of all things."

For what else could come to pass at a time of "restitution of all things" but a restoration of things to the Adamic condition? and that was material and tangible enough! What other kind of an immortality could Christ institute when he comes, if he really restitutes or restores "all things?" And if this "Ancient of Days," whose personal appearance so much resembled the venerable head of our race that Daniel observed that the "hair of his head was white like wool," should turn out, as Joseph Smith has stated, to be Father Adam, the most "ancient" man that ever lived in "days," delegated by the eternal Eloheim to gather his children around his Patriarchal throne at the time when Christ has abolished death, and the Patriarchal government (broken by the long interval of mortality) recommences its sway, the "restitution of all things" is made yet more complete, and the harmony of Scripture statements as to the nature of immortality is greater still.

From Daniel and Christ's combined description of man's future, we pass on to Paul, who, in perfect agreement with the above, tells us that it shall be shown at Christ's "coming and kingdom" "who is the true and only potentate," we proceed to Peter, and find him, while expecting a purification of the earth by fire, when the elements "would melt with fervent heat," saying that "according to his promise, we look for a new heaven and a new [or renewed] earth, wherein dwelleth righteousness;" and we close with John the Revelator's grand description of the time when God himself shall dwell with man, and "the tabernacle of God shall be with men;" at which period the "kings of the earth" are to take "their glory and their riches" into the city of the New Jerusalem,—which, consequently, will not be very far off the surface of the earth! Here are kings again, riches and glory again, at the very period when mankind are so far advanced in immortality that God is to dwell with man; and if kings and riches, why not every other association of this life?

Thus the Bible opens with a tangible immortality, and closes with the same. We find mankind social beings at the morn of creation, and endowed with power to live eternally in that condition. They fall, and death breaks in upon parental and matrimonial relationships;

but the voice of prophecy, from the time "when the world began," is heard declaring a "restitution of all things." Each succeeding Prophet takes up the story,—one declaring that he saw the time when the veil of the covering that is over all nations should be destroyed, and death swallowed up in victory; another, that, in spite of death in his "flesh," he will yet see God; a third predicting the

rise of a whole nation to the same condition; while all the rest see this earth down to the latest time to which their visions ever extended, with kingdoms, nations, riches, wealth, and glory still upon its face. Thus the voices of our bosoms are that true man exists as man eternally, with every element of this life, except its mortality, weakness, and misrule still around his path.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Paris correspondent of the *Morning Post* telegraphs that the garrison of Gaeta has been diminished in numbers by the dismissal of a portion of the Royal Guard whose fidelity was doubtful. The remaining defenders of Gaeta are in a deplorable state; nevertheless the place is still good, and the defence may be prolonged for some time, in consequence of the distance of the attacking batteries. Several thousand soldiers who left Gaeta and entered the Roman States are returning to the Abruzzi, where the reactionary movements continue. It is said that many Austrian statesmen recognise the desirability of setting Venetia free, and at Vienna people begin to talk of the probable abdication of Francis Joseph, and of a regency by the Archduke Maximilian, whose opinion it is that, if the empire is to be saved, Italy must be abandoned. The sale of Venetia is now the most important question for European statesmen. It is currently reported that England and France have come to an understanding with regard to Venetia, and that a joint commission will shortly be sent to Vienna, urging the cession of Venetia without any territorial recompense. The *Times* says the private accounts received from Hungary are exceedingly unfavourable. No taxes are now paid, as the persons who are inclined to discharge their obligations to the State cannot safely venture to do so. In Presburg—a city that is almost within sight of Vienna, tobacco is publicly sold in the marketplace, which is just in front of the building occupied by the financial authorities. The peasants in the more remote districts of the kingdom are beginning to produce their long-hoarded Kossuth notes, which are bought by unprincipled speculators at the rate of 40 kreutzers per florin. There is also a new kind of note in circulation, which is said to bear the signatures of Kossuth, Klapka, and Duschek. Very many 20f. pieces, as well French as Sardinian, are in circulation, and it is said there are silver dollars with the head of the Count of Flanders on them.

AMERICAN.—Intelligence from Port Dover, Oswego, Buffalo, Detroit, and other places, gives accounts of great loss of life and property consequent on the severe gale that has lately swept the lakes, and prevailed throughout the whole State of California. Guadalupe surrendered to the constitutional forces on the 29th Oct.; and on the 1st Nov. Zaragoza, at the head of 6,000 men, attacked Marquez, who had arrived within twelve leagues of that city, and completely routed him, with the loss of artillery, baggage, money, &c., &c. A silver mine of astounding richness has been recently discovered in the vicinity of Bear Valley, San Bernardino county. The *Deseret News* of Nov. 14 says—"The late Superintendent of Indian Affairs for Utah Territory, Dr. J. Forney, who has made some half-dozen trips to and from Washington since his suspension from office last summer, in order to get his accounts with the Department settled up properly, took his final departure for home on Friday last, as understood by those most familiar with his affairs. He was accompanied by Captain Ruth, special agent of the United States, who came all the way from the federal city, at the Doctor's request, to assist in unravelling the mystery that seemed to envelop his official acts and prevent a settlement of his accounts." The *News* of the same date also says—"Colonel Benjamin Davis, of Missouri, successor to Dr. Forney, as Superintendent of Indian Affairs for this Territory, accompanied by Mr. Edwards, who, we understand, is to act as his clerk or secretary, arrived in this city on Sunday morning last, in sixty days from the Missouri river, as we are informed, with carriage and baggage waggon—travelling leisurely emigrant fashion. From report, the Colonel intends to do up things on a different plan from that pursued by his predecessor; but what the proposed change will effect, time must disclose."

MEMORABILIA.*

PASSPORTS.—The system of passports was first established in Austria about the year 1655.

SPEED OF RIFLE-BULLETS.—A rifle-bullet takes upwards of three seconds to fly 900 yards, and nearly eight seconds to fly 1,200 yards.

LENGTH OF SOLAR ECLIPSES.—The longest time a total eclipse can last is 7 min., 58 sec.; and that of an annular eclipse, 12 min., 24 sec.

TORRICELLIAN VACUUM.—The vacant space above the quicksilver in the closed end of a barometer is called the Torricellian vacuum, from its having been found by Torricelli to be free from air.

ORIGIN OF THE DAGGER IN THE LONDON CIVIC ARMS.—The dagger was first quartered on the city arms of London from the circumstance of Wat Tyler being killed in Smithfield, in 1381, by Sir William Walworth, the Lord Mayor of London.

PASSING BELL.—The original purpose of the passing bell was to announce to a neighbourhood, in which a particular individual lay sick, the period when the soul was, as it were, passing out of the body, so that the dying person might have the benefit of their prayers.

THE TWO SICILIES.—The country designated the Two Sicilies is composed of Naples (in the southern part of Italy) and the Island of Sicily. Naples contains 31,595 square miles, and 6,886,000 inhabitants; the island of Sicily contains 10,000 square miles, and 2,231,000 inhabitants.

THE WOOLSACK.—The woolsack on which the Lord Chancellor sits in the House of Lords is a large square bag of wool, without back or arms, covered with red cloth. Wool was the first staple commodity of England in the reign of Edward III., when the woolsack was introduced.

"BY HOOK OR BY CROOK."—This common expression originated thus:—Strongbow, on entering Waterford Harbour, observed a castle on one shore and a church on the other. Inquiring what they were, he was told it was the Castle of Hook and the Church of Crook. "Then," said he, "we must take the town by Hook or by Crook."

ALNWICK FREEMANSHIP.—The manner in which persons are endowed with the freedom of the town of Alnwick, in Northumberland, is for the candidate to jump into a certain miry bog up to his armpits. King John imposed this custom upon the townsmen, in their charter, as a punishment for not mending the road,—his Majesty having fallen into this very hole, and stuck there in state till he was relieved.

HORSE'S HOORS.—The hoof of a horse is made up of a series of thin layers, or leaves of horn, about 500 in number, nicely fitted to each other, and forming a lining to the foot itself. Then there are as many more layers belonging to what is called the "coffin bone," and fitted into this; and these are elastic. Thus the weight of the horse rests on as many elastic springs as there are layers in his four feet—about 4,000, serving not only for the easy conveyance of the horse's own body, but for whatever burden may be laid upon him.

VARIETIES.

A PRINTER'S TOAST.—"Women!—second only to the press in the dissemination of news!"

INVENTION FOR ATTRACTING RAIN.—A gentleman who resides near Bodton, Mecklenburg county, Va., has aspired to a new science—that of controlling the clouds, in order to cause it to rain at will. With a view of attaining this end, he has built a "rain-tower," 30 feet in diameter at the base, which size it retains to the height of 40 feet. To this height it contains four flues, each 7 feet in diameter. The number of flues is then reduced to two, which run up 20 feet higher, the top of the structure reaching an altitude of 60 feet. The *modus operandi* of causing rain to fall is as follows:—The flues are filled with dry pine wood, which is set on fire, and which is kept up until the desired effect be produced on the elements. His theory is that the great heat produced in the air above the "tower" will cause the clouds to concentrate over it, when plenty of rain will fall in that vicinity.

* *Memorabilia*—Things worth remembering.

ADVICE ON THE TEETH.—"The teeth should be fairly used. By this I mean not made to perform the duties of crackers for nuts, experimented on to ascertain their strength, or by the ladies to rival scissors in cutting thread: for rest assured—in every case, more particularly the last—the party having recourse to such practices will surely some day rue them, the teeth so unwittingly injured being always the first to part company from their fellows. Those who indulge in such or similar habits may truly be called the dentist's friends. Cleanliness is absolutely essential for the preservation of the teeth, and they should be well brushed at least morning and evening, that any feculence which may be attached to them, either during sleep from the stomach or by day from meals, may not be allowed permanently to adhere,—causing firstly discolouration, then tartar, and subsequently, if I may so express myself, undermining the constitution of one or more, as from their positions they may be more or less liable to corrosion. The person who habituates him or herself to any extent to hot soups, tea, or other drinks assuredly rivals the friend to the dentist just named. Brushes for the teeth should be of medium substance of bristle; and those made on what is called the penetrating principle are best. A brush properly selected (not too hard) may be used by children five years of age every morning; and by being made part and parcel of the general ablution, and thus directing habitual attention to the teeth, a useful and cleanly habit will be engendered, which will probably ensure for them proper care through life."—*Hayes.*

POETRY.

THE WORLD'S JUBILEE.

Mark: ten thousand thousand voices
Sing the song of jubilee:
Earth, through all her tribes, rejoices,—
Broke her long captivity.

Hail, Emmanuel!—Great Deliverer!
Hail, Emmanuel! praise to Thee!
Now the theme, in pealing thunders,
Through the universe is rung!
Now, in gentler tones, the wonders
Of redeeming grace are sung.

Wider now, and louder rising,
Siegels and songs th' enraptured strain:
Earth's unnumbered tongues comprising,
Hark! the Conqueror's praise again.

Hail, Emmanuel!—Great Deliverer
Stones shall speak, if we refrain:
Thus, while heart and pulse are beating,
To His name let praise arise,
Till from earth the soul retreating,
Joins the chorus of the skies!

Then in loftier, sweeter numbers,
We shall sing Emmanuel's praise:
Freed from all that now encumbers,
Nobler songs our voices raise.

Hail, Emmanuel!—Great Deliverer!
Live for ever in our lays!

While our crowns of glory casting
At his feet, in rapture lost,
We, in anthems everlasting,
Mingle with th' angelic host.

But, till that great consummation—
That bright sabbath of mankind,—
Till each distant tribe and nation
Taste the bliss by God designed,—
Speed the Gospel! Let its tidings
Gladden every human mind!

Be its silver trumpets sounded—
Let the joyous echoes roll,
Till a sea of bliss unbounded
Spreads o'er earth from pole to pole!

Then shall come the great Messiah,
In millennial glory crowned;
"Israel's hope," and "Earth's desire,"
Now triumphant and renowned.
Hail, Messiah! Reign for ever!
Heaven to earth reflects the sound:
Heaven and earth, with all their regions,
At his footstool prostrate fall;
Heaven and earth with all their legions,
Crown Emmanuel Lord of all!

DR. RAFFLES.

MARRIED—At Lehi City, on Saturday, the 28th of October, by Elder J. Taylor, Mr. Edwin A. Goodwin and Miss Anna Harwood, both of Lehi City.

DIED—In G. S. L. City, Martha Clark, wife of Stephen Hunter, and daughter of John and Mary Clark, late of Crossway Green, Worcestershire, England, aged 28 years.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

No. 2, Vol. XXIII.

Saturday, January 12, 1861.

Price One Penny.

VIEWS OF "MORMONISM" AND THE "MORMONS."

VIEW II.—THE "MORMON" EMPIRE-FOUNDERS.

Behold, the empire-founders of the latter-days
Their mighty and stupendous work begin;
And dying nations yet shall catch its rays,
And poet-tongues the wondrous acts shall sing.
See, now, the promised, destined, chosen boy,
Who shall to manhood's mightiness attain!
And startled millions, wondering, soon shall cry,
Great empire-founding Israel's come again!

Having opened our views, by introducing "Mormonism" and the "Mormons" as "the wonder of the age," we will take our second view of this "strange people in their character of EMPIRE-FOUNDERS. Whether this character fits them or not will be seen as our views of them multiply and open before us.

It is unquestionably an ambitious title that we have given to the Saints, and a high destiny that we claim for them in the character of empire-founders. But we cannot understand this people, nor their religion, nor their instincts, nor their mission, nor their destiny, nor the spirit that moves them, nor their actual history, unless we view them in that character which so nicely fits them—namely, their character of empire-founders.

To view "Mormonism" as a mere system of theology and belief, or to measure the "Mormons" according to the multitudinous sects that have sprung up in this and other ages, is to look at

the subject from a point of view that takes in next to nothing of its immensity, and brings the Saints to a rule of measurement that is altogether unfitting to them. To look upon their stupendous religion and wondrous faith as made up merely of a few dead forms, venerable church ceremonies, professions of belief, and popular sanctimoniousness, which about make up the sum of the most approved religions of the day, is to take an altogether false view of "Mormonism" and the "Mormons." To interpret their conversions according to the most approved sectarian notion of getting converted but very imperfectly renders the "Mormon" philosophy of being born again and becoming new creatures. That old things do pass away, and all things become new to them, and that they are in many senses as if born again, to live their new and peculiar life, there can be no question; and they have from the beginning been looked upon as a strange, peculiar, unlike-everybody-else kind of people, as much so as if they were beings of another world.

They do in fact, then, become as new creatures; but in their religious character they bear very little analogy to the orthodox churches of the day. While they estimate the present Christian nations and sects at a rather low rate, and cherish a certain repugnance to the very thought

of being classified as pious people, according to the specimens of sectarian Christendom, yet they consider themselves religious to the last degree. In fact, according to their own peculiar type, they are essentially a religious people, with a religious object of life, a religious mission to the world, a religious work to perform, and a religious destiny to work out; and so entirely are they of a religious type, that all the affairs of their lives, even to the drawing of a handcart in emigration, or plowing up the soil of new settlements, are summed up by them as so many items of their religion, and so many parts of their service towards God in the accomplishment of the great work which he has given to them to perform. In their religious character, the following illustrative passage of the Apostle Peter may be happily applied to them :—

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Indeed, the majority of the Latter-day Saints would make no hesitation in affirming that the above passage will fit them much better than it did their ancient brethren and sisters, the Saints of former days. Not that they would claim to be better than their brethren and sisters of former days: but they would decide that the description of Peter is more applicable to the Saints now than it was eighteen centuries ago. Doubtless they are correct; and were Peter and the Saints of his day now on the earth, taking part with their latter-day brethren and sisters, to work out the latter-day mission, and build up the latter-day kingdom, both he and they would decide that, with a much closer and more literal application, he could declare them to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light;" and he could now also add, who hath called you unto the marvellous work of building up the millennial kingdom, and to the unfolding of a divine and ultimately universal empire.

Nor must it be imagined that the Saints look upon this view in the spiritualizing light of modern theology, in which

facts are lost and realities explained away and converted into meaningless nothings. They would apply the descriptive passage of Peter, with the above additions, in the most literal and matter-of-fact sense possible.

We must, then, consider the Saints in a different type of religious character to that of the numerous sects of modern Christianity, who, although being of many varieties of faith and broken into a thousand fragments, have the same common type of religious character. We must classify the Saints according to another type of religious character, measure their religion by a far more gigantic standard, look upon their operations from an immensely broader side of view than that of a mere sect, understand the spirit that moves them to be beyond comparison more powerful and divine than those spirits which agitate the sectarian bodies, and look upon their work and destiny to be altogether greater than the work and destiny even of all the religious communities of Christendom, from the Church of Rome to the last fragment of dissenting Protestants.

In taking views of "Mormonism" and the "Mormons," the thoughtful observer will soon discover that this "peculiar people" must not be measured by the ordinary rule of religious communities, but must be given a far higher classification, and considered in a much broader type of character than that of a mere religious fragment. A social philosopher, after a competent study of his subject and a careful investigation of their rise, progress, developments, and history, would pronounce their type of character to be essentially *national*, and to involve in its very being the germs, growths, and unfoldings of the national genius. He would pronounce the community from its very birth with only six members to be in fact a nation, and not a mere religious body. It is true he would see the community at its birth a very small new-born nation, yet in fact a nation. Even as he would look upon a new-born male infant as the type of the future man, and could imagine that tiny, new-born man to embody a great master-spirit destined in his manhood to move the world, and become the soul of a new empire and a new order of things, so he could see in that new-born community of Saints the type of a nation. As he fur-

that studied the character of this new-born nation, and followed it through a few stages of its growth, he would discover it to be a type of the highest national order; and if he was a prophet as well as a philosopher, he would be moved to predict for it a wonderful destiny as a growing, rising, dominant empire of the future. In fact, he would classify "Mormonism" as an empire-founding religion, and rank the "Mormons" as religious empire-founders of the first order.

A social philosopher who had thus studied the subject of "Mormonism" and the "Mormons," and followed this wonderful and peculiar people through the stages of their growth and eventful history, would decide that the community of Saints must not be viewed as one of the churches or fragments of the old, worn-out, sectarian Christendom, but must be viewed as a young, vigorous, fast-growing religious empire of a new Christian dispensation; in fact, that it must be viewed as the soul of the future new world and unfold of the divine latter-day civilization and kingdom. Such a man would decide that, though a very peculiar people of the theocratic type, and full of a powerful wonder-working faith, the Saints are not a lot of fanatics built up upon old superstitions and traditions of ages. He would moreover see that they are converted and moulded into a community, and moved onward through the stages of their eventful growth towards their stupendous destiny, by a spirit very different in its kind and in its operations to those many fanatical sectarian spirits that are abroad in society, as seen in those spiritual manifestations, delusions, and promiscuous revivals so common in America and England. Be the spirit that moulds and moves the "Mormon" community of what kind it may—be it good or bad, which has so wonderfully, and which will still more wonderfully manifest itself,—be the relative order of that spirit higher or lower than any other spirit of the times, there is one fact which even the most antagonistic or sceptical must acknowledge—namely, that the spirit associated with "Mormonism" and the "Mormons" moulds its elements into a solid, wonderful organization, cements its members in a union which even the most desperate efforts of extermination has been unable to dissolve from the birth of the com-

munity to the time the United States attempted to break for ever the body and union of the Saints, and in fact a spirit which travels neither to religious, social, nor national disunion, but which travels on the great high road of national growth—travels up the path of empire-founding. It is not, however, the design of this view to show the meaning and force of the spirits, influences, and tendencies of the present society to national dissolution, social non-familyism, and religious sectarianism, nor, on the other hand, to draw comparison between such and the tendency to organization, brotherhood, patriarchalism, and social and national growth, as illustrated by the community of Saints. We simply here refer to these points to show the character of the "Mormons" as empire-founders, and the tendency of "Mormonism" as an empire-founding religion.

In consequence of not understanding and properly appreciating the Saints' peculiar type of character, and not looking at their religion from a proper point of view, they have appeared to the religious world strangely unlike the popular ideal of a religious community; and "Mormonism" has often been spoken of as a strange mixture of the religious and secular element. Of course, in speaking of this "strange mixture," the would-be-knowing ones sprinkle it bountifully with such expressions as "fanaticism," "worldly shrewdness," &c. But these descriptive marks of the "strange people" and their "strange religion" are only so many signs that the Saints belong to the national type. Their organizations, growths, and operations embrace not only the ecclesiastical order and spiritual element, but involve also all the elements and conditions of social and national existence. This "strange mixture" of the religious and social elements shows signs of the tendency of the community of Saints to a national being, impressed with all the features of the national type, and putting forth the varied and numerous manifestations of national life and activity. But these would-be-knowing ones, who talk of the "strange mixture" of the religious and secular elements of "Mormonism," are such poor social philosophers as not to realize that all these strange signs and "peculiar features" of the community of Saints are in reality so many signs that they belong to the national type, and that

they possess the spirit and instincts and show the manifestations of religious empire-founders. But whether the language and force of those signs be appreciated or not, they are strong evidences—aye, positive proof that the Saints *do* belong essentially to the classification that we have given them. Of the Church of Latter-day Saints it might with much force be said, That Church was *born* a nation, and in its maturity and ultimate course, will involve national maturity and a national destiny.

We are aware that neither the Saints nor their religion will measure by the measurement of a sect, and the majority of sectarians will consider them a strange unlike-other-religious kind of people. But this is also so much evidence that the Saints and their religion belong to a different order of religious classification; and we pronounce their type, as a religious community, to be a national one of the highest order.

The specific order to which the community of Saints belong is the theocratic order. In this we cannot fully and specially view the Latter-day Church of Saints as a theocracy; but we will mark their specific type of character before closing View II. of "Mormonism" and the "Mormons."

The community of Saints, then, belongs to the theocratic order. A theocracy is a divine nation, or a nation of divine origin. It embraces the entire people; and in its constitution there are families, patriarchal institutions, marriage relations of the sexes, social systems, social life, and social relations, ecclesiastical orders and services, national institutions and administration, and, in fine, all that can be said to properly belong to a nation of divine origin. At the head of such a nation is God; and Prophets and Priests and Elders are the Lord's mouthpieces and servants, and the lawgivers and judges and rulers of the nation.

The Israelites in the days of Moses represented theocracy; and in that religious community of the highest order

there was the same strange mixture of the secular and religious elements, and the same peculiarities which characterize the community of Latter-day Saints. This latter-day theocracy, then, is of just such a character as the theocracy of ancient Israel. Hence the building up of cities and temples, their gatherings into one body, creating new settlements, founding states, migrating across seas and land,—in ships, drawing handcarts, or driving waggons,—or cultivating the earth and making the wilderness as a fruitful field, and the desert the abode of civilization and industrial activity, are all so many parts of the religious life and duties of the Saints, and so many developments and features of "Mormonism." All these of course make up that strange mixture of the religious and secular elements which to many is a strange problem, having to them such an unreligious-like appearance. But all these strange features and "Mormon" developments and peculiar religious life show the theocratic type, and are so many signs that the "Mormons" are religious empire-founders, who are *fast* working out their mission of building up a theocratic nation.

The Saints will not compare with any of the fragments of modern Christendom; but they do strongly resemble the empire-founding Israelites; and their religion is like that which came from their divine lawgiver, Moses, and of which Priests, Elders, and Prophets were pillars and ornaments. But we will leave the strong likeness between Former-day Israel and Latter-day Israel, to be more fully brought out in a future view, and close by affirming that no people, from the beginning of human society, ever manifested so strongly the instincts of empire-founding as the Latter-day Saints, nor any people whose history so strongly illustrated it, or who travelled to it so fast. In this affirmation we do not even except Israel of old, whose very religion, genius, mission, and destiny were comprehended in religious empire-founding.

OPTICAL DELUSION.—Hold a paper cone with its small aperture directed forward, and its base against one of the eyes, having it so supported as to rest between the thumb and hand. On directing both eyes forward to a distance, the hand will appear as if perforated through the centre, and distant objects will seem to be seen by the eye immediately behind the hand, as if a hole had actually been bored through it.

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

[March, 1844.]

Tuesday, 5th. I saw Hiram Kimball at Bryant's store, and gave him a lecture on his resisting the ordinances of the city, by telling the captains of the steam-boats they need not pay wharfage, &c.

Rode out with Emma.

At two, p.m., met with the City Council. I copy the minutes:—

"SPECIAL SESSION.

March 5, 1844, 2 p.m.

Names of members called. Quorum present.

Mayor stated that he had called the Council, because that when the Wharf-master called on the steamboats for wharfage, the officers of the boats declined paying, assigning as a reason that Hiram Kimball and — Morrison had told them that they owned the land, and they need pay no wharfage to the city; and he called the Council to know their views on the subject, as he had told Hiram Kimball that he should see the ordinances executed; and if the boats did not pay, he should blow them up and all those who upheld them in resisting the ordinances. 'Every measure is taken to palsy the hands of the officers of the city; and I want to know how to remedy the evil, or whether I shall abandon the ordinances, &c.'

Alderman Harris said that it was the Mayor's duty to enforce the ordinances of the city, and that no man has a right to build a wharf without leave from the City Council.

Councillor Phelps suggested the propriety of licensing those who owned wharves to collect a tax for the landing of the boat.

Alderman Wells concurred.

Mayor said the land on the water's edge was a street.

Alderman Wells suggested the propriety of having the street worked as soon as may be.

Councillor Phelps said, if Water-street extended round the city, then Kimball had been constructing a nuisance.

Mayor spoke in explanation, and said that Kimball said, if the city would make a wharf, he would give up what he had done.

Councillor O. Spencer said he wished the Mayor to execute the law of the city.

Councillor B. Young concurred.

Councillor W. Phelps proposed that Water-street be worked the whole length.

Councillor Taylor said, 'I go in for executing the laws of the city.'

Marshal stated that Morrison said he had a bond for a deed to low-water mark, and the city could not take his personal rights, and he objected to the boats paying wharfage.

Councillor O. Pratt said, if Kimball or Morrison or any one else has built wharves since that street was laid out, they could get no damages.

Councillor Daniel Spencer considered the ordinance passed good, and it ought to be enforced.

Councillor H. Smith believed it was our duty to stand up to the ordinances.

Motioned by B. Young that the City Council instruct the Mayor to order the Supervisor to open Water-street from Joseph Smith's store north to the north line of the city.

Councillor Phelps approved of the motion, that the road might be cleared from rafts, and the rafts might also pay license.

Councillor Warrington said the upper stone-house was in the street.

Mayor said that was the greatest nuisance there was in the street.

Councillor O. Spencer was in favour.

Motion carried unanimously.

The Governor having refused to issue commissions to the Aldermen elect of the city, Councillor Whitney inquired who were Aldermen.

The Mayor explained that if the Governor refuses to grant a commission, it does not disqualify the officer elect from acting in his office; consequently, there is no virtue in the commission, but the virtue of the office consists in the election.

Councillor Young thought they were Aldermen all the time or none of the time.

Mayor said he wanted all the Aldermen to be added to the City Council.

Alderman Wells said he considered the election made the Aldermen, and not the commission.

Mayor said if he had been elected Alderman and filed his bonds, he would act as Councillor and Magistrate."

Noah Packard sent a memorial to the Governor, Senate, and House of Representatives of Massachusetts, his native State, setting forth in detail the suffer-

ings of the Saints in Missouri, and their expulsion from that State.

Wednesday, 6th. Went to my Office, and thence with brother Phelps to Mr. Bryant's, to see him about his uniting with Hiram Kimball and others to resist the ordinances of the city.

The *Neighbour* publishes the name of James Arlington Bennett as candidate for Vice-President.

Thursday, 7th. A splendid day; wind from the south-west.

MINUTES OF A GENERAL MEETING.

[Reported by Elders Willard Richards and Wilford Woodruff.]

"A vast assembly of Saints met at the Temple of the Lord at nine o'clock, a.m., by a special appointment of President Joseph Smith, for the purpose of advancing the progress of the Temple, &c.

The Patriarch, Hyrum Smith, was present; also, of the Twelve Apostles, B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, John Taylor, and George A. Smith; also the Temple Committee and about eight thousand Saints.

A hymn was sung by the choir; prayer by Elder P. P. Pratt, when another hymn was sung.

Patriarch Hyrum Smith took the stand and said, 'The object of the meeting is to stir up your minds by way of remembrance. It is necessary to have a starting-point, which is to build the Temple.

With the assistance of the sisters, we expect to get the nails and glass; and with the assistance of the brethren, we expect to do the rest. I will proclaim in public and in private that the sisters bought the glass and nails by penny subscription. Choose ye this day whom ye will serve.

We shall call upon this vast multitude for a donation to buy powder and fuse-ropes to blast the rocks in the quarry. We want the brethren to at least do as much as the sisters.

We do not intend to finish the Nauvoo House this season, but to take all the hands and finish the Temple this summer, or the walls of it, and get the roof on by December, and do off the inside next winter; and about a year from this spring we will dedicate it.

We can do anything we undertake. We have power, and we can do great things. In five years to come the work will progress more than it has done for ten years past.

Isiah said we should perform 'a marvellous work and a wonder.' I don't wonder he said so, if he saw this vast multitude;

and I think this people is abundantly able to build this Temple, and much depends upon it for our endowments and sealing powers; and many blessings depend upon it.

President Joseph Smith then arrived, took the stand, arose, and after requesting Orson Pratt to come to the stand and take his post, said—

I do not know whether the object of the meeting has been told you or not. I apologize for not coming sooner.

I have had so much on my mind since I saw you, that I hardly know where to begin or what to say; but one of the grand objects I had in view in calling this meeting was to make a few remarks relative to the laws and ordinances of the city and the building of the Temple.

The reason I want to speak of the city ordinances is that the officers have difficulty in administering them.

We are Republicans, and wish to have the people rule; but they must rule in righteousness. Some would complain with what God himself would do.

The laws or ordinances are enacted by the City Council on petition of the people; and they can all be repealed, if they wish it, and petition accordingly.

At all events, the people ought not to complain of the officers; but if they are not satisfied, they should complain to the law-makers by petition.

I am instructed by the City Council to tell this people that if there is any law passed by us which you dislike, we will repeal it, for we are your servants. Those who complain of our rights and charters are wicked and corrupt, and the Devil is in them.

The reason I called up this subject is, we have a gang of simple fellows here who do not know where their elbows or heads are. If you preach virtue to them, they will oppose that; or if you preach a Methodist God to them, they will oppose that; and the same if you preach anything else; and if there is any case tried by the authorities of Nauvoo, they want it appealed to Carthage to the Circuit Court. Mr. Orasmus F. Bostwick's case had to go to Carthage. Our lawyers will appeal anything to the Circuit Court.

I want the people to speak out and say whether such men should be tolerated and supported in our midst; and I want to know if the citizens will sustain me when my hands are raised to heaven for and in behalf of the people.

From this time I design to bring such characters who act against the interests of the city before a committee of the whole; and I will have the voice of the people, which is republican, and is likely to be the voice of God; and as long as I have a

tongues to speak, I will expose the iniquity of the lawyers and wicked men.

I fear not their boiling over, nor the boiling over of hell, their thunders, nor the lightning of their forked tongues.

If these things cannot be put a stop to, I will give such men into the hands of the Missouri mob. The hands of the officers of the city falter and are palsied by their conduct.

There is another person I will speak about. He is a 'Mormon'—a certain man who lived here before we came here: the two first letters of his name are Hiram Kimball. When a man is baptized and becomes a member of the Church, I have a right to talk about him, and reprove him in public or private, whenever it is necessary, or he deserves it.

When the city passed an ordinance to collect wharfage from steamboats, he goes and tells the captains of the steamboats that he owned the landing, and that they need not pay wharfage.

I despise the man who will betray you with a kiss; and I am determined to use up such men, if they will not stop their operations. If this is not true, let him come forward and throw off the imputation.

When they appeal to Carthage, I will appeal to this people, which is the highest court. I despise the lawyers who hag on lawsuits, and I would rather die a thousand deaths than appeal to Carthage.

Kimball and Morrison say they own the wharves; but the fact is, the city own them, sixty-four feet from high water mark. From the printing office to the north limits of the city is public ground, as Water-street runs along the beach, and the beach belongs to the city, and not to individuals.

Another thing: I want to speak about the lawyers of this city. I have good feelings towards them; nevertheless I will reprove the lawyers and doctors anyhow. Jesus did, and every Prophet has; and if I am a Prophet, I shall do it: at any rate, I shall do it, for I profess to be a Prophet.

The maritime laws of the United States have ceded up the right to regulate all tolls, wharfage, &c., to the respective corporations who have jurisdiction, and not to individuals.

Our lawyers have read so little that they are ignorant of this: they have never stuck their noses into a book on maritime law in their lives; and, as Pope says—

'Shallow draughts intoxicate the brain:
Drink deep, or taste not the Pierian spring.'

Our city lawyers are fools to undertake to practise law when they know nothing about it.

I want from this time forth every fool to stay at home and let the steamboats and

captains alone. No vessel could land anywhere, if subject to individual laws.

The Corporation owns the streets of the city, and have as much right to tax the boats to make wharves as to tax citizens to make roads. Let every man in this city stay at home, and let the boat-captains, peace-officers, and everybody alone.

How are we to keep peace in the city, defend ourselves against mobs, and keep innocent blood from being shed? By striking a blow at everything that rises up in disorder.

I will wage an eternal warfare with those that oppose me while I am labouring in behalf of the city. I will disgrace every man by publishing him on the house-top, who will not be still and mind his own business. Let them entirely alone, and they will use themselves up.

I was visited by an old gentleman this morning, who told me that the spirit of mobocracy was about subsiding. A couple of merchants in this city (I will not tell their names), have told the country people not to bring butter, eggs, &c., to Nauvoo for sale; at least, so the people abroad say.

Now, if they will not let the people bring in their produce, the people will not buy their goods; and the result will be, the merchants will get the spirit of mobocracy.

Another man (I will not call his name,) has been writing to the *New York Tribune* some of the most disgraceful things possible to name. He says, in that article, that there are a great many donations to the Temple which have been appropriated to other purposes.

His object evidently was to stigmatize the Trustees and excite prejudice against us abroad. But I pledge myself that whoever has contributed any old shoes, harness, horses, waggons, or anything else, if he will come forward, I will show that every farthing is on the book and has been appropriated for the building of the Temple.

I pledge myself that if he finds the first farthing that we cannot show where it has been appropriated, I will give him my head for a football.

He also states that the Temple cannot be built, it costs so much. Who does not know that we can put the roof on the building this season, if we had a mind to? By turning all the means from the Nauvoo House and doubling our diligence, we can do it.

There are men in our midst who are trying to build up themselves at our expense, and others who are watching for iniquity, and will make a man an offender for a word. The best way for such men is to be still. If I did not love men, I would not reprove them, but would work in the dark as they do.

As to who is the author of the article in the *Tribune*, read it, and you will see for yourselves. He is not a lawyer; he is nearer related to a doctor—a small man.

(Mr. McNeill inquired: If he was the man? No; I do not know you: you are a stranger. But I will rest myself and give way for others.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 12, 1861.

THE DUTIES NOW BEFORE US.—By reference to our Editorial article in another page, upon the "Changes and Appointments for 1861," it will be seen that the Presidency here, with a view to relieve the brethren who have laboured long in the ministry throughout these lands, and to better carry out the instructions and wishes of the First Presidency, have been led to make some changes in the ministry. The Saints who have watched the Spirit manifested through the First President of the Church in his late counsels and instructions to the Elders cannot fail to have perceived that he has been powerfully moved upon to set forth in plainness the pure principles of righteousness which should govern them in their labours in the ministry. He has expressed the determination to have these instructions carried out by the Elders. The Presidency here feel the weight of the obligation resting upon them to put in force his wishes, realizing that it is the mind of the Lord, and that in doing this the entire Church in these lands, officers and members, will be benefited. Every one who is to any extent conversant with the history of the people of God in these days, and has a belief in the divine origin of the Gospel obeyed and declared by them, must be aware that the only path the Saints can safely pursue is that pointed out by the Prophet of God. What was true of ancient Israel under the guidance of the Prophet Moses is true of modern Israel under the guidance of the Prophet Brigham. Whenever they listened to his counsel and the commandments given by the Lord through him to them, they were preserved and prospered; but when they disregarded his counsels and hardened their hearts to disobey his instructions, they had neither safety nor prosperity.

Among other changes that we have been led to make, it has been deemed proper to alter to some extent the duties of the Pastors, or as they are now known, District Presidents. Instead of the Conference Presidents making their reports and paying their monies as heretofore to the Pastors, we wish them to be sent direct to this Office. After canvassing this matter in all its lights, we are of the opinion that this change will be attended with beneficial results. We think it will be less expensive, as it will leave the District Presidents free to attend to the other duties of their calling in any portion of the field, without compelling them to repair at the end of every month to their stated place of business, besides freeing them from many little expenses connected at present with the making out and forwarding of the reports of the Conferences in their Districts. The business of this Office may be increased somewhat by this change, but not to so great an extent as to be too burdensome. We desire the District Presidents to be freed from everything that will curtail their usefulness in the ministering of the word of life to the people. Instead of having a home in some particular place in their Districts, where they would spend a large portion of their time, it is expected that their home will be wherever their presence and instructions are most needed, caring for and penetrating every portion of their

fields, and exercising ceaseless vigilance in attending to all the interests of the work of God entrusted to them and to those under their presidency. Though they will be relieved from the business of transmitting the reports and funds of their Districts to this Office, yet we wish them, as they visit their Conferences, to have access to the books and reports, and to keep themselves informed as to their condition. We shall furnish each District President with a monthly report from this Office of the amounts received from each of the Conferences of his District during that period, which he can from time to time compare with the Conference books. This is a duty which we shall expect him to attend to.

As it is now expected by the First Presidency of the Church that the Priesthood of this Mission will sustain themselves, independent of the Tithing and other Church funds, it is desirable that the expenses of the Elders should be as light as possible. That the Tithing and other Church funds might be kept intact for the uses for which they were designed, and the Saints in these lands be cleared from the expense of bringing the Elders from and returning them to Zion, President Young counselled the raising of a Missionary Fund. Through that fund those who have not the means to fit themselves out are furnished with sufficient to carry them to their fields of labour and to pay their expenses on their return; and if their families, during their absence, should run short of means to provide for themselves, they are provided for. This arrangement takes these expenses from the shoulders of the Saints abroad, where they have hitherto mainly rested, and places them upon the Saints at home.

The Elders no longer have any necessity to call upon the Saints for donations for any of these purposes: food and raiment and means to enable them to attend to their administrations wherever needed, are the wants they will need to have supplied. They must dispense with superfluities. They must not frequent places of amusements, exhibitions, and the like. Whatever means they may be blessed with should be wholly used, and, if more than sufficient to supply their own economical wants, should be devoted to gathering the poor and otherwise promoting the cause in which we are engaged. They should not be lovers of money. Our missions to these lands are not for the purpose of accumulating it, but to save the souls of men. The manner in which we can best accomplish this should engross our entire attention. President Young indulged in the hope that the establishment of the Missionary Fund would have this effect upon the Elders, as it would relieve them from care respecting themselves and families, and would enable them to concentrate all their thoughts on the duties of their mission. If it should have this effect, (and who can doubt but it will?) there will be an increase of faith and power among the Elders that will be felt from one end of this Mission to the other. The character of the Elders will be elevated. The Saints will feel the change, and their confidence in the Priesthood will be unshaken; the world will feel the change, and their attention will be directed to the truth.

It is not too much to anticipate that great results will follow a course of this kind, if adopted by the Elders. We hope that all, without an exception, will adopt it, and seek to enter fully into the spirit that animates the authorities at home and dictates their counsels and instructions.

We wish the Presidents of Conferences to keep a strict account of all funds donated in their Conferences for rents, Elders' expenses, &c., &c., and how and upon whom expended, and forward a quarterly statement of the same to this Office. We hold to a strict accountability on these points; and we expect the Elders to feel themselves equally accountable.

INTERESTING CORRESPONDENCE.—The excellent dish of news furnished us in the letter of brother Wm. H. Hooper, the Delegate for Utah to the U. S. Congress, which will be found in another page, cannot fail to prove interesting to our readers. The eyes of the world are directed to the United States at the present time, and every event that transpires there is watched with interest by all, but particularly by the Latter-day Saints. We can see the hand of the Lord in all that is taking place there, and it is interesting to watch the development of events precisely as foretold by the Lord through his servants many years ago.

We sincerely hope brother Hooper will find nothing interfere with the carrying out of the design he entertains of writing to us weekly. His communications will always be received with pleasure.

CHANGES AND APPOINTMENTS FOR 1861.—The following changes and appointments in the Ministry have been made, after serious deliberation and a proper consideration of the circumstances surrounding the various Branches and Conferences of this Mission. As will be seen, we have deemed it wise and expedient to release all the Pastors, with one or two exceptions. They have been labouring in the ministry in these lands for many years, without the privilege of gathering to Zion. Now that the Mission is better supplied with experienced help from the Valley than it has been for three years past, and the labours of these Elders can be spared, we wish to see them emigrate to Zion. We cannot promise definitely that they shall go, but we mean to do all in our power to assist them in going; and we have every reason to believe that they will second us in our wishes by doing all in their power to get away.

Elder John L. Smith is appointed to succeed Elder Jabez Woodard in the presidency of the Swiss and Italian Mission.

Elder John Brown is appointed to succeed Elder John Cook in the presidency of the District comprising the London, Kent, and Essex Conferences.

Elder Milo Andrus is appointed to succeed Elder C. W. Penrose in the presidency of the District comprising the Birmingham, Warwickshire, Staffordshire, and Shropshire Conferences.

Elder John Kay is appointed to succeed Elder William Baylis in the presidency of the District comprising the Manchester, Liverpool, and Preston Conferences.

Elder David M. Stuart is appointed to succeed Elder George Teasdale in the presidency of the District comprising the Glasgow, Edinburgh, and Dundee Conferences.

Elder James Brown, third, is appointed to succeed Elder David John in the presidency of the District comprising the Nottingham, Leicestershire, and Derbyshire Conferences.

Elder Joseph F. Smith is appointed to succeed Elder Thomas Wallace in the presidency of the District comprising the Sheffield, Bradford, Lincolnshire, and Hull Conferences.

Elder William Gibson is appointed to succeed Elder William Moss in the presidency of the District comprising the Cheltenham, Herefordshire, and Worcestershire Conferences.

Elder C. V. Spencer is appointed to succeed Elder Edward Hanham in the presidency of the District comprising the Southampton, Reading, and Dorsetshire Conferences.

Elder E. H. Blackburn is appointed to succeed Elder William Jefferies in the presidency of the District comprising the Norwich and Bedfordshire Conferences.

Elder George Halliday is appointed to succeed Elder Willet Harder in the presidency of the District comprising the South, Wiltshire, and Land's-End Conferences.

Elder John S. Gleason is appointed to succeed Elder Joseph Stanford in the presidency of the District comprising the Newcastle, Durham, and Carlisle Conferences.

Elder William H. Dame is appointed to succeed Elder James McGhie in the presidency of the Manchester Conference.

Elder Samuel Hargraves is appointed to succeed Elder Samuel Francis in the presidency of the Durham Conference.

Elder John Needham is appointed to succeed Elder William H. Kelsey in the presidency of the Kent Conference.

Elder S. H. B. Smith is appointed to succeed Elder William Halls in the presidency of the Bradford Conference.

All Elders, now engaged in the ministry, not designated in the foregoing, will continue their labours in their respective fields, subject to the provisions in the instructions given to the District and Conference Presidents.

It is our wish that every retiring Elder do all in his power to leave his District or Conference in such a condition that his successor can assume the responsibilities thereof with satisfaction and pleasure, taking all pains to communicate every item of information that will be of use to him in the magnifying of his new duties.

AMASA LYMAN,	} Presidents of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries.
CHARLES C. RICH,	
GEORGE Q. CANNON.	

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 14.)

CHAPTER VI.

SCRIPTURAL EVIDENCE.

Man's Relationship to Deity.

From the demonstrations of Scripture that immortality is a natural continuation of this state of existence, and that immortal beings are simply men and women, but with their attributes perfected, and the powers of eternal life perfected within their organization, we move naturally up to the question as to what the Scriptures say respecting the true character of God and the relationship which mankind hold to him.

But let not the reader suppose, because we are treating now mainly of truths that relate to a material world and to man's bodily existence in the future, that "Mormonism" teaches us to anticipate material pleasures as the chief basis of our future heaven. It must be understood that we are now simply treating of one portion of truths that relate to God and man. "Mormonism" has as much or more to say of the spiritual pleasures of a future state as any system that preaches up a purely spiritual heaven could have; but it keeps its grasp on the opposite truths as well. And it has as much to say respecting the unutterable distance between man and God, his omnipresence and majesty, as concerning the simple

facts about him to which we are now drawing attention.

The great difficulty that exists in the way of mankind understanding that they really are related to Deity lies principally in the fact that they do not understand the greatness of their own souls. Ages of religious labour devoted mainly to making man think himself as mean and contemptible a thing as possible, combined with the constant spectacle of ignorance, misery, and death ever before the eyes of mankind, have crushed the spirit of man, given rise to the creed that he is a poor worm of the earth, and led him to think, when he read in the Scriptures to the contrary, that such statements could not be true in their literal sense.

Another thing that makes it difficult at first sight for mankind to believe in their relationship to God arises from their misconception of his true nature. They see evidences of his power thick around them in every element and in every organized being that lives. They feel and see the omnipresence of his power, and conclude that an omnipresent being can bear no relationship to themselves. Their error consists in their mistaking the operations of the Creator's Spirit for the Creator himself.

Nothing is truly plainer than that some life-producing power exists not only in all

that surrounds us, but in our very selves; but these manifestations are produced by an element of life that proceeds from Jehovah's abode, and is called his Spirit, or the Holy Ghost. It is that life-giving element by which he operates throughout all space. It controls all things, from the veriest atom to the mightiest world. Every created thing is organized and prepared to exist in harmony with the eternal laws; and because of the perfection of these organizations, combined with the power of this eternal Spirit, influence, or element, the chain of life eternally proceeds. But the controller of this organizing power is a celestial being, whom we are taught to call "Father," who exists in the heavens in the form of man, and, by the immensity of his wisdom and the perfection of his organizations, holds the key of all these eternal movements.

That intelligence, working through a divinely-perfect organization, can govern and control so much, may seem immense: but let us look at an instance of the power of organization on true principles, even on an earthly scale. Go, for instance, into some Government factory, where from fifty to a hundred machines of various kinds are at work, all fed by some central engine, to which they are each attached by straps or bands. Behold them all in flying operation, a thousand wheels spinning at once,—every machine hard at its peculiar work—one drilling, another planing, another turning, and another crushing or stamping the metal into shape, while each, attended by its group of workmen, is working its allotted material into shape with such exactness that, when the various portions produced by the various machines are brought together, complete instruments of warfare will be produced, capable of spreading death and destruction all around. One man holds the key of all this moving power, by one turn of whose hand at the appropriate spot the whole whirling mass of wheels, with every attendant operation, can be stopped, deadlocked and hushed at once, and hundreds, and in some cases thousands of men thrown useless on their hands, and kept so dependent on the will of this one individual.

Again: In a moment, by another simple movement of this man, all is suddenly alive again: every strap, band, and wheel is in motion; the furnace roars; the cradling, turning, hammering, and

planing all proceed; clashing and crushing sounds fill the air; every machine has become a thing of life; and from end to end of the vast factory the work is rushing on. This is what can be done by the power of organization with man's poor puny wisdom! What, then, may we not suppose can be effected by Divine organization arising out of the wisdom of a God!

We admit this is a poor parallel to the immense machinery that fills the universe; but it serves to show that there is no more necessity that its Almighty Governor, with his vast intelligence, be present in every operation of nature than there is that the engineer should be in every strap or stand, with hand on every wheel.

We read that Jesus, after his resurrection, while differing neither in size nor in general appearance from the generality of men, could say, "All power is given unto me in heaven and on earth." If he who trod the road to Emmaus, and, sitting on the river side, eat of broiled fish and an honeycomb, could hold a governmental power felt throughout the regions of space, and yet be a personage of the stature and form of man, certainly his Almighty Father could do the same.

The world have yet to learn that wisdom and intelligence, acting on the everlasting laws of truth and righteousness, constitute the elements of Divine power. God has ever sought to familiarize mankind with the fact of the almighty power of eternal truth. He has continually sought to demonstrate to them that his power, sanctification, holiness, and majesty lay not so much in the form or size of his person as in the harmony of his proceedings with the truth: hence he has made no secret about his personality, but has been declaring it right on from the creation of the world,—his object being to demonstrate to mankind their nearness to himself, and to teach them that his glory and superiority lay in the perfection of his attributes, and that the truth perfected within their souls could lift them up to the same transcendent height.

Hence, at the very commencement of the Divine history, we are told that God made man "in his own image." After this, we are informed by every Prophet who conversed with Deity that he saw him in that identical form. We pass by the detail of multiplied times when he was thus seen, and come on to the time

when his own Son came upon earth to give man an idea what the Deity was like in person as well as character. Hence it is said that by him was the Father "manifested" to the world; and that there might be no mistake about his manifesting the form as well as the virtues of the Father, it is said that he was the brightness of his glory and "*the express image of his person.*"

The "person" of the Father is thus declared in a sentence; for we all know what kind of a person Jesus had. What need, then, of any mystification on the subject? But the tendency of man's disposition is always leading him to run away from simplicity, and to hunt for something incomprehensible and far-fetched. Hence he vainly tries to cover the idea with an ambiguity, and says a "moral image," not a bodily image, must be the only thing meant. But other facts

recorded in the Scriptures settle this question in a very simple way.

Setting aside the fact that it is in the description of the making of man's body, and not his spirit, that this language is used, we read that God gave a law to Noah that he would require the life of man, of man's fellow, or of beast, saying, "Whoso sheddeth man's blood, by man shall his blood be shed;" and the reason given by the Almighty for this law is, "*for in the image of God made he man.*" Now, where is the point of this reason for thus killing man or beast that destroys the body of man, but in the fact that in killing man they destroyed that which resembled God? A beast cannot destroy a "moral image!" We all know that a bodily image is all that man or beast can destroy, and therefore a bodily image is that in which man resembles Deity.

(To be continued.)

EXTRACT OF A LETTER FROM HON. W. H. HOOPER.

House of Representatives, Washington City,
December 16, 1860.

George Q. Cannon, Esq.

Dear Brother,—I regret I have none of your favours to reply to, but find you indebted to me for an answer to my favour of the 6th inst., addressed to you previous to your sailing from New York. As this will not reach you before your arrival at your field of labour, I trust your time will not be so much taken up to prevent you giving me a good, warm, lengthy reply.

My favours from home are from President Young to the 15th, Hooper, Eldridge, and Co. to the 22nd. Nothing of much moment, save the deaths of brothers Darwin Richardson and John G. Lynch. The President writes in good spirits—speaks of having enjoyed his southern trip very much—urges the admission of Utah. They had heard of the election of Lincoln, but nothing of the Secession movements. I forwarded him the message, as well as two lengthy communications, posting him fully in all matters of interest, by the Pony Express. I shall continue to do so weekly through the session. I am in receipt of a letter from Brother Snow; he speaks of the good

health of himself and brother Pratt, of their flattering prospects in their fields of labour, and of their intended visit to see me.

I have caused to be forwarded to you the *Daily Congressional Globe*, which, with the *Herald*, (you of course take it,) will fully post you in all that is passing politically (at least upon the surface). Dissolution is inevitable, and the only object now of holding out a compromise is to conciliate and hold in the Border Slave States. The Cotton or Gulf States will go out. You get Mr. Buchanan's policy from his Message. Mr. Cobb [Secretary of Treasury,] differed and left. General Cass [Secretary of State,] takes a more strenuous view of the matter than Mr. Buchanan, rather favouring coercion: he also goes out. 'Tis said Mr. Thompson [Secretary of Interior,] will resign to-morrow. It is hard to leave Old Buck in his troubles! Don't you pity him, poor old man?

Judge Black, it is said, goes into the State Department—a good appointment. Governor Thomas is in Cobb's place.

The Committee of Thirty-Three are hard at work; but I apprehend their

work will be what Shakespeare calls "love's labour lost." One thing they will do—that is, lead the public mind to those wholesome provisions which will be amendatory to the Constitution, fixing by constitutional law the right of the Territories to sovereignty in legislative capacity as well as in the elective franchise, by the selection and election of those who are to govern them. You will see the entire press and politicians (particularly Republicans,) are drifting in that channel; and if you recollect, I stated to you months ago that popular sovereignty would be one of the leading features of Mr. Lincoln's administration, if he should be elected. I think that what is called the Enabling Act will also be embraced, if the Constitution should be amended, giving the Territories the unconditional (save a population qualification and republican constitution) right of admission.

Mr. Sherman will recommend the admission of all the Territories this winter, or all those who are willing to take upon themselves the expense and responsibilities of a State Government. This is rather a change from last winter. Previous to these demonstrations, or the recent advices from home, I was fully

convinced that the time had arrived to present our Constitution, and I had determined to do so, seeing that a good point could be made. I shall embrace the first opportunity to offer it. I have conversed with Mr. Grow, Mr. Colfax, and many others on the subject. I think three-quarters of the Republicans of the House would vote for our admission; but I may be mistaken. Many say they would gladly "swap" the Gulf States for Utah. I tell them that we show our loyalty by trying to get in while others are trying to get out, notwithstanding our grievances, which are far greater than those of any of the Seceding States; but that I consider we can redress our grievances better in the Union than out of it: at least we'll give our worthy uncle an opportunity of engrafting us into his family; and if he don't want us, we must then carve out our own future. But as I have already spun out this letter longer than I intended, or than you may find time to read, and as I design writing you weekly, if I can, I will now close.

My love to yourself and all our brethren. May God bless you is the prayer of your friend and brother,

WM. H. HOOPER.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The King of Prussia died on the 2nd inst. The Douro is flooded higher than was ever known. The siege of Gaeta, notwithstanding the rain and snow, continues furiously. Disturbances have taken place before the palace of the Archbishop of Naples. Agitation increases in Sicily. Devastating inundations have occurred in Spain. Sultorino, Spizza, and Klek are being fortified, to prevent Garibaldians landing. It is rumoured at St. Petersburg that 150,000 men are to be concentrated in Russian Poland. Private letters from Mostar report that the people of Piva, Droppeg, and Bangano have revolted, and chosen the Government of Montenegro.

AMERICAN.—Late New Brunswick papers report a terrific gale in the Gulf of St. Lawrence. The railway wharf at Shediac was destroyed; five buildings were blown down or floated away; two schooners were driven from their moorings high and dry up into the fields, and a great number of trees were prostrated. On the 16th November a strong east wind prevailed in G. S. L. City most of the day. In the evening it subsided a little, but it blew again with great force before morning, doing, however, but little damage. In Davis, Weber, and Box Elder counties the wind commenced blowing on the 15th, and continued about forty-eight hours, sweeping nearly everything before it in many places, doing great damage to buildings, fences, stacks of hay and grain, and other movable things that were in its course. At Centerville several buildings were severely injured, roofs blown off, &c. At Farmington the force of the wind was tremendous, and the amount of damage done to houses, barns, stables, sheds, hay and grain stacks, fences, &c., has not as yet been reported. The city of Ogden suffered severely. Forty dwellings are reported to have been more or less damaged, and some of them nearly demolished. The large and elegant Tabernacle was considerably damaged. North Ogden was also visited by the storm, which left many traces of its violence on houses, stacks, fences, out-houses, and other erections. At Willard, the southern settlement in

Box Elder county, much damage was done to buildings, several being unroofed, stacks of hay and grain injured, and some seventy or eighty tons of hay burned up. The *Mountaineer* of the 17th November says—"President Young has now in course of completion a private school-room, which, in proportion to its size, is *par excellence*. The Thirteenth and Fourteenth Wards have each erected, and are fast completing, two excellent buildings, to be used for schools and public meetings of every kind. Nor are our friends in the outer settlements far behind the chief city. Everywhere improvements are going on. Private dwellings and school-houses are being built in numbers, and a feeling to educate and cultivate the mind seems to predominate." Captain Walter M. Gibson left G. S. L. City on the 21st Nov., via the Southern route and the Pacific, for the East Indies.

THINGS WORTH REMEMBERING.

"THE FATAL OXFORD ASSIZES."—These assizes were so called from the fact of the High Sheriff and 300 persons dying suddenly, in 1557, of a distemper caught from the prisoners.

FIRST METHODIST MEETINGHOUSE.—About 1740, John Wesley preached to many thousands of persons in Moorfields, at Kennington Common, and Blackheath. The first metropolitan chapel of this celebrated preacher was at the "Foundry" in Moorfields.

"UNDER THE ROSE."—Roses were brought from Italy and first planted in England in the year 1522. They were consecrated as presents from the Pope of Rome, and were generally placed over confessionals as the symbols of secrecy. Hence the phrase, "under the rose."

"SPINSTERS."—Among our industrious and frugal ancestors it was a maxim that a young woman should never be married until she had spun herself a set of body, table, and bed linen. From this custom, all unmarried women were termed spinsters—an appellation which they still retain in all law proceedings.

ENGLISH NAVY.—The navy of England was first established by King Alfred; Edgar had a fleet of 400 sail; King John a fleet of 500; Edward III. one of 700; and Henry VII. was the first who began to build a royal navy. The Navy Board was established in 1625, and the Navy Office was founded December 4, 1644.

STRENGTH OF ICE.—When the thickness of ice is an inch and a half, it will bear the weight of a man; when about 3½ inches, it will bear detachments of Infantry with their ranks rather wide apart; with a thickness of 4 4-10ths inches, 8-pounders can be conveyed over it on sledges; 5 2-10ths inches will bear 12-pounders; 8 inches will bear 25-pounders; and a thickness of 12 inches will bear almost any weight.

ORIGIN OF ENGLISH NEWSPAPERS.—In England the first newspapers may be considered due to the Spanish Armada. When the Spanish fleet was in the Channel, it occurred to Elizabeth and her Prime Minister, Burleigh, that it would be wise policy to prevent, during a moment of general anxiety, the danger of false reports, by publishing real information; and with this object was issued the first English newspaper, *The English Mercurie*.

"THE SCAVENGER'S DAUGHTER."—In the reign of Henry VIII., Sir William Skevington, a Lieutenant in the Tower, immortalized himself by the invention of a new engine of torture, called Skevington's Irons, or Skevington's Daughter, which was known and dreaded for a century afterwards under the corrupted name of the Scavenger's Daughter. This instrument rolled and contracted the body into a ball, until the head and feet met together, and forced the blood to ooze from the hands and feet, and frequently from the nostrils and mouth.

EGYPTIAN PAPER.—The Egyptian paper was made of a rush or reed, called papyrus, or biblin, growing chiefly in Egypt, on the banks of the Nile. The Egyptians, in making this reed into paper, cut off the two extremities: the stem was then slit lengthwise into two equal parts, and from each of these the thin scaly coats or pellicles were stripped with a sharp instrument: the innermost skin was considered the best, the outer the worst, forming paper of different value. Pliny gives the names of twelve different qualities of these papers. When the films of the papyrus were removed, they were laid out flat upon a table, and two or more were laid across each other, so that the fibres lay at right angles. In this state they were fastened together by being dipped in the river. The water was then pressed out, and the films left to dry; after which they were pressed and beaten with mallets to obtain a smooth surface. This then constituted Egyptian paper.

VARIETIES.

THE revelations of Mahomet, in the cavern near Mecca, were written by his disciples on shoulder-blades of mutton and on palm leaves.

"HAMOIR" is perhaps as peculiar a word as any in our language: the two first letters of it are male, the three first female, the four first a brave man, and the whole word a brave woman.

SCROFULA among children often proceeds from the habit of sleeping with the head under the bedclothes, and so inhaling air already breathed, which is further contaminated by exhalations from the skin.

SMITH and Brown, running opposite ways round a corner, struck each other. "Oh, dear," says Smith, "how you made my head ring!" "That's a sign it's hollow," says Brown. "Didn't yours ring?" says Smith. "No," says Brown. "That's a sign it's cracked," replied his friend.

A NOVELTY.—An animal called the laughing jackass, found nowhere but on the Australian continent, has been brought to San Francisco. It belongs to the feathered tribe, and has feathers, wings, and a long beak. It laughs like an old woman; and in the Australian forests, at night, it has led many a wayfarer in search of an old lady in such a lonely condition.

THERE are now more spots on the sun than have been seen before for many years; some of these are visible through a smoked glass to the naked eye. Several stars (some of them of great brilliancy, which, from their ascertained distance, must have been as large as our sun,) have totally disappeared from the sky; and the question has been raised among astronomers whether the light and heat of the sun are gradually fading away. As this would be accompanied by the destruction of all the plants and animals on the earth, it is rather an interesting question. The sun's light and heat are diminished by the dark spots at the present time about one per cent.—*Scientific American*.

POETRY.

DEATH OF THE RIGHTEOUS.

How blest the righteous when he dies—
When sinks a weary soul to rest!
How mildly beam the closing eyes!
How gently heaves th' expiring breast!
So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

A holy quiet reigns around—
A calm no earthly care destroys:
Naught can disturb that peace profound
Which his unfettered soul enjoys.
Farewell, conflicting hopes and fears,
Where light and shade alternate dwell:
A bright, unchanging morn appears;
Farewell, inconstant world, farewell!

DIED.—In Provo City, Oct. 26th, Hannah Barbara Fisher, aged 60 years. She was baptized into the Church of Latter-day Saints in the year 1853 by Elder Myres. She left her native home in Switzerland in the spring of 1839, and crossed the Plains this season in one of the handcart companies.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

No. 8, Vol. XXIII.

Saturday, January 19, 1861.

Price One Penny.

REVIEW OF PAST AND PRESENT EVENTS.

That a great national crisis is at hand, which will at no very remote period burst forth simultaneously amongst the nations, few who have observed the signs of the times can doubt. Already have the events preparatory to that period to which they are fast hastening become deeply-seated upon the body politic of the nations, germinating all the elements of discord, dissolution, and decay. For the last two hundred years there appears to have been something like a running account kept with the nations, and which appears to have been postponed for the inhabitants of the last half of the nineteenth century for settlement. The political and religious *regime* of our fathers has matured and ripened on our hands. They seem incapable of longer perpetuating peace and prosperity among their children. The balance-weight has been taken from the scales. The standard has become too short; it no longer meets or satisfies our wants. To change from the old beaten track, that the clamouring of the masses for reform may be gratified, is to hazard all upon an experiment. That some important and decisive measures must be taken to meet the present wants of the people and satisfy that restive spirit which is agitating them, has become apparent to the ruling classes. But all are in fear and doubt as to what

that step will be, or what the consequences which it will entail upon posterity. To grant the masses that reform and liberty which they are so impatient to obtain is looked upon by many as entrusting to them a boon which they are ill prepared to receive, and which they could neither appreciate nor enjoy, and which would in the end result in disappointment and sorrow to themselves.

That the present political and religious fabrics are worn threadbare, and no longer serve as a covering to conceal their deformities and nakedness, or to meet their multiplying and increasing wants, few can doubt; and that the world is on the verge of one of the most eventful periods that has ever marked its history, is equally certain. The strifes and fearfully-contending elements which appear in the present political horizon of the United States, casting their long, dark, and ominous shadows on this side of the Atlantic, indicate with unmistakable certainty that the gathering storm-cloud has only risen in the West that it may burst in the East. The present spirit of the age is obstinately bent upon war. Peace institutions amongst men are upon every hand invaded by the fast-growing martial spirit of the times. Religious influences yield to its sway, and the contagion is developing itself amongst all

classes of tradesmen and mechanics. Even here, in peaceful, Christian England, our streets are crowded with battalions of Volunteers, and the shrill sound of the tocsin of war is reverberating upon the breeze, even upon the Sabbath-day. Within one year, the Volunteer movement has increased from one to one hundred and sixty thousand men, and daily continues to augment its numbers. This warlike spirit has become the engrossing topic of the nations, exhausting their exchequer and overwhelming them in debt. Three-fourths of the entire revenue of modern Europe is expended in paying the interest accruing on debts which have been chiefly contracted by wars belonging to the last generation, and in maintaining upon a war footing their present enormous and overgrown amount of soldiery. Loan after loan has been negotiated and expended for the purpose of covering the face of the land with magazine depôts, constructing national defences, increasing their navies, and manufacturing firearms and appliances of war for the destruction of their fellow-men. Europe at the present day is one vast military encampment from the shores of the Baltic to the straits of Gibraltar. A fraction less than five millions of men are kept upon a war footing, with the prospect at the opening of spring of having their numbers largely increased. The cohesive elements are fast departing from the ancient houses of royalty; and discontent, jealousy, and revolution are threatening to dissolve the allegiance of many of their subjects. At the present time there is not a power in Europe which is not deliberately speculating upon the chances of either victory or defeat, with a margin so small that a choice between the two is equally uncertain and problematical. In either event, the country will become one vast field of carnage and blood; so much so, that a victory itself would scarcely be better than defeat. The elements of peace have departed from the governments of men. That which has characterized the events of the past will no longer form a basis of calculation for the future. "Since the fathers fell asleep," a change has come over the spirit of our world: wisdom and prudence have been mocked by courts and cabinets, and have taken their departure from them, leaving a spirit of recklessness which is maddening

their brain and seeking its gratification in blood. Instead of the revolutionary reforms, made by the discontented masses, satisfying them, they will only loosen the fetters with which they have hitherto been bound, and serve to open wide the door, that revolution may become the order of the day. That which would, if prudently used, be a blessing to them, insuring peace and tranquility to themselves and posterity, will serve in the present crisis to precipitate their downfall and overthrow.

When an enlightened and civilized nation like that of the United States, while in the full enjoyment of all the liberty to do right and deal justly with their fellow-men that could be asked for or claimed by either an individual or a nation, deliberately dissolve those relations which would perpetuate their union, and welcome in their stead strife, contention, and blood, surely they render themselves unworthy the blessings of such a government, and prove themselves incapable of self-government, or of properly appreciating the boon of liberty, or of enjoying the happiness it would insure. After an existence of three-quarters of a century of unparalleled success and prosperity, multiplying their population from five to thirty millions, extending their commerce to every sea, annually producing from the soil that which sustains three times their own population, opening mines that yield marvellous and incredible stores of mineral wealth, and advancing extensively in science and learning,—that nation, after enjoying these blessings for eighty-five years, and in the full tide of successful experiment, and in the full vigour of national strength and prosperity, seek to obliterate and drown the patriotism of their fathers in the blood of their children. We are thus led to the conclusion that the precedents of the past fail in affording us a parallel from which we can obtain a solution to the present critical condition of the age.

Since the days of ancient Babylon, the tide of empire has been setting westward, completing the form of the great image as seen by Nebuchadnezzar, until its feet and toes have finally rested upon the Western hemisphere, developing in its course civilization and arts, until the last finishing touch has consummated the work of ages; and with its completion come decrepitude and decay. The great and

last crowning event which marked the fulfilment of that period was completed in the formation of the Western Republic, embracing within its constitution and laws an equality and a sense of right to an extent never before enjoyed by any nation that has hitherto preceded them, and which were capable of becoming the greatest blessing, had they acknowledged the hand by which they were given. That which is capable of becoming the greatest blessing will, by its perversion, become the greatest evil. Hence, when the government of the United States depart from that sense of justice embraced within

their constitution, their downfall will be as rapid as their career has been prosperous and happy. While the republics in the West are tottering and crumbling to decay, the spirit of reform and liberty is spreading throughout Europe, extending to the masses the right of self-government, thereby fostering in their midst those principles which, if they fail to appreciate and value, by acknowledging the hand of God in the enjoyment of them, will finally result in the entire destruction and overthrow of the governments and institutions in their midst.

N. V. J.

THE GOSPEL versus CREEDS.

BY ELDER E. L. SLOAN.

"Come, now, and let us reason together, saith the Lord."—ISAIAH.

The present condition of the religious or Christian world is one fraught with matter for deep consideration to the enquiring mind. Professing to offer mankind a solid foundation on which to base their hopes of an eternal existence, and claiming for its professions the sanction of Divine authority, every human being who believes in a future of misery or happiness has a right to investigate closely and scrutinise carefully the validity of such professions and claims.

God, according to the ideas we have entertained concerning him, is a being not only of justice, but of infinite mercy and loving-kindness,—a being who delights in blessing his wayward, erring, and too often ungrateful children,—a being who clothes the earth in a gorgeous drapery of loveliness and beauty to minister delight to man, and bids the willing soil give forth its abundant productions to minister to his sustenance, his comfort, and his happiness. Such a being we delight to reverence, and we find a source of solid joy and true peace in worshipping him. From those, then, who come claiming to be his servants and authorized agents we have a right to expect a manifestation of some of those saving, happying, and exalting principles which are the characteristics of that great Being whom they profess to serve and represent.

Again we say the present condition of the Christian world is one fraught with matter for deep consideration. It claims for itself the proud position of worshipping and serving the "Prince of Peace," while the din of war, actual or in prospective, rings from centre to circumference. It plumes itself upon the possession of principles of mercy and love, while strife, animosity, and hatred revel in its borders and fester at its core. It proclaims itself the exponent of great truths, of saving power, and a broad plan of universal redemption, while it fetters the mind, chills the heart, and freezes up the well-springs of life and love granted by the great Creator and Father of all to his children, with its man-begotten creeds and forms.

It may be said that war, strife, hatred, disunion, selfishness, and uncharitableness are not the fruits of Christianity. Granted. They are not the fruits of true Christianity: they never did and never will be found where that Holy Spirit of salvation and love which characterized Christ has free course, is fostered, and dwells. Hence we conclude that that Spirit does not dwell in the religious world, and that its claims and professions are spurious and unwarranted by heavenly sanction. But lest it might be thought that we judge too hastily, we will draw a picture or two in illustration of our:

position. Yonder stands a kind old man, bowed down with the weight of years, whose hoary locks are blanched by the suns and showers of fourscore summers and winters. Benevolence is stamped upon his forehead, and the genial glow of a warm sunny heart shines upon his venerable countenance. His life has been devoted to acts of charity and kindness; his soul has been drawn out to comfort the afflicted and pour the balm of consolation in the bruised and suffering heart; his hand has been ever ready to minister to the wants of his suffering and needy fellow-mortals; and his whole course of existence has been a living illustration of the heavenly qualities which link man to that heaven whence he came and whither he desires to return. Yet, because he cannot believe in something which his fellow, with no other higher claims to Divine love, teaches, no reverend person will minister at his dying pillow, though the prayers of those he has succoured and aided may mingle with his parting breath; and, by the illiberal and uncharitable creed of a being like himself, he must be thrust down to suffer eternal torments with the liar, the adulterer, and the murderer.

Here stands another man, aged like the former, but his span of life has been one continued scene of profligacy and cruelty. Orphans and widows have cursed his sly, insinuating arts. Hecatombs of victims have been offered at the shrines of his avarice and lust. His bleared and disgusting looks are the indices of corruption, while his very breath stinks with the rottenness within. No tongue that loves truth can speak good of his name, and no eye can look in his with gratitude and thanks. Yet, when his shivering spirit is about to leave the defiled tabernacle it inhabits, and the horrors of an undefined torment flit before his guilty mind, he cries in anguish to that God whose very image he has insulted and trampled on, and offers him the service of his last miserable moments, while a soothing voice will promise eternal peace and happiness to him in sepulchral tones, and assure him of a glorious resurrection in a brighter and better world!

Let it not be thought that these pictures are overdrawn. Their counterparts are to be met with in the walks of life, and form a scathing commentary on the creeds of those systems which claim

for their authors a God of justice and a Saviour of mercy and love.

What solid grounds are there on which to rest a trusting hope amid the conflicting views and opinions which distract the mind and stamp as human the multitudinous systems of faith and worship, which the Christian world offers to the human family for their acceptance and requires their adherence to? That mind which can tear from itself the surrounding folds of ignorance and tradition manufactured by the hoary past, and sedulously wrapped around it by its teachers and guardians, will wonderingly look Christendom in the face and ask if a kind and beneficent God, unchangeable in his attributes of justice, mercy, goodness; and truth, will condemn to unspeakable tortures that soul which repudiates systems he will not endorse as truth, and rejects creeds which he will not stamp with the seal of a living testimony. It will ask Christendom why man must be always left in a state of uncertainty and doubt concerning that future so pregnant with misery or happiness, and wherefore it is that man, the offspring of God, should not be privileged with the same blessings vouchsafed to his children of former ages, if they will humbly and prayerfully walk in the same paths, honour the same laws, reverence the same statutes, and magnify the same commandments; and why it is that the knowledge promised by the Saviour of mankind over eighteen centuries ago cannot be obtained now, the same as it is admitted it was then; and why a Peter, a James, and a Paul were so privileged above the children of this age as to enjoy the gift of the Holy Ghost and be made partakers of the sweet powers of the world to come, if God is unchangeable and is no respecter of persons. And asking these questions, it will not rest satisfied with the contradictory responses given, but will follow out the counsel of James, asking that wisdom of Heaven which it lacketh, and which it vainly sought among the creeds, systems, and professors of the religious world, and will not cease till the portals of the eternal treasure-house of knowledge are opened before it, where it can feast that yearning appetite for heavenly food which possessed it. We do not desire to quarrel with or make war upon the opinions of others, but we do say that the knowledge of God and the gift of eternal lives are in the

power of every generation that will live up to the principles and laws of the everlasting Gospel—a Gospel full of blessings, of mercy and peace, of happiness and eternal joy; and that system which professes to teach this Gospel, and cannot offer a guarantee of its validity in the testimony of the Spirit of God, with all its soul-ennobling, heaven-inspiring, Divine gifts and blessings, is impotent to regenerate mankind, too narrow to meet the wants of man's eternally-increasing capacity, and unworthy of acceptance by any intelligent mind.

There is something nobly grand and comprehensive in the eternal truths of salvation. Too broad, deep, and infinitely unfathomable to be grasped by creeds or bounded by systems of man's fashioning, and evincing the mind of God in its every detail, the Gospel takes man in the low grovelling condition in which it finds him, and elevates him to an heirship in eternity, if he will only study to live its principles and laws. Meting out to every man strict justice, by rewarding him according to his works, it yet manifests a divinity of mercy by ministering to him in his weakness and ignorance, sealing and endorsing all its principles as they are faithfully acted upon by the Spirit of promise, and gathering around his wayward nature those holy bonds of love

which bind together the creations of eternity. It is not a gathering of empty forms and unmeaning ceremonies, draped in a gaudy tinselling by zealous devotees; but, in the language of one of old, it is "the power of God unto salvation." It elevates man socially, morally, physically, and mentally; it lifts him above the sordid things of earth; it opens up a future for him, rich with a thousand joys; it points to an eternal existence—to "a city having foundations, whose builder and maker is God;" and in the present happiness it affords there is a sweet foretaste of that ever-enduring happiness and joy "which fadeth not away." It is a Gospel worth dying for, if needs be; and it is a Gospel worth living for, living to enjoy, to communicate, and to realize. We have tasted of its sweets; they are pure and permanent: of its joys; they are certain and worth possessing. It soars as far above the creeds and systems of man as the heavens are above the earth; it spreads its wings to the light, and eternity feels its circumscribing power; it visits the prison-house of the bound, and "leadeth captivity captive;" it bringeth joy to those who mourn, comfort to those who are afflicted, liberty to the captive, happiness to all who embrace it, and the light of heaven to those who sit in dark places. It is the Gospel of Jesus Christ.

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[March, 1844.]

President Hyrum Smith arose and made a few remarks. He compared the lawyers to polliwaga, wigglers, and toads. He said they would dry up next fall. "Those characters, I presume, were made in gizzard-making time, when it was cheaper to get gizzards than souls; for if a soul cost \$5, a gizzard would cost nothing: like tree toads, they change colour to suit the object they are upon. They ought to be ferreted out like rats. You could describe them as you would a hedgehog: they are in every hedge, stinking like the skunk."

Charles Foster asked if Joseph meant him. Joseph said, 'I will reply by asking you a question.' Foster: 'That is no way.' Joseph: 'Yes, that is the way the Quakers

do. But Jesus said, 'Whose image and superscription is this?' Why did you apply the remarks to yourself? Why did you ask if we meant you?' Foster: 'Then I understand you meant me.' Joseph: 'You said it.' Foster: 'You shall hear from me. Joseph, as Mayor: 'I fine you \$10 for that threat, and for disturbing the meeting.'

Doctor Foster spoke in palliation of his brother Charles, and asked Joseph to await, &c. He said, 'He has not threatened you.' Joseph said, 'He has.' Doctor Foster said, 'No one has heard him threaten you,' when hundreds cried, 'I have!' Doctor F. continued to speak, when the Mayor called him to order, or, said he, 'I will fine you.'

William W. Phelps then read General Smith's 'Views of the Powers and Policy of the General Government of the United

States; after which, it was voted, unanimously, with one exception, to uphold General Smith for the Presidency of the United States.

An article was also read by W. W. Phelps, entitled, 'A Voice of Innocence from Nauvoo,' and all the assembly said 'Amen' twice.

At thirty minutes past twelve, the meeting adjourned till two, p.m.

When the people assembled according to adjournment, their sang a hymn. Prayer by Elder O. Pratt. Singing.

President Brigham Young addressed the congregation. He said, 'I wish to speak upon the duty of lawyers, as they have been spoken of this morning. They were first among the children of Israel to explain the laws of Moses to the common people.

I class myself as a lawyer in Israel. My business is to make peace among the people; and when any man who calls himself a lawyer takes a course to break peace instead of making it, he is out of the line of his duty. A lawyer's duty is to read the law well himself, then tell the people what it is, and let them act upon it, and keep peace; and let them receive pay like any labouring man.

It is desirable for Justices of the Peace, when men call for writs, to inquire into the merits of the case, and tell the parties how to settle it, and thus put down lawsuits. To cure lawing, let us pay attention to our business.

When we hear a story, never tell it again, and it will be a perfect cure. If your brother mistreats you, let him alone; if your enemy cheats you, let it go: cease to deal with men who abuse you. If all men had taken the straightforward course that some have, we should not have such disorderly men in our midst.

I have no objection to any man coming here, but I will have nothing to do with men who will abuse me at midnight and at noonday. Our difficulties and persecutions have always arisen from men right in our midst.

It is the lust of individuals to rob us of everything, and to take advantage of divisions that may arise among us to build themselves up. I feel that I want every man should stay and lift up holy hands without dubiety, wrath, or doubting.

To the men who own land here I would say, Do not think you can sell your lands here, and then go off and spend it somewhere else in abusing the 'Mormons.' I tell you nay; for know it, ye people, that Israel is here; and they are the head, and not the tail; and the people must learn it. All these who have gone from us have gone from the head to the tail.

The grand object before us is to build the Temple this season.

We have heard the effects of slander, and we want a cure and balm; and I carry one with me all the while, and I want all of you to do the same. I will tell you what it is: it is to mind our own business, and let others alone, and suffer wrong rather than do wrong. If any take your property away, let them alone, and have nothing to do with them.

A spirit has been manifested to divide the Saints. It was manifest in the last election. It was said, if they did not look out, the Saints on the flat would beat the Saints on the hill.

Great God! how such a thing looks, that the Saints should be afraid of beating one another in the election, or being beat! I would ask, Who built up this city? Would steamboats have landed here, if the Saints had not come? Or could you, even the speculators, have sold your lands for anything here, if the Saints had not come? They might have sold for a few bear and wolf skins, but not for money.

If any of you wish to know how to have your bread fall butter-side up, butter it on both sides, and then it will fall butter-side up. Oppose this work, and it will roll over you.

When did this work ever stop since it began? Never. The only thing the Saints now want to know is, What does the Lord want of us, and we are ready to do it.

Well, then, build the Temple of the Lord. Keep the law of God, ye Saints, and the hypocrite and scoundrel will flee out of your midst and tremble, for the fire of God will be too hot for them.

I expect the Saints are so anxious to work, and so ready to do right, that God has whispered to the Prophet, 'Build the Temple, and let the Nauvoo House alone at present.' I would not sue a man, if he owed me five hundred or a thousand dollars, should he come to me and say he would not pay me.

Elder John Taylor remarked that it was said by some discontented persons that the municipal officers of the city were acting in an arbitrary manner, which was false. He then went on to explain the principles of Democracy, until it was announced that it would be desirable to set a contribution on foot immediately to get fuse rope and blasting powder, as a boat was coming down the river, and the messenger was waiting to go down to St. Louis.

Elder Taylor paused awhile for this purpose, and a collection amounting to about sixty dollars was made. He then continued his speech: 'When society was first organized they found themselves without

Legislature, Congress, House of Lords; or anything of the kind, every man was lord over his own house.

Difficulties began to arise, and the people began to contend and combine together in governments. By-and-by, some two or three requested that they might return to their original customs, and the Government said they might. This was the situation of this city in the main, when we asked for a charter.

Of General Joseph Smith some are afraid, and think it doubtful about his election; and, like the ostrich, stick their heads under a bush, and leave their bodies out, so that we can all see them; and after this it will be a by-word—'That man is an ostrich who hides his head in this cause.' He spoke also on going on with the Temple.

President B. Young said—'Those who have not paid their property Tithing we shall call upon, and take dinner; and we had rather he saved that trouble, and have them come up and pay. You will want a blessing in the Temple when it is done.'

President Joseph Smith remarked—'In relation to those who give in property for the Temple: We want them to bring it to the proper source, and to be careful into whose hands it comes, that it may be entered into the Church books, so that those whose names are found in the Church books shall have the first claim to receive their endowments in the Temple. I intend to keep the door at the dedication myself, and not a man shall pass who has not paid his bonus.

As to politics, I care but little about the Presidential chair. I would not give half as much for the office of President of the United States as I would for the one I now hold as Lieutenant-General of the Nauvoo Legion.

We have as good a right to make a political party to gain power to defend ourselves, as for demagogues to make use of our religion to get power to destroy us. In other words, as the world has used the power of Government to oppress and persecute us, it is right for us to use it for the protection of our rights. We will whip the mob by getting up a candidate for President.

When I get hold of the Eastern papers, and see how popular I am, I am afraid myself that I shall be elected; but if I should be, I would not say, '*Your cause is just, but I can do nothing for you.*'

What I have said in my views in relation to the annexation of Texas is with some unpopular: the people are opposed to it. Some of the Anti-Mormons are good fellows. I say it, however, in anticipation that they

will repent. They object to Texas on account of slavery. Why, it is the very reason she ought to be received, so that we may watch over them; for, of the two evils, we should reject the greatest.

Governor Houston, of Texas, says—'If you refuse to receive us into the United States, we must go to the British Government for protection.'

This would certainly be bad policy for this nation; the British are now throughout that whole country, trying to bribe all they can; and the first thing they would do, if they got possession, would be to set the negroes and Indians to fight, and they would use us up. British officers are now running all over Texas to establish British influence in that country.

It will be more honourable for us to receive Texas and set the negroes free, and use the negroes and Indians against our foes. Don't let Texas go, lest our mothers and the daughters of the land should laugh us in the teeth; and if these things are not so, God never spoke by any Prophet since the world began.

How much better it is for the nation to bear a little expense than to have the Indians and British upon us and destroy us all. We should grasp all the Territory we can. I know much that I do not tell. I have had bribes offered me, but I have rejected them.

The Government will not receive any advice or counsel from me: they are self-sufficient. But they must go to hell, and work out their own salvation with fear and trembling.

The South holds the balance of power. By annexing Texas, I can do away this evil. As soon as Texas was annexed, I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all colours are alike. And if that was not sufficient, I would call upon Canada, and annex it.

Singing by the choir. Prayer by President B. Young.

The barque *Fanny*, Captain Patterson, arrived at New Orleans with 210 souls, led by Elder William Kay. They express, in a letter to the *Millennial Star*, that no people ever had a more prosperous voyage than the Lord has favoured this company with; and such a captain and crew, for kindness, could scarcely be met with, the captain frequently administering from the cabin stores unto the necessities of all who required it.

Elder John E. Page published an address to the inhabitants of Washington.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 19, 1861.

THE DUTIES STILL BEFORE US.—The inquiry has arisen whether the publication of our request in the closing paragraph of the editorial article in last week's number of the *Star*, entitled "The Duties Now Before Us," was not a restriction upon the Saints in the exercise of their right to donate to whom they please of the Ministry. We are pleased that the inquiry has been made, as we wish, in continuation of the subject of last week, to explain our views on this and kindred points.

It is a fact well known to all those who have had any experience in the ministry, that there is a difference in the success of Elders in obtaining the aid needed to sustain them in their travels and labours. While one is blessed with all that is necessary, and in many instances more than is really necessary, to supply his wants, another is pinched in his circumstances, and not unfrequently destitute of what is needful to make him moderately comfortable. Our experience in this Mission does not warrant us in saying that this has been the case throughout the British Isles: there may have been controlling circumstances which have prevented such a result here. But we know that, were there no regulations, and were everything left to move on naturally, it would be the case here as elsewhere. Two Elders may be in the same Conference, and even in the same Branch, and this difference will be perceptible. Such difference does not depend altogether upon the relative worth of each, for both may be faithful and humble. Indeed, we have known instances of those who had the least claim to the regard of the Saints faring much better than their more modest, but quite as worthy brethren. There are some Elders who are gifted in this respect. Their manners are pleasing, and they have the faculty of getting along smoothly. They never lack anything that the Saints have in their power to bestow. But there are others, as we have said, who in many instances are equally worthy, but not equally fortunate on this point. Now, situated as the Elders here are at present, we see no reason why the one class should go short, and the other, possessing such advantages, use them to their own benefit.

But the Elders thus gifted may inquire, "Shall we not avail ourselves of the kindness and proffered assistance of the Saints? must we reject their aid when the Lord has opened their hearts to extend aid to us? and must they be debarred from the privilege of bestowing their means upon whom they please?" No; such is not the intention. We know that so long as the Saints are animated by the Spirit of the Lord, they will administer of their substance, be it little or much, to the Elders as they may need. But it is desirable that, so far as practicable, there should be an account kept of such donations. We do not wish any to suffer, neither that any should take the advantage of his position or influence. By keeping as strict an account as possible in the Conferences, as we have counselled, these difficulties can be guarded against: an idea can be gained of what each receives.

The feeling has been indulged in, we are aware, that if the Saints, out of love and respect towards the Elders, should feel led to impart freely of their means to assist them, it is their right to receive such—that nobody has the right to restrict the Saints in giving, or the Elders in receiving such gifts. Under the influence of

such a feeling, it would make no difference what the circumstances of the Saints should be; the fact that they were giving voluntarily would be considered a sufficient justification for receiving any and every gift.

There is no longer, however, any justification or excuse for taking a course of this kind. Instead of the Elders accepting gifts or donations because they are the spontaneous offerings of the Saints, and, whether they really need them or not, appropriating them to their own use and benefit, let them counsel the Saints how they can best use their means to deliver themselves from Babylon. The Saints who are now in the Church in these lands, if faithful, will some day or other obtain experience for themselves. When they do, they will be able to look back upon their past lives, see their own inexperience, and weigh the counsels and actions of the Elders with whom they have been brought in contact. How pleasing must the reflection be at that time to remember that when they had but little experience, and scarcely knew what was good for themselves, their brethren who had experience and could see their weakness had not taken advantage of it, but had counselled and cared for them as a father would for his children, not quenching their good desires, nor checking their liberality, but giving them the proper direction. Their love for and confidence in a man who would thus act would increase with every passing year, and they would never think of him without blessing his memory. But if an Elder should pursue the opposite course—if he should accept from the Saints all that they, in their unthinking liberality and exceeding love for him, might be disposed to give, irrespective of his own or their circumstances, or if he should use means to prompt and excite that liberal feeling which exists in the bosom of every true Saint towards the Priesthood for his own personal advantage, then it is more than likely that a day would come when they would be in a position to scrutinize his conduct, analyze his motives, and pronounce judgment in their own minds upon them. Then there would be a feeling brought into existence in that Saint's bosom towards that Elder which would scarcely ever be eradicated. The reflection would be—"When I was inexperienced and knew not what was really for my own good, that man, instead of acting towards me as a good shepherd would to one of his flock, or a kind father to one of his family, took advantage of my ignorance to benefit himself." The more experience the Saint gained, the more apparent the culpability of such conduct would appear, and it would be a most difficult labour to restore the confidence thus injured.

We remember the views of President Young on this principle expressed on one occasion in a conversation: they were so applicable to the Elders, and withal so consistent and truthful, that they made a deep impression upon us. He carried the view beyond this life to eternity, and showed how a Saint who had been thus injured might find fault with the Priesthood. For instance, if an Elder, in carrying out his own purposes, should collect or borrow means of the Saints, and thereby cripple their efforts to gather, and they should die away from the body of the Church without having received their endowments and other ordinances, that man would have a heavy responsibility to bear. When the Saint thus deprived should come up in eternity, and say, "Had you only discharged your duty to me, I should now be in possession of Priesthood and blessings that I am destitute of. You are to blame for this; for, had you acted to me as you should have done, I might have been gathered and been in the enjoyment of that glory and power which was my privilege."

This is a view of the subject that should ever be present with the Elders in all their ministrations. As President Young, on the occasion referred to, expressed himself, the Elders should remember that their office and calling is to save men, and they should so act towards them, in all their dealings, that they may be left without excuse in the day of the Lord Jesus.

EMIGRATION.—It is imperatively necessary that the Presidents of Districts, Conference, and Branches should attend immediately to the transmitting of names, orders, and deposits of those wishing to emigrate this season. The Saints should understand that this matter cannot be delayed any longer without seriously embarrassing us in our arrangements for their outfit, &c., in the United States.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 29.)

Again: Modern theologians have preached long and loud that man lost the "moral image" of his Maker at the time of the fall. Suppose we turn, then, to Paul, who lived some thousands of years after man had (as they say) lost the moral image of God. We shall find that Apostle giving a singular reason why a man should always uncover his head when he prays. That reason is because "man is" [not *was*] "the image of the glory of God." If man, in Paul's degenerate days, still was in the image of his Maker, we have good reason for believing that it was not a *moral* image. Besides, where is the force of Paul's argument that a man ought not to uncover a certain part of his body, because his *character* on a certain occasion resembled God? There is no point in the reason given till we accept the idea that man, in covering his head, covered something that resembled Deity; and then, as the only thing that man can cover with wearing apparel is his body, a bodily image must be the thing referred to.

We have on this subject, then, this united testimony—God's own description how he made the body of man, the testimony of the Prophets who always saw God in that form, the testimony of Jesus who walked the earth as the "express image of his Father's person," and finally, the testimony of laws founded on the fact of man's bodily resemblance to Deity, to substantiate this connecting link of relationship between us and "our Father who is in heaven."

One truth concerning God established in our minds, we turn to the testimony of the still greater relationship existing between man and God in spiritual qualities. We go direct to his teachings who, on all subjects respecting man and God, was "the way, the truth, and the life." Jesus is admitted by the bulk of professing Christians to have really partaken of the Divine nature, and to have possessed within himself the powers of a God. But did he ever claim in all his teachings any one distinction, so far as the original qualities of his nature were concerned,

above any son or daughter of God. He claimed headship—he claimed to have been sanctified and purified expressly for the special work he had to perform; but as to the inborn qualities of his nature for eternal perfection, excepting in points of precedence and leadership, he claimed no more for himself than he claimed for humanity at large; and yet he claimed to be Divine. He said to his disciples, "*My Father and your Father, my God and your God.*" "When ye pray, say, *Our Father who art in heaven.*" "Call no man Father upon earth; for one is your Father, even God." That by the term "Father" he did not simply mean Creator, the remarkable nature of the language he used on other occasions will plainly show.

He uses the same language to express the oneness and relationship of man to Deity that he uses to express his own relationship and affinity. Of himself he says, "*I am in the Father, and the Father in me.*" Of his disciples he says, "*At that day ye shall know that I am in my Father, and ye in me, and I in you.*" (John xiv. 20.) In other words, "in that day" they would discover, when they came to personally know the Father, that the fulness of his attributes, his power, his grace, and truth dwelt truly reflected in the Son; and they would find these same qualities dwelling so gloriously within their own nature that in that day they would "*know*" that the power and principles of Deity were developed within themselves, and to so great an extent that their own attributes and qualities would be reflected in the bosom of the eternal.

In perfect harmony with these ideas of the Divine origin of man, we find Jesus referring to the words of David—"I have said ye are gods, and all of you are children of the Most High;" and using this very language of David's as an argument why he should call himself the Son of God, said he, "If he called them gods unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blas-

phetness, because I said I am the Son of God?" (John x. 34.)

All of a piece with this principle is that significant prayer he uttered with reference to all that should obey the Gospel—"Neither pray I for these alone, but for them also which shall believe on me through their word." "That they all may be one, as thou, Father art in me, and I in thee, *that they also may be one in us*, that the world may believe that thou hast sent me. *And the glory which thou gavest me I have given them*, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." (John xvii. 20—22.)

And to crown the whole, we have his grand promise addressed to all the sons of men—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21); and this great promise is endorsed by the voice of the Holy Ghost declaring through Paul that we are called to be "partakers of a Divine nature"—"*heirs of God* and joint heirs with Jesus Christ," and partakers "of all the fulness of God."

Where is the distinction here between himself and man?—where the difference between his right to eternal power and that of man's, except that he holds the eternal right of superior authority and control? The love, the qualities of the Father could dwell reflected in them as in himself; the very glory that his Father had given him he had given them; their perfected quality could dwell reflected in his own being as his in theirs; and "as" he had "overcome" and gained a throne, they could do the same. Here is a blending up of nature—here a community of soul, that beings of different natures could not possess in common. And then observe the similarity of the principle upon which, as Jesus viewed it, man was to receive an exaltation to the one upon which he rose himself. Mark his prayer—"I pray that they may be one, **EVEN** as we are one; and then his promise—They that overcome shall have power over the nations, "**EVEN AS I**" received of my Father; and they shall sit with me in my throne, "**EVEN AS I**" also overcame and am set down with my Father in his throne. The words "even as I" show that Jesus saw that man was to gain an exaltation, "even" as he had gained his,

and that the character of man's future was to be in majesty and glory "even" as his own. Supposing that the Father had sent a thousand Christs into the world, instead of one, could Jesus have used such language concerning such personages that could more plainly have said they sprang from the same fountain of Divinity, and were consequently open to the same exaltation, than in the language he used concerning man?

Combine these scriptural facts concerning man's outward resemblance to the Deity, his capability for such Divine perfections, and the immense promises of Jehovah with the facts that come under our own observation respecting his soaring intelligence, his wondrous skill, and his insatiable ambition, and judge whether we have not strong evidence to support the great "Mormon" doctrine that God, angels, and men are one species, differing only in their degrees of progress, intelligence, excellence, and glory.

So far, then, we have travelled up the stage of life and progress. We have seen that the natural characteristics of mankind are destined to pass with them into immortality. We find that the supreme God is a being of such a character that an immortal man enwrapped in flesh can be one with, "even as" He and his Son are one. And we ask, If a *man* of flesh and bones can rise, to move in the same circle as Deity, to fill out a divine destiny, what kind of a being can we suppose God to be? Jesus once upon a time called Him "*Man*," saying that he was "the Son of *Man* which is in heaven." If Jesus, who claimed God for his Father, was the Son of a great Eternal "*Man*" who is in heaven, the mystery of man and God is solved at once. We do not wonder that man is told to call him Father. We do not wonder that he can dwell in man, and man in him, or that if he possesses eternal thrones, dominion, and power, man is offered the same! The curtain of eternity is lifted at once; the Scriptures flash out light at every point: the forming of man in the image of God—the mysterious fact how the Creator himself came to have a "*begotten Son*"—the wondrous powers of man—the teaching of immortality and divinity shared by men and women of flesh—the wonderful eagerness of the ancients for posterity numberless as the stars of heaven—all are explained.

if God be the great immortal Man—the Divine Head of our race, and man “his offspring,” destined to exist and progress under him eternally on the patriarchal principle.

Looking round also on a universe of tangible worlds stretching out boundlessly in every direction, the immensity of which declares how eternally they have been progressing, and all as far as man can gaze prepared and adapted for abodes of such as ourselves, the whole mighty framework of unutterable grandeur and power rises into meaning, purpose, and eternal utility, in the light of a tangible immortality for such races with such a Head.

Instead of Nature's movements declaring that the universe has and will be eternally filled with material movement, and religion clashingly preaching a futurity where nothing but sheer mind will exist in the light of these truths, Nature's teachings (as seen in the mighty material universe,) and the words of revelation are seen to harmonize.

With reference to God, this, however, (as we have said before,) is but one side of the picture. On this side God stands allied to man, or rather, man is seen as allied to God, having the elements of his nature begotten with his soul. But, on the other side, no language of ours can describe the breadth that lies between man—the infant child of the Eternal

enwrapped in ignorance and mortality, and the Eternal Father dwelling in light that no man (as such) can approach unto, surrounded by more worlds than the grains of dust composing a thousand such worlds as this, each rolling in splendour and might around his abode, where, with a vision that penetrates eternal space and surveys all the works of his hands, he, by the power of his Spirit, holds a grasp upon all his creations, and is in all things and through all things; and all things are eternally before him. Such is our Father! But these things “are written” that faith might be inspired within our souls—that we, knowing the greatness of our origin and the breadth of our powers, might gain energy sufficient, like Jesus, to “overcome;” and above all things, that we might learn the power and potency of eternal truth to elevate the character as a source of Divine power.

For the immensity of the progress, then, before our souls, for the simplicity of the plan, and for the elements of eternal riches placed so close around our path and within our daily grasp, let gratitude arise in every heart.

Awake, O children of men, awake, and let ceaseless choruses ascend to the celestial skies for the revelation of the precious gem hid within our bosoms—for the revelation of principles that “bring life and immortality to light!”

(To be continued.)

UTAH NEWS.

(From the “Deseret News” of November 28, 1890.)

GOOD PROSPECTS FOR FUEL.—The road to the Weber coal mines has been so far completed that the hauling of coal to this city has been commenced, and it was offered for sale in the streets during the past week at \$25 per ton. Some of the smiths have supplied themselves with greater or less quantities, which they pronounce excellent, and it certainly has a very fine appearance. The making of the road has been attended with greater expense than was at first anticipated; but the work is now far advanced, and it is expected that it will shortly be completed the entire distance;

and, when finished, will open to the citizens of this county, Davis and Weber, an inexhaustible mine of coal, of more real value than the mines of gold and silver in the western part of the Territory, as it will furnish them with any required amount of fuel, without which, in this cold, timberless region, much suffering must inevitably have shortly ensued.

JORDAN BRIDGE.—The work of constructing the bridge across Jordan river, at the foot of North Temple-street, is progressing rapidly. The old bridge is being removed. The new one is nearly

framed; and, as soon as the abutments are completed, will be placed in position, which will be shortly, if the weather continues as favourable as it has been during the last ten days.

ANOTHER BRIDGE IN CONTEMPLATION.

—The citizens residing in the south-western part of this city are donating freely for the erection of a bridge across the river at the foot of Eighth South-street, nearly a mile-and-a-half south of the Territorial road, on which the new bridge is being built. The location is

said to be favourable, and a good bridge across the river at that point will be very convenient for those dwelling in that part of the city, and will save them much travel in going to and from the West Mountain for wood, and to the range for their cattle, when running at large.

NEW EXPRESS ARRANGEMENT.—

We are informed that after the 1st of December the speed of the "pony" will be lessened; and that, during the winter, New York news will be fifteen days in transit to San Francisco.

CORRESPONDENCE.

ENGLAND.—NORWICH DISTRICT.

Norwich, January 7, 1861.

Editor *Millennial Star*.

Dear Sir and Brother,—Considering it my duty to furnish you with a brief report of the Norwich Pastorate for the last half of the year 1860, I now proceed to do so.

The Norwich Pastorate, as I have previously reported, extends, more or less, into eight counties. In it are two Conferences and twenty-nine Branches, the members of which are scattered; therefore their meetings are small, and their opportunities fewer than the Saints in some other places are privileged with. Its local labourers are but few. They, together with all the Saints, are not driven to insanity with this world's god—gold; but, though poor as regards this world's goods, I am happy to say that the majority are the "Lord's poor," and therefore rich in many things which are worthy of the name of true riches.

If you compare our financials with financials previously reported, you will perceive a decrease. Depression of trade, arising from recent bankruptcies and other causes, has been the principal cause of this. I pray the Lord to improve the condition of his humble, faithful children.

The delivery of lectures, as announced by bills, and the preaching of the Gospel out of doors, which were referred to in my last report, were continued as long as freedom dictated, and some of the good results have already been seen.

The Presiding, Travelling, and Local Priesthood were united with me in those labours; and they have since been one with me in labouring to establish the kingdom and government of God on the earth.

The labours of Elders Blackburn and Bramall, in proportion as they have been appreciated, have been beneficial to us all; for those labours have tended to happyfy, exalt, and save now and hereafter. May God's power continue and increase upon them!

During the half-year we have baptized about 76, making a total of 136 for the year. Our prospects for more baptisms are quite encouraging. Some of the sheep who have been caught in and held by the fence, and others who have been outside among the wolves, are looking wistfully into the fold, and desiring to be back again enjoying safety and good feed; and the kind labours of the good shepherds will bring them back again. Others, who have never been adopted, are favourably inclined; and I pray my heavenly Father to bless the good seed which has been sown and which will be sown hereafter, so that it may live and grow, and produce the desired fruits, and increase the present number of the Pastorate (which is 882,) many hundreds.

I thank my heavenly Father for operating as he has to furnish me with the means to go home to Zion; and I thank him and my brethren for the privilege which they have given me to go in the spring.

I congratulate my brothers and sisters on the appointment of Elder Blackburn as my successor. I know they will hail it with joy, for brother Blackburn has laboured faithfully among them, and they love him as a messenger of salvation. May the blessings and power of God attend his future labours!

It is with peculiar, but good feelings that I leave my brethren and sisters with whom I have become acquainted in this Mission. If I have wronged any of them in any way, I humbly ask their forgiveness, and I tell them all that I have nothing to forgive them. I thank

them all for their past kindnesses, in whatever way they have been manifested, and pray the Lord to bless them for the same; and, in addition, I will say that, if they continue faithful, they will find their reward embodied in the great rewards which God will eventually bestow upon the faithful.

Praying that God may bless you and yours, and your fellow-toilers in God's cause, and crown with abundant success all your united labours of love for the salvation of our fallen race,

I remain yours in Christ,

WILLIAM JEFFERIES.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Letters from Garibaldi afford abundant proof that he is holding himself in readiness for the 1st of March. News from Servia report increasing disquietude in that principality. The military forces of Prussia are so disposed along the Rhine and in Westphalia, that a prompt change of position would suffice to put the whole army in line. The German Federal army is completely equipped, and could present itself to the enemy with little delay. The electoral movements in Naples are favourable to the Government. Some reactionary attempts have been put down by Farini, and their promoters disarmed. The Neapolitan soldiers have received orders to return to their homes. Spalato and sixteen other communes of Dalmatia have protested against any annexation to Croatia, unless supported by instructions given by the Dalmatian people to their representatives. From the Indian news we learn that a disturbance, on account of the income-tax, occurred at Surat, on the 29th November: several persons found closing their shops were arrested and brought to trial. A riotous demonstration against the income-tax also occurred at Bassein, in the Tanna Collectorate, on the 5th December: the leaders have been arrested, and are now on trial.

AMERICAN.—One star has at length fallen from the Federal constellation. The Convention of South Carolina has decided, by the unanimous vote of 169 members, the secession of that State from the Union. The following is a draft of the ordinance:—"An Ordinance to Dissolve the Union between the State of South Carolina and other States United with her under the Compact entitled the Constitution of the United States of America:—We, the people of South Carolina, in Convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by us in Convention on the 23rd day of May, in the year of our Lord 1788, whereby the Constitution of the United States of America was ratified; and also, all acts and parts of acts of the General Assembly of this State, ratifying amendments of the said Constitution, are hereby repealed, and that the union now subsisting between South Carolina and other States, under the name of the United States of America, is hereby dissolved." On the 21st ult., the S. C. House of Legislature changed the name of the Committee on "Federal" to "Foreign" Relations. A committee was also appointed to style the State flag. On the 22nd, the House adopted a resolution instructing the Military Committee to make provision for feeding and transporting troops, and establishing telegraph lines to all exposed points of the State, giving the Governor authority over all lines, in case of war or apprehended invasion. On the 24th, the S. C. Delegation retired in a body from Congress. The depositories or symbols of Federal authority are now bodily in the hands of the Secessionists. Fort Moultrie, Castle Pickney, the Custom-house, the Post-office, and the Arsenal at Charleston have all been seized. President Buchanan has appointed Friday, January 4th, as a day of national humiliation, fasting, and prayer; and in his "Recommendation" he says—"The Union of the States is at the present moment threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our labouring population are without employment, and consequently deprived of the means of earning their bread; indeed, hope seems to have

deserted the minds of men; all classes are in a state of confusion and dismay, and the wisest counsels of our best and purest men are wholly disregarded." General Cass has resigned his position in the Cabinet as Secretary of State. Intelligence from Friais Point, Miss., says that the Vigilance Committee have hung three men for inciting the slaves to rebellion. The House of Representatives of the Territory of Nebraska, on the 10th ult., passed the bill prohibiting slavery in the Territory, by a vote of 35 yeas to 2 nays. The *New York Tribune* says of the famine in Kansas—"Thousands of the inhabitants of Kansas are in a starving condition, and must perish for want of food and clothing before next March, unless they obtain aid from the contributions of those more fortunate than themselves. We have testimony which is not to be questioned, that, in consequence of the continued drouth, the crops have been almost a total failure. Over 120 townships are in a state of the most fearful suffering, many of the families having no food, no clothing, no money." W. H. Russell, a contractor to carry supplies to the army in Utah, has been arrested by U. S. Marshal Bynders, and despatched to Washington, on a charge of being concerned in the late great defalcation in the Indian Trust Fund bonds.

THINGS WORTH REMEMBERING.

HIGHEST CHURCH SPIRE IN ENGLAND.—The highest spire in England is that of Salisbury Cathedral.

SCYLLA AND CHARYBDIS.—*Scylla* takes its name from the Greek word *skullo*, signifying to irritate, in allusion to the boiling of the sea around it. *Charybdis* comes from two Hebrew words, signifying the gate of hell.

OYSTER SEASON.—Oysters are in season in those months of the year which contain the letter *r* in their names; namely, the first four and the last four months—January, February, March, April, September, October, November, December.

NOTED WHISPERING-PLACES.—The Whispering-Gallery of St. Paul's conveys a whisper 25 feet; but there is a whispering-place at Girgenti, in Sicily, where the slightest whisper is distinctly audible through a distance of 250 feet, from the great western door to a cornice behind the altar.

MONEY BROOK.—Nants-yr-Arian, or money-brook, is so named from a tradition that when the plague raged in Builth, the country people who supplied the place with provisions put them down here, and were paid for them by money dropped into the water, to prevent the spread of infection.

ROUNDHEADS.—The friends of the Parliament in Charles the First's time were called "Roundheads" because they distinguished themselves from the Cavaliers (who wore long hair), by having a round bowl or wooden dish put upon their heads, and their hair cut close to the edges of the bowl.

HERALD'S COLLEGE.—The officers of the Herald's College are three kings-at-arms, styled Garter, Clarenceux, and Norroy; six heralds, styled Windsor, Chester, Lancaster, Somerset, York, and Richmond; and four pursuivants, styled Portcullis, Rouge Dragon, Blue Mantle, and Porte Creix.

BREAKING THE STAFF.—The breaking of a staff was originally the last formality of a trial, and intimated that the sentence was irrevocably spoken. The form is still preserved in our State trials; the breaking of a staff being the last ceremony performed by Lord Denman, as High Steward, in the affair of Lord Cardigan.

THE MICROSCOPIC WORLD.—Linnaeus states that the aphide, the small green insect found on the leaves and stems of plants, propagates so rapidly, that in the course of a few months, if all interference were excluded, no fewer than 1,000,000,000,000,000,000 would be evolved from a single individual. This mass of life would weigh somewhere about as much as five hundred millions of stout men.

ATLANTIC TIDE-WAVE.—The tide-wave in the Atlantic is a movement in mass of the whole body of the water, which advances from the south towards the north during a period of six hours, producing a total average rise of a very few feet, and then retires southwards again at the same rate and to the same amount. All the water of this vast trough, 7,000 miles long, and averaging 2,000 miles wide, being at one moment still, at the next starts majestically into motion, and, as if endowed with life, presses onward, and by slow degrees lifts up its whole mass, till after an hour it is some four or five inches above its original level.

POETRY.

WHAT ARE YOU SEEKING FOR?

Are you seeking, here below,
The poor miser's cankering store?
Does your heart that idol know,
Foolish man calls precious ore?
Wealth takes wings and flies away;
'Tis but folly's joyless dower:
It will shed no cheering ray
'Mid the gloom of death's dark hour.

Would you carve yourself a name,
'Mid the wreck of human life,
On the scroll of earthly fame,
With the reeking sword of strife?
Better far to conquer sin—
The great enemy of man,
And immortal glory win,
By the Gospel's saving plan.

Are you seeking to unbend
Chains that bow your country down?
Are your interests all entwined
Round some despot's fallen crown?
Patriotic virtue gains
But the dross of earthly things:
Seek to break sin's galling chains,
And proclaim the King of kings.

Dublin.

Are you seeking to improve
The sad state of man below?
Do you forward every move
Made to cheek the reign of woe?
Patch the folly of the world,
O ye wise men, if ye can:
But the flag of Christ unfurled
Is the only hope of man.

Are you seeking peace on earth,
And the joys that never fade?
Do you long for heavenly birth?
Have you Jesu's laws obeyed?
Oh, to save a world from sin,
Gospel truth is now revealed!
There is joy and peace therein;
'Tis the fount of grace unsealed.

Seek the holy kingdom first;
Then naught else will God deny:
Christ will every fetter burst;
You'll have fadless wealth on high,
And your fame shall ne'er decay;
Your philanthropy shall rest:
Christ shall yet his sceptre sway
O'er a world divinely blest.

RICHARD SWEET.

MONEY LIST, DECEMBER 1-31, 1860.

Edward Reid.....	£4 9 3	Brought forward.....	£24 18 8½
Abraham Orme	4 2 3½	Thomas Mumford	1 10 7½
Aaron Nelson	2 16 7½	J. Stamford	2 10 0
John Clark	5 8 7½	S. Francis	4 0 1
William Hall	3 10 4	H. W. Barnett	0 10 6
James D. Hirst	2 1 7	John Griffiths	2 0 10
W. T. Cromar	1 17 6½	Hugh Evans	0 2 1
Whitman Moss	4 0 0	Thomas Rees	0 2 6
Lewis Bowen	1 5 4	David Davies	0 5 8½
John Redington	2 0 2	Edwin Price	0 2 5
Willet Harder	3 11 5	E. Burgoyne	3 9 7
John H. Kelson	8 2 2	W. Coale	0 10 0
William H. Pitts	9 19 8	Harry Wride	3 0 10
James McGhie	8 8 10	John Davies	3 14 3½
John C. Graham	4 2 7½	Mark Barnes	0 8 10
Thomas Lies	1 18 3½	C. W. Penrose	14 8 7½
John Cook	21 19 11½	R. Aldridge	2 12 5
Thomas Reed	5 14 8½	B. F. Cooke	2 17 10½
E. L. T. Harrison	5 18 9½	W. Hopwood	1 9 2
Charles Turner	1 10 11	Joseph Silver	2 19 0½
Edward Hanham	4 10 2½	Samuel Pyne	4 10 2
George Reed	1 15 0		
Carried forward.....	£204 18 8½		£247 5 9½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAH.

No. 4, Vol. XXIII.

Saturday, January 26, 1861.

Price One Penny.

REMARKS

BY PRESIDENT BRIGHAM YOUNG, OCTOBER 8, 1860.

By the cash manifest just read by brother John T. Caine, you perceive that there has been expended, during the years 1857, 1858, 1859, and to October 4, 1860, \$76,204 in excess of what has been received in money on Tithing. This excess has been derived from cash received for lumber sold to the army to the amount of some \$16,000 or \$18,000, and from the sale of sheep, horses, mules, cows, wagons, harness, &c., to various persons for cash. It has been rather difficult to raise the large amount of cash we have expended over the amount received on money Tithing; but when it comes time to sleep, I do not stay awake contriving how we are to financier. I can understand in a very few minutes all that is necessary and possible to be done, without taking very great thought in the matter.

At times it seems as though all hell and earth are combined to keep money out of my hands. A great many of the people would give me millions, if they had it; but most of those who have it will not part with it. Those who are liberal have nothing, and they would give me all they have. Scarcely a man comes into this Church, having much of an amount of money, but what spends his money before he gathers with the Saints. Per-

sons would conceal from Joseph that they had any money; and, after they had spent or lost it all, would come to him and say, "O how I love you, brother Joseph!" If you think you can keep the money from me, you will be mistaken, for I shall have what is necessary to carry on this work; and those who take a course to hedge up my way in business transactions, pertaining to carrying on this work, will go to the Devil. They shall have that promise, with my blessing. I do not curse people, but I bless that class with a plenty of devils.

For four years past we have not had much money pass through our hands. In previous years merchants here have received as much money from me yearly as you have heard read here to-day. During the past few years we have had to manage and plan pretty closely in our business transactions. Those who bring coal to sell want money, and the brethren who labour on the Public Works need a little money now and then. Some think that brother Wells, who is our Superintendent of Public Works, is hard and close in his public dealings; but he is not. I have explained all that is necessary in regard to this matter. We traffic and trade, we drive cattle to California, and trade here and there, and do everything

we can to carry on this work. You know and my wives and children know that it is my mind that those who do nothing but sit in rocking-chairs can live on potatoes and buttermilk, while those who do the labour should have both the substantial food and the luxuries. My friends know that that is my mind all the time.

Some may think that my individual business is so mixed and combined with the public business that I cannot keep them separate. This is not the case, as you can learn by asking brother David O. Calder, or brother John T. Caine, who has been reading a manifest to you. Hiram B. Clawson, John T. Caine, and Thomas Ellerbeck are the clerks who keep the books of my private business; and the Trustee-in-Trust has his clerks, of whom David O. Calder is the chief. Horace Whitney, Joseph Simmons, and Amos M. Musser are his associate clerks, and they keep the books pertaining to the public business. My own private business is kept distinct from the public business. If brother Calder wishes one hundred or a thousand dollars, if I have it, he borrows it of Hiram B. Clawson, and pays it back; and so also brother Clawson borrows of him and returns it. The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce; and that is my individual bank. If I want five dollars or fifty cents from Hiram B. Clawson, it is charged to me; and if he receives money from me, it is credited to me; and not a dollar (except what I hand out or give away out of my private purse,) goes out of my office, either in my private or public capacity, without passing through its appropriate set of books. I tell you this, that all may know that my private affairs are not amalgamated with the public affairs. Brigham Young and the Trustee-in-Trust are two persons in business. When you speak of Brigham Young as Trustee-in-Trust, he is one man; and when as Brigham Young, he is another; and the business between these two names is kept as strictly separate as is the business of any two firms in the world. If you want to know anything about the money, item by item, how it has been obtained and how expended, our books are open.

We do not ask anybody to pay Tithing,

unless they are disposed to do so; but if you pretend to pay Tithing, pay it like honest men. And Bishops who have it in their power to gather money Tithing—it is their duty to do it; and if they do not, they do not magnify their calling. And brethren that have money, pay your Tithing on it while you have it. And when you turn your property, upon which Tithing is due, into money, pay your Tithing in money. Here are thousands of men wearing good hats, coats, pantaloons, &c., &c., that I have paid the money for. And women with costly ribbons on their bonnets: I pay the money for these ribbons; and I pay the money for the slippers on their feet, for their stockings, their garments, &c. I have paid the money for these articles year after year. Is it not your duty to see that I have a little money? Were the Lord to reveal to me where the ancient Jaredites hid their hundreds of millions of dollars' worth of treasure, I should not take it and hand it out to the people, unless the Lord directed me to do so; otherwise it would perhaps seal the damnation of many; for at present you are better off without those treasures than you would be with them.

If I am under obligation to see this Gospel carried to all the nations of the earth, so also is every Elder of Israel. If it is my duty to see the poor gathered, so it is the duty of every Elder. There is no excuse for any man; every one ought to put forth his hands and means, and do according to his ability.

We have often told you that we want to build a Temple, but not for convening promiscuous congregations. I inform you, long before you see the walls reared and the building completed, that it will be for the purposes of the Priesthood, and not for meetings of the people: we shall not hold public meetings in it. I should like to see the Temple built, in which you will see the Priesthood in its order and true organization, each Quorum in its place. If we want a larger building than this Tabernacle for public exercises, here is the ground already planned, and has been for years. We can, if we choose, build a Tabernacle that will accommodate fifteen thousand people. The Temple will be for the endowments—for the organization and instruction of the Priesthood. If you want to build a Temple on these conditions, you can have the privilege. But I never again want to see one built

to go into the hands of the wicked. I have asked my Father to give me power to build a Temple on this block, but not until I can for ever maintain my rights in it. I would rather see it burnt than to see it go into the hands of devils. I was thankful to see the Temple in Nauvoo on fire. Previous to crossing the Mississippi river, we had met in that Temple and handed it over to the Lord God of Israel; and when I saw the flames, I said, "Good, Father, if you want it to be burnt up!" I hoped to see it burned before I left; but I did not. I was glad when I heard of its being destroyed by fire, and of the walls having fallen in, and said, "Hell, you cannot now occupy it!" When the Temple is built here, I want to maintain it for the use of the Priesthood. If this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our right and privilege. I would rather do this than build a Temple for the wicked to trample under their feet.

There are great and glorious things yet to be revealed. We are but babes and sucklings in the knowledge of God and godliness. With all we know and understand by the Priesthood here in the midst of this people, we are mere infants before the angels in heaven. We want to instruct the people and prepare them to enter into the presence of the Father and the Son. We want to gather the poor, send the Gospel to the uttermost parts of earth, and do a great many other good things; and we will do so. We will turn the world right side up, for it is now wrong side up; and we want to turn it over, prepare it, and present it to him who owns it, in a more goodly form and attitude than it has been in for many centuries.

[Here Elder John T. Caine read a list of the subscriptions to the Missionary Fund.]

We will send our Elders forth to preach, and will furnish, as we have now, waggons, mules, harness, &c., to those who are not able to provide those things for themselves. When our Missionaries reach the frontiers, they will place a fair valuation upon their animals, &c.; the money will be paid to them, and they can at once proceed to their different fields of labour. I pay them the money for the property they have at the frontiers, and

when they return I want them to come home as poor as they go away. If any one wishes to get rich, let him stay here and get rich, and not enrich himself from the labours and means of the poor Saints abroad. You may think that I am severe on that course. I am, and I mean to be, until I stop it. It has been growing and growing, becoming tall, almost ungovernable and out of my reach; but my foot is set upon it, and I will walk it under, and the influence of any one who promotes such a principle. If I want to become wealthy, I will stay here and accumulate property. If brother Heber C. Kimball, Daniel H. Wells, or the Twelve Apostles want to accumulate wealth, stay here and do it, and not go into the world to become rich. When you go into the world, go to preach the Gospel; and if you have a sixpence, give it to the people. Give your time and talent to the people; and if the Lord puts money into your pockets, it is not yours, only for you to use to save the people spiritually and temporally.

We are going to fit out our Elders from here, asking no odds of the world: we have proved them enough. The gold and the silver belong to the Lord Almighty, and he will hand it over to us as fast as we know how to use it to his name's glory. Some say, "If we had a gold mine, we should do well." If I knew where there was a gold mine, I would not tell you. I do not want you to find one, and I do not mean that you shall; or if you do, it shall be over my faith. We have gold enough in the world, and it is all the Lord's, and we do not deserve more than we get. Let us make good use of that, and send out the Elders.

Brother Woolley stated yesterday that he wished to see men and women who are too lazy to cook their victuals come with handcarts. They are the ones that will not come with handcarts: they have to be conveyed in waggons, and when they arrive here they will apostatize. It seems impossible to have them to do so anywhere else, and we want them here as soon as possible, that they may apostatize and leave, get out of our way, that we may go on with our labours; and in this we are making a few devils for future use to carry on our kingdoms.

Let the brethren who pretend to be Bishops be so indeed, and gather Tithing. And if the people pretend to pay Tithing,

pay it properly and fairly, so far as you do pay, or let it alone entirely. Keep your dollars and cents, your horses and mules, your grain, &c., if you choose; but if you pretend to pay Tithing, pay it like men: act like men and Saints. We want to build a Temple on this block. Don't you think that hell will howl? What did we tell you, when we laid those foundation walls? We told you that all hell would be on the move. That has transpired, and still they say, "We have not persecuted you." But they are liars. Who among them have stepped forward and said, "Let those men alone?" Only a few. Our friend who came here in the dead of winter, having left his wife sick nigh unto death, is one of those who will yet have a celestial crown; he is on the road to it. When Judge Kinney was in Washington, he spoke well of this people. So far as I know, he has never spoken evil of this people; but every time he met an Elder in Washington he received him as a friend, spoke to him kindly, and was not ashamed to walk arm-in-arm with him in the streets of that city. There is a kingdom for him—a kingdom of glory. When they wanted him to come here as a Governor, I am told that he said, "Yes, if you send no soldiers there." He has a heart; and I say, God bless him and every other good, honest man, whether he is a "Mormon" or not. Who ever walked more correctly in his sphere of business than Judge Shaver? No man. He was as upright as a man could be. He came here as a Judge, and he honoured the people, he honoured his office, he honoured the President in his appointment, and he honoured the laws of the Territory and the laws of the Government. There is a kingdom for him; he will have his reward.

There is a great difference between persecuting this people and the people of other sects. God will make persecutors pay every debt they contract with this people. This is the Priesthood of the Almighty. God has set his hand the second time to gather the people. It will not do to trifle with this people. "Touch not mine anointed," saith the Lord. O ye inhabitants of the earth, be careful how you infringe upon the Latter-day Saints! They are the anointed of the Lord, and are like the apple of his eye; and he will bring you into judgment for every act and move you make against them. This nation will be shivered to pieces. There is no cohesion in the particles that compose it. If you touch it, it will fall to pieces, for it is shattered from its centre to its circumference. They think it so strange that the "harmonious Democracy" can divide. You might as well try to put out the sun as to make them united. God is working with them; he is taking his Spirit from them. They are like water spilled upon the ground; there is no soundness nor stability left in them; they are devoid of good sense. God has called away the intelligence he bestowed upon them, and every move they make will sink them deeper and deeper in the mire, until they are lost and gone for ever. We wish them no evil; we heap no coals of fire on their heads, only by doing them good and exhorting them to refrain from meddling with this people. The time is nigh when every man that will not take up his sword against his neighbour must needs flee to Zion.

Where is Zion? Where the organization of the Church of God is; and may it dwell spiritually in every heart; and may we so live as to always enjoy the Spirit of Zion. Amen.

CHRISTIANITY AND "MORMONISM."

BY ELDER E. L. SLOAN.

That the caption here chosen may not mislead any one, it will be as well to state at the beginning that it is not intended in this article to draw a comparison between the relative merits of Christianity

and "Mormonism." Considering both in the abstract, such a thing could not be done, as they are but different dispensations of the same great work of redemption: we will therefore simply notice

some few features in each which are often looked upon from a wrong point of view.

The term "Christian," now so generally received as an honourable title, was, when first given to the Saints of former days, applied as a term of reproach. When the zealous and enlightened Jew, the polite, refined, and philosophic Greek, or the proud and haughty Roman desired to express tersely his opinion of extreme fanaticism and ignorant credulity, he could find no more forcible word in the whole range of his vocabulary of contempt than that of "Christian"—"one duped and deceived by pretensions the most ridiculously absurd, a follower of Christ and believer in a fable, hated by the Jews, scouted by the Greeks, and repudiated by the Romans." Thus this term was applied to the early Saints as a reproach, having its origin at Antioch; and it gradually became the destructive appellation by which they were known, until at length assuming it themselves, as the faith in Christ spread and became popular, the relative term by which they were known became popular also, and popularity gave it honour.

The term "Mormon" is likewise a distinctive appellation given to the Latter-day Saints by their enemies, because they believe in the Book of Mormon, receiving it as a revelation from God, and testify of the divine mission of Joseph Smith; and in the minds of not a few it embodies within it the very acme of reproach. To be a "Mormon" is to be looked upon as something terribly fanatic and visionary, even by many who are willing to admit that our motives are honest, and many of our efforts praiseworthy. Where, then, is the grand difference between the two epithets? Age and popularity have made the one honourable: the other wants but age and popularity to make it equally as honourable with the world. Yet, whether the appellation by which the "Mormons" are known is looked upon as honourable or dishonourable—or whether they are held in esteem or contempt, the intrinsic value of the truths they teach will remain equally the same, and will have the same force and character with them, and the same power to bless and happyfy those who receive them, while the fact of an individual taking to himself the title of "Christian," or priding himself on being a member of

a Christian community, will not avail him anything in the eyes of the Great God, unless he practically applies the truths of Christianity to himself and embodies its saving principles in his own being. Crowned heads glory in the titles bestowed upon them, such as "Most Christian Majesty," "Defender of the Faith," &c.; old aristocrats pride themselves in ancestors who fought under "the banner of the cross;" and the great bulk of the Christian world, whose lives are a continual negation of every principle inculcated in the Christian faith, would repudiate the very idea that they are not "Christians," simply because it is venerable with age, dignified by the traditions of the past, and popular, while "Mormonism," which embraces the same principles contained in the Gospel taught by Christ and his immediate followers, is rejected and looked upon with contempt, because it has not received the stamp of general approbation. It is a sad truth that thousands regularly attend the churches of Christendom, because it is "fashionable" to go—because "everybody" goes to hear the Rev. So-and-so, or the great Dr. Somebody, who would shrink from contact with one of the early plebeian disciples of Christ,—aye, would even look with contempt upon "the carpenter's son" himself, and who would consider themselves irretrievably disgraced by visiting a "Mormon conventicle."

Great is the deity of the civilized world, and Fashion is his mighty minister.

They who are loudest in condemning "Mormonism" are the most unsparing in their denunciations of the ancient Jews for their rejection of the Lord Jesus, and severe in their sweeping tirades against the blind foolishness and mad bigotry of that generation. Let us briefly examine the matter, and see how it stands. For thirty years had the Son of God lived and sojourned among his reputed kinsmen in the flesh before commencing his great mission to man, forming an acquaintance with the opinions and forms of belief held by those surrounding him, and obviously noting carefully their woful want of knowledge of God's rapidly ripening purposes, and preparing to combat with patience, labour, and unequalled love their errors and ignorance. Much as the Jews anticipated a Messiah to appear, even at that time, the great bulk of the people, headed by their religious leaders.

and teachers, were not prepared to accept as such one reputedly born of humble parents, raised among obscure associates, and coming from the insignificant city of Nazareth, when the Prophet had declared that from Bethlehem God would call his Son, particularly when this aspirant to such a mission appeared among them comparatively unlearned in the knowledge of man, and unattended by the peculiar surroundings of characteristics and accompaniments with which in imagination they had invested the conquering Messiah, who should free them from the galling yoke of foreign tyranny and place them upon the apex of the pyramid of power and greatness.

The Saviour commenced his mission unattended and alone. Journeying along the banks of Jordan, he reached the spot where John was administering the rite of baptism to the repentant Jews, to whom he had borne the first public testimony of which we have any record, that the Messiah had come. "But the testifier was his relative; therefore an interested party in introducing the fraud" would most likely be the Pharisaic mode of meeting the Baptist's testimony concerning Jesus, like their prototypes of a later age and generation. Having attended to the sacred rite, he wandered forth among the people as a "Travelling Elder," and called to his assistance men from the lower walks of life—hardy fishermen from the shores of Galilee, accustomed to go barefoot and scantily clothed, but men of sterling honesty, pure hearts, humble spirits, and great minds,—men who could travel from village to village, from town to town, and from city to city, entering into the synagogues and teaching the people, themselves often "hungred and athirst," yet pouring blessings by the wayside on the heart-sore and mourning, who were waiting for the "deliverance" of Israel with prayer and faith. O ye professors of modern Christianity, who raise lofty edifices and cathedral structures, which you dedicate to the apostles of Jesus! do you ever try to realize the fact of these same Apostles wandering half-clothed and hungry, sleeping on the bare ground at night, with the blue star-studded vault of heaven for their only coverlid? When you niche their statues in the solemn aisles of your churches, or limn their figures in your sacred picture-subjects, robed in flowing vestures so gorgeous that kings might

almost envy the wearers, and surround their successors (?) with the choicest luxuries which wealth can purchase or commerce command, drawn from the needy, starving, perishing millions, do you ever try to realize the fact of those same Apostles, whom you professedly so much venerate, toiling through the long weary night on the rolling waves of Genesaret, and hauling at early dawn, with horny hands, their sea-drawn spoil to the shore, their limbs aching with the labour of the night, dividing with honesty the fish they had taken, overhauling their nets and mending them, where they required it, or spreading them out on the shelving beach to dry, yet ready to go forth as the sun mounted upwards in the heavens, and cry, "Repent, for the kingdom of heaven is at hand"?

I tell you, elegant and fastidious professor of Christianity,—I tell you, "right rev. and learned" lord prelate,—I tell you, "most noble, my lord" worshipper, and you, "most Christian Majesty," with all the fashion-led multitudes that follow in your train, that if the curtain of the past could be rolled away, and you were brought into actual contact with these hardy, barefoot, ill-clad fishermen,—face to face with the Apostles whose memories you revere, and whose names are hallowed in your minds, you would start away with disgust and elegant loathing from them; and your religion itself, now so highly respected, because fashionable, would smell too strongly of fish and other plebeian and vulgar odours for your refined and fastidious tastes! What reception would you accord one of these men, were he to visit earth again, if he should chance to enter some magnificent church dedicated to his name, clothed in his rough and probably threadbare garb, and desire to address a fashionable congregation—aye, even a congregation that might be described as an *omnium gatherum*, in his uncouth and unrefined phraseology and ungrammatical sentences? What reception do you accord to the living Priesthood of God now moving in your midst? Not men called from the hoary past, raised up by the resurrection of the just, but men of like passions unto yourselves, yet endowed with the power of the Eternal, and commissioned to bear to you the same Gospel, the same blessings, and the same eternal life which those venerated men of the past carried to the

human family,—men called from the anvil, the bench, the plough, and the fishing-net, like their antitypes of old, to try you and test your worth, as they tried and tested the generation to whom they were sent. Ye who anathematize Pharisees and Scribes as devout and proud as yourselves, because they rejected the rough, ill-clad, and unlearned bearers of the message of salvation to them, looking upon them as the deceived followers of an impostor whom you venerate as the Son of the living God, now display an equal amount of culpability by rejecting the living oracles of heaven in your midst. They venerated Moses and the Prophets as devoutly as you do the men whom they rejected; but they rejected him of whom Moses and the Prophets spake, while ye reject the very work and the agents employed in it, of whom Jesus and his Apostles prophesied and wrote. Now, looking back through the mists of nearly nineteen centuries, you perceive the ancients clothed with the halo of a supernal glory, and recognize them as the wielders of a mighty power, giving life and salvation to all who recognized and obeyed it, or death and misery to all who rejected the blessings it offered, yet cannot discern the lineaments divine in the men called and ordained through Joseph the Prophet in these last days, to carry out the designs and purposes of Heaven, and prepare the people for the second coming of Messiah in glory to restore the kingdom to Israel. They could look back through the mighty and significant past as well as you, and could see their ancient Prophets and Saints clothed upon with an equally resplendent halo; yet, when brought into actual contact with the Prophets and Priesthood of God in power upon the earth, they rejected them. Both are condemned on the same grounds: they, not because they rejected Moses and the Prophets, (for this they did not,) but because they rejected Jesus and his Apostles; you, not because you have rejected Jesus and the Apostles, (for this you profess not to do,) but because you reject Joseph Smith, whom Jesus has sent, and repudiate his mission. Do not condemn the dead Jew till the worth of the living Christian is fairly weighed and balanced. But it is in the nature of man to invest that from which he is separated by time or distance with

glories and beauties which fade before a closer inspection. This feeling was entertained, even by the Saints of old, concerning the servants of God who had preceded them. Thus James could write concerning Elijah and call him "a man subject to like passions as we are," evidently showing that the popular feeling placed Elijah somewhat above the frailties and passions incident to humanity. Doubtless Elijah in his day would use some such language concerning Moses or Enoch, as we, now looking back, are almost inclined to look upon the Apostles of a former dispensation as something more than men. But they were men who hoped, feared, rejoiced, sorrowed, angered, hated, loved, and were liable to err,—men of limited knowledge and power, yet with knowledge and power sufficient to direct the human family in the way of eternal life. They had to contend with the traditions of the fathers; the bigotry of untameable zealots, the learning of the age, and all the fastidiousness of fashion and pride, with hell's artillery combined; and through all this their Lord and Master stood by them and bore them off victorious, even unto the sealing their testimony with their blood. So, in these last days, the Elders of Israel, from the Apostleship down through every grade of the Melchizedec Priesthood enjoyed by the Church of Jesus Christ of Latter-day Saints, have had to contend with the same influences, the same feelings, and with traditions equally as strong; and many of them have sealed their testimony with their blood, including the Prophet and Patriarch of the Church. Still the work rolls on, and their blood sown upon the earth has been like good seed planted in a fruitful soil, and has borne fruit a hundredfold. It was unpopular and unfashionable, eighteen centuries ago, to be a Christian; hence the bulk of the people rejected Christianity, and persecuted its propagators and believers. It is unpopular now to be a "Mormon;" hence the mass of humanity scout the inculcations of "Mormonism," reject its ministers, and persecute them to the death.

When, O man, will you learn the value of your agency before God, and use it as a thinking, intelligent being should do, who is responsible for his agency and actions?

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 26, 1861.

DUTIES NOT TO BE FORGOTTEN.—In continuing the subject of “our duties” from where we left it last week, we do not wish to confine our instructions and views to the Elders alone, (indeed this is not the object in any of our articles,) but to have them perused and acted upon by all, officers and members, who claim a standing in the Church. Yet it is highly important that the Elders and other officers should particularly notice and put in practice the counsels and instructions that have been so abundantly given for the past few months through the columns of the *Star* in the discourses and extracts of correspondence of President Young and the Editorials; for, if they do not, the Saints who look to them for counsel and example cannot be expected to make that progress in complying with them which they should. If the Priesthood throughout this Mission can be made to realize the responsibility and weight of their calling, and act in consonance therewith, we shall have no fear respecting the Saints. All who know anything about the operations of the Spirit are cognizant of the fact that to have faithful, active Saints, full of the fire of the Gospel and of that faith which no impediment can prevent from fulfilling the commands of the Lord, there must be presiding officers and a travelling ministry of this stamp. And these are the men that we trust are labouring at the present time in the ministry in this Mission.

The efforts of President Young have been directed for some time past to regulating and bringing within proper bounds all the affairs of this Mission. He has given positive and unmistakable instructions and commands upon most points, and upon no single point more than upon the manner in which the Tithing and other Church moneys shall be disposed of. The Tithing, instead of being used for the support of the Ministry, paying the expenses of the Mission, &c., as heretofore, is now to be held, according to his instructions, subject to the order of the Trustee-in-Trust, whose legitimate province, and whose only, it is, to give instructions as to its disposal. These instructions have been given through the columns of the *Star* to the Elders, and we believe have been strictly obeyed. The expenses of the Mission of late, Elders' food, clothing, and travelling fare, hall-rents, lights, firing, &c., have had to be met by donations from the Saints. This has had the effect of measurably, and in some instances entirely, cutting off the payment of Tithing; though this has not been the only cause,—scarcity of work, &c., doubtless operating in conjunction with it.

Now, it will be seen at a glance by all who reflect, if the payment of Tithing is to be nearly or quite stopped under this new arrangement, that President Young's efforts in this direction have been comparatively futile, as his hands, as Trustee-in-Trust, are just as much tied, for the want of the means which should be at his disposal, under the new arrangement as under the old. If the sum under the head of Tithing and Church funds subject to his order in this Office be less since the present arrangement has been introduced than it was previously, and the decrease be attributable to this, then it will be readily perceived by all that nothing is gained by the change. The means would be kept out of his reach which he needs to carry on the work enjoined upon him. This is the point to which we wish to draw the

attention of the Elders. We do not wish them, in their eagerness to keep up the fund for Mission expenses, to neglect the important duty of keeping prominently before the Saints the paying of Tithing and the making of deposits for emigration.

It is confidently expected at home that the plan lately introduced, accompanied as it is by such stringent instructions, will have the effect of lessening the so-called Mission expenses, and leave more means subject to the control of the Trustee-in-Trust. Of course, as all must see, from what has been published, this has not to be accomplished by oppressing the Saints. Nothing can be further from the mind of the First Presidency than that such should be the method adopted to bring this about. Their instructions on this point are most positive. But it can be accomplished without oppression. Among the Elders there may be a saving. President Young has said—“When an Elder has two shirts, a decent pair of pantaloons, a comfortable coat, vest, &c., let him therewith be content; and when he receives others, let him donate the old to the poor, and pass on his way rejoicing, living, dressing, &c., with the utmost prudence and economy, giving all his energies to preaching the Gospel and gathering the Saints, especially the poor. In this course, and in this alone, can he expect to be abundantly blessed, both spiritually and temporally, and have the fruits of his labours continue steadfast.” These instructions being adopted and followed by all the Elders will, it is expected, materially lessen the expenses, and will leave more means free to be used in other directions.

The reaction which followed the granting of liberty to the Saints to do as they pleased in the payment of Tithing, without fear of the loss of fellowship, is not yet ended. But we wish the Elders to teach the Saints the principle, and to have faith in it. Let there be no terrorism, threats of disfellowshipping, or constraint used in enforcing it. Let it be distinctly understood that whatever the Saints do in this direction, or any other of a kindred nature, they should do voluntarily and in faith, believing that blessings will follow such acts. That which is given in this manner, however small the amount may be, is worth far more than that exacted by fear and given grudgingly. There is in this a principle which we wish all could understand. By understanding it, or acting upon it, a poor people can accomplish wonders—accomplish works that the rich, who are rich only in worldly means, might well despair of accomplishing. This has been already strikingly illustrated in the history of this Mission. It was wonderfully illustrated years ago in Kirtland, Ohio, in the rearing and building of a costly temple by an insignificant handful, numerically speaking, of poor, very poor, destitute Saints. In fact, the entire history of the Church in these days is replete with illustrations of the truth of this principle. We are fully convinced that whatever the amount may be that is given by the Saints understandingly and accompanied by their faith and blessings, will go farther than a much larger sum given without these accompaniments. We have this conviction not only respecting Tithing, but on all means in whatever direction used, whether to emigrate, to defray Mission expenses, or anything else connected with the work of God.

Whether the Saints have means to be tithed, or not, the teaching of the principle can do no harm. On the contrary, we can conceive of its doing a great amount of good. Those that are able will tithe themselves with pleasure, viewing it as a privilege (for which they cannot be too thankful,) to assist in building up the kingdom of God and forwarding its interests on the earth. Those that have not the means will say in their hearts, “I tithe not, because I have not; but if I had, I would gladly.” And all will realize that the observance of the principle will result in spiritual health and wellbeing, and that “there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”

PRESIDENT YOUNG'S DISCOURSE.—We have taken the liberty of publishing this week a discourse delivered by President Brigham Young at the last Semi-Annual Conference of the Church in Great Salt Lake City. It will appear with the rest of the discourses in its turn in the *Journal*; but to give it an earlier and wider circulation, we have thought proper (in view of the light it throws upon points that may be inquired about, and also the better to enable the officers and members of the Church here to comprehend and partake of the Spirit that fills the Prophet of the Lord in Zion,) to have it appear in the *Star*. It is not our intention to detract in the least from the interest or value of the *Journal of Discourses* by publishing in these columns matter belonging to it. We know, however, that there is an interest felt at the present time, such as was scarcely, if ever, felt before by the Elders and Saints in these lands, in the counsel and instructions that emanate from President Young; and we wish to let no opportunity pass (especially under present circumstances,) of contributing to the increase of that interest.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, Nov. 29, 1860.

President A. Lyman.

Brother Amasa,—The weather has been cold and wintry since our last. Great destruction of property has occurred from wind in the northern settlements. I wrote you that my son George A. had accompanied Jacob Hamblin and eight others to explore a direct road to the Moquitch country. We were all thunderstruck last night by the heartrending news that he had been killed by the Navajo Indians on the 2nd November, about 350 miles by the crooked trail from the settlements. His horse left the band while they were watering. He mounted another and pursued. In half-a-mile he met a company of Indian warriors, who appeared friendly, and had caught his horse and was leading it back. The first intimation of hostility was, one of them snatched his pistol from his belt and commenced shooting at him; others fired arrows. He had seven wounds, three of which were arrow-wounds. About 300 Navajo warriors had just fled from the United States' soldiers, who they said had destroyed their village, murdered about 1,000 old men, women, and children, and they must have revenge, and demanded from Hamblin three of his men, who, they said, looked like the captains who had killed their relatives and destroyed a great amount of their horses,

sheep, goats, and other property. Hamblin told them that he would not surrender a man, but would fight as long as he had a man left, and should kill many of them while doing it. The party immediately saddled up, placed George A. on a mule, Jehiel McConnell riding behind him, holding him in his arms, the life-blood fast running away. They retreated in this manner with all speed (the Indians following in hot pursuit,) for about three hours, when he died about sundown. They carried him till dark, and then left his body by the wayside, and made their escape under the cover of night. They had no intimation that there was any hostility between the Navajos and the United States until this time.

My poor boy was born 7th July, 1842; has always enjoyed poor health, but had won many friends, and he felt a warm heart to do something to redeem the remnants of Israel. He was determined to learn the language of the Moquis; but the awful tragedy occurred between between thirty and forty miles this side of the tribe, the nearest of the Moquitch villages.

You, no doubt, can appreciate the feelings of his mother, and sister to near his own age, and myself, and many other friends, much better than I can describe.

The party suffered greatly from a scarcity of water. They were unable to get their boat to the river, and had to go by the old Utah trail. They were saved

from a battle with the Indians by the breaking of a pack from the saddle and the scattering of some cooking utensils and other things. The Indians halted, and began quarrelling who should have them. The party of nine reached the settlement in safety about the 20th November.

GEORGE A. SMITH.

Salt Lake City, Dec. 4, 1860.

President George Q. Cannon.

Dear Brother,—Since you left here, we have had very quiet, peaceable times. There is none of that obstreperous rowdiness which was so prevalent here a year ago. As to Camp Floyd, or the army located there, if it were not that we absolutely know of their existence, we should be led to view it as a matter pertaining to “long, long ago,” so little mention is now made of either Camp Floyd or its inhabitants. The dark, portentous clouds which have seemed to hang over us threateningly for three years past have now evaporated, and left nothing but the clear sunshine to gladden the hearts of those who are Saints, and who love to contemplate the kindness of our Father in heaven in overruling the plans and designs of the enemies of his kingdom for the benefit and advantage of his people. Truly, if ever there were a people on the earth who had cause to rejoice at the continued kindness of an overruling Providence, we, above all others, have abundant cause; and I am indeed glad to see that very many begin to reflect on it in this view. To say that the people are growing in confidence in their God and their leaders, although true, is an expression I do not love to make use of. To me, from the first time I received a knowledge of the principles of life and salvation as revealed through our martyred Prophet Joseph, I have never seen, nor heard, nor read, nor felt, nor thought of anything to cast a doubt on the truths of the everlasting Gospel as taught by this the Church of Jesus Christ of Latter-day Saints, neither on the authority, integrity, nor purity and nobleness of intention of those who have been our leaders. To suppose that the man whom God exalts to the position of leader of his kingdom in this last dispensation could lead the people astray, to my

mind is an insult to our Father in heaven. God has commenced a work and a kingdom which is to stand for ever, and to which all other earthly kingdoms must eventually bow and submit,—a kingdom which is destined not to decrease, but to increase in power, honour, influence, wealth, and glory, until all the kingdoms of the earth become the kingdoms of our God and of his Christ. Its course and destiny is onward, upward; and all the powers of earth and hell combined cannot stay its forward progress for one moment. Past experience has demonstrated this, and future experience will demonstrate it more fully. The words of Daniel, “it shall stand for ever,” are true and faithful; and to suppose for one moment that with such a kingdom to establish—so vast a work to accomplish, the Lord would select a man to lead it in whom he had not the most perfect confidence, when he had the inhabitants of the whole earth to choose from, is preposterous; and the natural inference is, if God has confidence sufficient in a man to place him at the head of so great and glorious a kingdom, I surely should have confidence enough in such a man to be implicitly led by him. Truly we are weak and short-sighted creatures!

Now you see the folly of my attempting to write. I get to preaching and talking to you about things that will not interest you (because you are familiar with them,) so much, perhaps, as many other things might; yet I do love to talk about the prosperity and certainty, stability, durability, glory, and eternity of this work.

Since you left, we have lost several dear friends by death: amongst others may be noticed John G. Lynch, Clerk of the Probate Court, a young man of very promising abilities, and very deeply esteemed by all who were acquainted with him. Dr. Darwin Richardson also is gone from among us—another useful man. Mrs. Catherine Clawson (mother of Hyrum,) is also gone to rest; and this morning a daughter of President Heber C. Kimball (Sarah Ellen) departed from our midst. But the most melancholy loss is that of George A., eldest son of George A. Smith, who has been killed by the Navajo Indians, while on an exploring trip in the northern part of New Mexico. This is a severe blow to his parents and friends. No doubt you will read the full details of his death in

the *Mountaineer* of December 1st. I think, as a general thing, there is now a better state of health than for some months past, and we hope that the worst of the sickness is past. However, when we compare our light visitations with the more severe ones as experienced in the States, we see much to be grateful for.

I think you visited the Weber coal mine while you were here: if so, you know something how valuable it is to the inhabitants of this county. The coal is of very good quality, and is now generally used and preferred to the charcoal by our blacksmiths. Many are having grates made, designing to use it in private families. It is at present sold at \$25 or \$30 per ton; but I think, when the road is completed to it, which will be in a short time, it will be afforded at \$20 per ton; in which case, within twelve months it will no doubt be brought into pretty general use, especially in this city and vicinity. Timber, for fuel, is getting very scarce and difficult to obtain without going a long distance for it; and this coal mine is of more value to the people than if it were gold. The mine is represented to be eleven feet thick, and considered by good judges to be abundantly sufficient to supply the inhabitants of this region with fuel for at least one hundred years—a period more than likely sufficient to answer all our purposes, as from the spirit which now seems to operate most on President Young's mind, all the Latter-day Saints will not stay here for ever. He talks much and frequently of Jackson County, Missouri.

The harvest generally has been very good; and notwithstanding there is little or no market for the surplus grain, we hear very few complaints. There is more of a disposition amongst the people to build storehouses and granaries to take care of grain and store it away than ever before witnessed. The people begin to look at the signs of the times in the States, and begin to realize that the time of the overthrow and destruction of that Government and nation which has first banished the kingdom of God from their midst, and then sought to exterminate it, is close at hand, even at their very doors. If God was so careful to back up and bring to pass the declarations, predictions, and prophecies of his anointed servants in former dispensations, is it not very reasonable to suppose that in this the dis-

pensation of the fulness of times—by far the greatest of all dispensations, he will most assuredly bring to pass the declarations and prophecies of his anointed servants, and fulfil them to the letter? Yea, verily, not one jot or tittle of that which is spoken by the authority and power of his Spirit shall fall to the ground. In this movement to take care of and store away the grain, I am happy to say that the Quorums of Seventies are taking a leading part; and you know, when they move and pull together, they make things move. They are a big team.

The reports from the States (received semi-weekly by pony express,) since the election of Lincoln are of a very exciting character; but although separated by over three thousand miles of water, you are about as near to the scene of excitement and trouble, in regard to time, as we are; and I need not refer to this only so far as it seems to have an influence on the feelings of our people here. The question is now often asked, Will the Union be dissolved? and if so, what will be the consequences? These are very grave questions, not for me to answer. However, having been twenty years a resident of the United States, where guessing is lawful and tolerated, I take the liberty to guess that the Union will be dissolved before many months roll over, and that the consequences will be civil war, and a scene of blood, death, and destruction such as has not been witnessed on this continent for the last sixteen hundred years. The nation that has cruelly banished the people of God from their midst, after coolly witnessing the martyrdom of two of the noblest and best men that ever lived, friends of God, of his kingdom, and of his people, and then to finish their catalogue of tyranny and persecution, sending a set of officers to coerce an innocent people at the mouth of the cannon and point of the bayonet, (officers who were a disgrace to the name of men, but very fit representatives of the nation who sent them,) with threats of utter extermination and annihilation,—I say that nation has got to drink the cup of bitterness to the dregs, which they tried to make the people of God swallow, but which was turned aside by a kind Father in heaven. They have got to drink it; and woe, woe, woe to every son of Adam who is a bitter enemy to God and his kingdom, and has sought its

overthrow! Some few of our intelligent men say they think the overthrow of the United States is not so near at hand, because we as a people are not prepared for it. To this my only reply would be, that in the Parable of the Ten Virgins, when at midnight there was a cry, "Behold, the bridegroom cometh; go ye out to meet him!" half the virgins were unprepared, and had not oil in their lamps. Did the Saviour wait for them to get ready? No. He came, and the door was shut. The parable is familiar to all the Saints.

There, you see, I am preaching again; but as my sheet is nearly full, I shall now forbear. We are having very fine, plea-

sant weather so far. The people feel well, and I never saw President Young feel better.

My kind and everlasting regards to yourself, brothers Lyman and Rich, and any one who has got a spark of good feeling for the kingdom of God.

Faithfully yours,
WILLIAM CLAYTON.

P.S. Brother Franklin D. Richards is very low with inflammatory rheumatism. He suffers very much, and is entirely helpless. He is not considered in danger; but that disease in this country causes those afflicted with it to suffer unaccountably.

UTAH NEWS.

(From the "Deseret News" of December 5, 1860.)

EVENING FREE SCHOOLS.—On Monday evening, a school was opened in one of the 14th Ward School-rooms, which, we are informed, is to continue during the winter, free to all residents of that Ward, whether old or young, who may feel disposed to attend. A similar school has been opened in the 6th Ward.

NEW ROAD TO SANPETE.—A new road has recently been made from North Bend, Sanpete County, by way of Thistle Valley and Spanish Fork Canyon, to Springville, Utah County, which reduces

the distance between those two points to 35 miles. By the old route the distance is 70 miles. The road is newly made, and of course it is a little rough; but teams and waggons now travel that way.

LATE FROM THE WEBER COAL ROAD.—Colonel Thomas Callister, who has been superintending the work on the Silver Creek section of the road, hence to the coal mines on the Weber, came in a few days since, and reports that that portion of the road is completed and in use.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belmont	Thomas Crawley ..	\$72 10 44		Brought forward	\$428 8 1
Publia	John J. Wallis ..	24 12 64	San Francisco	G. Q. Cannes ..	106 5 62
Dundee	Charles Turner ..	11 13 1	Cape of Good Hope ..	G. Rucks	16 8 24
Worcestershire	John Redington ..	1 7 84	East India		3 1 11
Hertfordshire	Lewis Bowen	0 9 11	Scandinavian Mission..	John Van Cett... ..	2 1 104
Newcastle-on-Tyne ..	J. Stanford	0 5 10			
Wiltshire	John H. Kelson ..	0 5 1			
Reading	George Reed	0 3 64	F. Merryweather		1 1 0
Dumfriesshire	Hugh Evans	0 2 2	Isaac Whiteley		1 0 4
Publicans	William Colett ..	0 1 10	J. W. McLellan		0 17 9
Channel Islands	M. Barnes	0 1 44	Frederick Mackay		0 5 3

MISSIONS.

Australian Thomas Ford .. | 204 13 74 |

Carried forward \$428 8 1 |

(Errors excepted.)

\$558 9 112.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Globe* states that serious rioting took place on the 16th inst., in the neighbourhood of Whitechapel, London. Mobs of dock-labourers, and others out of employment, broke into the bakers' shops, and appropriated the contents. The police are said to have been utterly unable to interpose with any chance of success. It is reported that the garrisons of Malta and Corfu have been increased to twice their former strength, and that the English authorities intend organizing militia at these places. Inundations in the French provinces have caused great damage. Count de Persigny has given orders that all foreign newspapers, without exception, shall have free circulation throughout the French empire. Political manifestations continue to take place in the theatres in Rome. The correspondent of the *Times* has been ordered to quit Rome. The disturbances in Montenegro still continue. The Bulgarians have commenced seceding to Catholicism on account of the refusal of the Porte to grant a separate Patriarchate. The *Times'* correspondent says that much discontent prevails in Greece, and that the King is becoming as unpopular as his ministers. All the important Chinese ports are now open to trade. Permission has been granted to foreign steamers to trade in the inland waters. A Chinese representative is to reside in England. The rebels are again threatening Shanghai and Ningpo.

AMERICAN.—Accounts from the interior of Pennsylvania are to the effect that enrolments of volunteers are quietly going on among all classes, under the name of "Union men." In the enrolment, the question of Republican or Democrat is sunk. On the morning of the 23rd of November all Lima was thrown into a state of the greatest excitement in consequence of another attempt at revolution and to assassinate President Castilla. News from Mexico states that General Miramon had surprised the Liberals at Tortuca, capturing 1,200 men and twelve cannon, and taking Generals Degollado, Berrozabal, Trenio, and other prisoners.

THINGS WORTH REMEMBERING.

ITALIC WORDS IN THE BIBLE.—Some words in the Bible are printed in italics, to show that they are introduced by the translators to help out the sense of the passage where they occur, as they were not in the original Hebrew or Greek.

"EVERY BULLET HAS ITS BILLET."—These words were used by Colonel Spencer Vassal, when leading on his troops to the assault of Monte Video, in order to encourage them under a severe fire. Scarcely had he spoken when a bullet struck and killed him. His family, in consequence, assumed the sentence for their motto, and received as an augmentation the breached bastions of a fortress, with the words "Monte Video."

"LYCEUM."—The word "Lyceum" literally means a place dedicated to Apollo, who was frequently called the "Lycian" god, because in Lycia he had a famous temple, wherein he was supposed to pass the winter. The name of "Lyceum" was assigned to a sacred enclosure in Athens, near the temple of Apollo. This place was decorated with fountains, flowers, and statues, and provided with covered walks. It was the favourite resort of philosophers and their pupils. Hence the word "Lyceum" is now given to any place set apart for the instruction of the people by the *literati* of the age.

HOW TO KEEP FLIES FROM AN APARTMENT.—Suspend a net made of light-coloured thread to the outside of the window; and though every mesh may be large enough to admit several flies, with expanded wings, to pass through at the same moment, yet, from some inexplicable dread of venturing across the meshwork, these insects will be effectually excluded. It may be firmly secured on the outside of the window as soon as the flies begin to be troublesome, and allowed to remain till the cold weather; or, what is better for those who admit the comfort of frequent window-cleanings, it may be stretched to a slight outer frame of wood, and in that manner be easily fixed to the window or removed from it. A substitute might even be found for a net by fixing small nails round the window-frame, at the distance of about an inch from each other, and stretching threads across, both vertically and horizontally. It is necessary to state that, in order for this plan of excluding flies to succeed, it is essential that the light enter the room on *one side only*; for if there be an opposite or side window, the flies will pass through the net without scruple. It is not even necessary to have a net or threads arranged vertically and horizontally so as to resemble one; for if threads be stretched in a horizontal direction only across the openings of windows, at the distance of about an inch from each other, even this will be sufficient to keep out the flies.

VARIETIES.

PARCHMENT PAINTING.—To write or lay water colours on parchment without their running, the parchment must be rubbed over with pounce, applied by means of a cloth or flannel.

It is said that the iron scales which accumulate round a blacksmith's anvil are "fertilizers" for peach trees. A shovelful placed round the foot of a tree gives it abundant nutriment for a season.

THE LIFE OF A GENT.—He gets up leisurely, breakfasts comfortably, reads the paper regularly, dresses fashionably, eats a tart gravely, drinks superfluously, smokes elegantly, talks insipidly, lives uselessly, dies reluctantly, and is missed by nobody.

"A BABY should never wear a veil of any kind, least of all a dazzling white one. The constant vacillating motion before the eye of this article of apparel is most injurious in any case, as all doctors have decided. We always know a foolish mother by her *white-veiled baby*."—*Fanny Fern*.

MR. BEECH, late of the New York *Sun*, is now completing the construction of a steam printing press, by which the sheets are cut from rolls, damped, printed upon both sides at the rate of forty thousand impressions an hour, folded up, counted, and delivered from the machine, ready for the carrier or mail.

HEALTHY CHILDREN.—"What makes the children in England so healthy and ruddy?" "They are fed on good bread, bannocks, and milk." "Do they not give them any pies, hot cakes, and preserves?" said Lizzie. "No, child, except on special occasions, and then quite sparingly." "I would not like to live there." "Would you not like to have red cheeks, bright eyes, and blooming health?" "O, yes; but what have these to do with cakes, pies, and puddings?" "Much everywhere," said auntie. "Did you not feel a little feverish yesterday afternoon?" "Yes, my head ached so bad, and my heart beat dreadfully, and I was so hot." "So I thought. It was the pound-cake and brandy-peaches that did the mischief." "But mother says I am so delicate, that I need something to help me." "Yes, child, you need much to help you, but not in the way of such delicacies: these only make the matter worse." "But I like them so much!" "This is because you have pampered your appetite. Only try for a week plain, simple food, and you will like it better. Warm biscuits, mince pies, doughnuts, and hot coffee would try the digestive organs of an anaconda. Boys who run in the open air, and play at foot-ball, and take it roughly, may stand such diet; but girls wilt and waste away under it."—*The Gem*.

AN ANTI-BILIUS TURKEY.—Cuff was a gentleman's gentleman down in old Virginia, and a darkey of most undoubted honesty and truth; but he would sometimes tell tough stories. "He met 'Kurnel Johnsing's nigg," as he called him, the other day, and after cussing and discussing various matters appertaining to their masters, they fell into the following conversation:—"Sam: 'Well, Cuff, how was you?' Cuff: 'Oh! I isn't no wus.' Sam: 'How is all de folks down at de house?' Cuff: 'Oh, dey is able to be round, 'cept de ole man's darter; she had de doctor de oder day. He came in, looked at her, an' say she was *bilyus*, and guv her a box of Ingin vegetable pills. When de doctor go, she up an' trew de pills out de window. She wouldn't take no pills—no, sah! Wal, de ole turkey-cock cum; an' greedy cuss, he gobbled down de pills, box an' all, wid de whole direchuns in four different langwiges. Next day we had company, an' had to kill dat turkey-cock, yer see. Brought him on de table biled wid oyster sass. Massa flourish his knife, and try to cut him up: couldn't get de knife into him.' Cuff: 'sahs he, 'hew long did yer bile dis turkey?' Bile him an hour, sah. 'Take him away an' bile him *anoder* hour.' So I took him away and biled him *anoder* hour.' Sam: 'Did de company wait?' Cuff: 'Oh, yes, de company waited. Wal, I brought de turkey in, an massa flourish his big knife agin, an' try to cut him; but he couldn't do it, no sah! 'Take him away an' bile him *anoder* hour.' So I took him down into de kitchen agin.' Sam: 'Did de company wait?' Cuff: 'Of *course* dey waited. I brought in de turkey agin, and massa try to cut. But it was no go. Massa git mad.' 'Take him away an' bile him a week!' Sam: 'Did de company wait?' Cuff: 'Oh, yes, de company waited! Dey were bound to see de fun out, yer know. Wal, in a week I brought in dat turkey. Massa thought he got him this time, sure. But he couldn't cut a hole in him—de old cock wouldn't be cut. Massa send for de doctor to hab de turkey examined. De doctor come, look at de turkey—look all ever him. Says he, 'It's no use; you can't bile dis turkey, for he has taken a box of dese Ingin vegetable pills, an' *dare isn't any bile in him!*'"

P O E T R Y.

THE DYING WIFE.

(Selected.)

O draw the curtains o'er a bit,
An' let me see the mune,
Wi' the winkin' starry lamples
A' dancin' clear abune.

The sun's awa' in robe of fire
A' gloriously an' bricht;
But it sent a beam to kias me,
Before it bade guld nicht.

Its bonnie rays gaed ling'ringly;
I watched ilk partin' smile;
For I kent we'd never meet again,
An' grat me sair the while.

Scarce twenty simmers o'er my head
My young an' yearnin' heart,
A' glowin' wi' affections kind,
Oh! 'tis terrible to part!

But tak' me in your arms, Jamie—
Your doatin' deelin' wife,
An' lean my head upo' your breast
As lang's there's ony life.

Your tears are fa'in' burnin'ly;
I fin' them on my cheek:
But calm yersel' and whisper me;
We hae na lang to speak.

O monie, monie trystin' nicht
I've stolen out in haste,
All purity and happiness,
To meet you ow the waste.

Prood mither aince, an' fonder wife,
'Tis hard to leave sae sune;
Oh! sa'in the young heart wad rebel,
But God's will maun be dune.

In decent time, ye'll please yer folk,
An' seek some grander mate;

But oh, wale ane o' kindness,
Wha my orphans winna hate.

An' tell her that I bless'd her
Awae afore my death,
An' bequeathed my little bairnies
Wi' a mither's deelin' breath.

An' when ye tak our fav'rite walk
By the bonnie water side,
Ye'll may be gi' as tear for me,
Unnoticed o' yer bride.

An' should ye hae some ither young,
O leave na ours to pine;
But when she gies her ain a place,
Gie you a bit to mine.

Ye've struggled sair wi' poverty,
For makin' me yer ain;
But yer braw frien' 'll come round ye,
When the sair despised is gane.

An' noo I feel death's creepin' cauld;
Oh, lift them on the bed,
Till I bless my little darlings,
Ere' battlin' life has sped.

I've may-be been owre prood o' them—
Owre careless o' my God;
But there's mercy for a mither's love
In heaven's chast'nin' rod.

Noo, Jamie, ca' me ance again
Your ain, yer dearest wife;
And haud me close, an' kiss me, love,
The farewell kiss o' life.

Dark, dark an' cauld—I hear ye no—
O stay, my husband, stay!
Your hand—O yes, I feel—alas!
'Tis me that's gaus away!

T. DENHAM.

ADDRESSES.—Milo Andrus, 42, Vaughton Street, Birmingham.

H. W. Barnett, 3, Alfred Court, Milbourn Street, Carlisle.

Elias H. Blackburn, Chapel House, St. Paul's Opening, Norwich.

Edwin Scott, care of William Caffall, Capel Road, Bushey, near Watford, Herts.

James Brown 3rd,

Joseph C. Rich,

Edward Reid,

} 24, Promenade Terrace, Robin Hood Street, Nottingham.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAH.

No. 5, Vol. XXIII.

Saturday, February 2, 1881.

Price One Penny.

VIEWS OF "MORMONISM" AND THE "MORMONS."

BY ELDER B. W. TULLIDGE.

VIEW III.—THE SAINTS ADMITTED TO BE EMPIRE-FOUNDERS.

In various ages empires fall and rise,
And the fixed times for dynasties to die
Come round; and then the Monarch of the skies
Lifts up some destined royal star on high,
And then gives birth unto a mighty soul
To bear the empire of the new-born age.
Now to the West behold the empire roll!
Young Israel bears it, and the Gentiles rage.

In View II. of "Mormonism" and the "Mormons," we looked at the Saints in their character of empire-founders, and their religion as being essentially of the national genius. We classified "Mormonism" among that order of religions that in different ages and in various parts of the earth have sprung up and become the souls of empires and the beginnings of new epochs. Moreover, the religion of the Latter-day Saints is not only of the empire-founding character, but also of the theocratic order, and is not of pagan or heathen origin, but nearly related to the religion of the ancient Israelites, and closely linked with the Christianity of the Apostles and early-day Saints. Ranking the Saints and their religion not merely as belonging to the empire-founding order, but also linked in close relationship with ancient Israel and former-day Saints, the opening of the history of the Latter-day Church, besides forming one of the epochs of the world's general history, also

forms one of those special links of sacred history, or one of those grand divisions in God's special economy of his revelations to mankind which constitutes the series of the world's special dispensations. Thus we have introduced the birth of the Latter-day Church as the beginning of a new Christian dispensation, saw that the Saints were not a fragment of sectarianism, claimed for them the character of empire-founders, and passingly observed in them the strong peculiarities of the empire-founding Israelites of old.

Now, we acknowledge ourselves to be numbered among the disciples of Joseph Smith, the great key-stone of empire-founding Latter-day Israel; and we may be expected, therefore, to view the subject of "Mormonism" and the "Mormons" on the side of a strong faith and in the light of admirers of the work. Not to be open to the charge of looking through "Mormon" spectacles, and asserting claims that will not bear the trial, even before the most unfriendly juries, let us now, though looking with our own eyes, borrow the spectacles of outside viewers. We shall then see if there are not signs of the Gentiles having acknowledged the claims of that peculiar people known to the world as the "Mormon" community, but whom we look upon as a chief branch of the root of Jacob, fast

shooting out to form that mighty member of great Latter-day Israel spoken of by the Prophets as Zion, the hope of all Israel and the glory of the earth.

We presume that all our readers are well acquainted with the fact that the Prophet Joseph Smith has been called the American Mahomet, and "Mormonism" classed with Mahometanism. Of course, this by-name and parallel originated not with the Saints, but, like the terms "Mormonism" and "Mormons," is of "Gentile" coining, though sometimes accepted by the Saints by way of convenience. The name of the American Mahomet was applied to Joseph Smith almost from the very first appearance of that remarkable man; and "Mormonism," almost from its very birth, has in its growth and type been likened to Mahometanism. So correct is our statement that nearly everybody who has heard or read of "Mormonism" and the "Mormons" from Gentile sources has found the name of Joseph and Mahomet coupled, and the religious systems founded by the Eastern and Western Prophets classed together and likened one to the other. Moreover, so far from the currency of this parallel being of recent date, it was more current ten or fifteen years ago than it is now, not only in America, but also in England. Latterly Brigham Young, the successor of Joseph, has been brought out to the public view, to be wondered at and howled at just as was his matchless predecessor; but about ten or fifteen years ago, in every place in England where the Saints had established Branches of their Church, or were likely to establish them, both the clergy of the Church of England and the Dissenting ministers made it a great point to preach about the "American Mahomet," and "pious" tract distributors were busy in freely circulating tracts published by the "Religious Tract Societies," in which the epithet of "the American Mahomet" was very conspicuous. It also became, and is still a pet idea of the higher and more favourable class of non-"Mormon" writers upon the subject, to compare the rise, progress, history, and developments of "Mormonism" to the rise, progress, history, and developments of Mahometanism, and to view Joseph as the American Mahomet of the nineteenth century.

In applying to Joseph the epithet of "American Mahomet," and in likening the

great Latter-day Work, of which, in the hand of God, Joseph is the key, to the work and mission of Mahomet, the object of anti-"Mormon" writers and anti-"Mormon" pulpit and platform declaimers is very evident. The special object was, of course, to blacken the prophetic character of Joseph. By stirring up the deep and traditional abhorrence of all good orthodox Christians to Mahomet and Mahometanism, they could most successfully throw the venom of not only their own spirits, but also of popular prejudice, upon Joseph (the great Prophet of the West) and his disciples, by comparing him to the great prophet of the East, whose followers, a few centuries ago, shook Christendom to its very foundations. Thus was Joseph lifted up to the world as the modern type of Mahomet, whom Christians look upon as the greatest false prophet of any age; and thus was the Latter-day Work compared to that Mahometan movement and work which the people of Christendom are educated to look upon as the great arch-enemy of Christianity.

But although, evidently, the chief design of anti-"Mormons," in calling Joseph "the American Mahomet," and likening "Mormonism" to Mahometanism, was to blacken the prophetic character of the great Latter-day Prophet and his mission, yet this very likeness drawn by Gentile hands is a striking illustration of the Saints as empire-founders, and of "Mormonism" as an empire-founding religion. In fact, the parallel is, after all, much more in our favour than against us, and illustrates more strongly the stupendous work and destiny of the Saints than was intended by our enemies. Of course the Saints do not endorse the comparison which anti-"Mormons" have made between Joseph and Mahomet, nor receive the parallel drawn of their missions and works. We look upon it, not as upon a correct portrait, but as upon a caricature, which, although it distorts the original, yet brings out certain strong points and features. For instance, let us state the case thus:—

Mahomet was one of the greatest religious empire-founders that has ever appeared on the stage of humanity to play as a principal actor in the great drama of the rise and fall of empires; and Mahometanism was one of the most stupendous religious developments of any age. Its rise, pro-

gress, and success were marvellous; hundreds of millions bowed down to its Founder as a great Prophet, and his mission and work built up and became the soul and religion of empires. It conquered and subdued famous nations, rooted up and supplanted old corrupt and dying institutions and civilizations, cast down old dynasties, and established new ones; and not only did its power and overturnings and remodellings and empire-foundings extend from Arabia, its birthplace, throughout the domains of heathendom; but it grappled with all the nations of Christendom, shook Christendom to its very centre, fought for generations against the finest and most warlike chivalry that the world has ever seen, and gave birth to those wars of the Crusades, covering a period of centuries, in which the bravest kings, knights, and soldiers of England, France, Germany, Italy, and general Europe fought.

This is a glimpse of the Mahometan side of the case. Now for a glance at the "Mormon" side.

In the first place, we do *not* accept as faithful portraiture the likeness drawn between Mahomet and his work and mission and Joseph and his work and mission. Moreover, the mission of Joseph does not usher in an *anti-Christian* dispensation; but his work is a continuation of the work of Christ and his Apostles, and he is the after-comer and representative of Christ, and not his rival. In Joseph's case it is not as it was with Mahomet in his relation to Christ. In the case of Mahomet, it was Ishmael contending with the seed of promise, or the son of Ishmael fighting for the birthright and empire against Jesus, the Anointed One of the seed of Isaac, the child of promise. After being permitted by God to go forth conquering and performing great empire-founding works throughout those vast dominions where the God of his father Abraham had permitted the son of Hagar to lift his conquering standard, had the religion and disciples of Mahomet swallowed up also Christianity, and conquered those warlike knights and soldiers of Europe who fought for the name of Christ and the sign of the cross against all the infidels and heathen nations who sought to supplant the name and empire of Jesus,—had the nations of Christendom been also over-run and conquered by the disciples and soldiers of

Mahomet, and the cross trampled under foot, and the crescent planted in its stead, then had the name and mission of Christ perished, and Mahomet and his followers would have conquered the world, and held the empire thereof. But the case of Joseph is altogether different. He is *not*, in fact, an American Mahomet. He is not the rival of Christ—not the Ishmael contending for the empire and birthright against the seed of promise; nor will the name of Christ perish, if the name of Joseph prevail,—nor the mission of the Son of God be cut off, if the mission of God's Latter-day Prophet and Restorer triumph and obtain the empire. No: the case is the reverse of this. He is Christ's chosen representative and embodiment: he is, so to express it, the revelation and manifestation of God and Christ to mankind in these latter days. His mission opens not an anti-Christian dispensation, but opens a new, greater, and universal dispensation, revealed to succeed the old, worn-out, and perverted Christian economy and dispensation as represented by apostate Christendom. His mission is also to farther extend the name and dominion of Christ, and unfold a grand universal empire, embracing not only what is now called Christendom, but rolling the dominion of a renewed Christianity over East, West, North, and South, until to the altar of Christ the knee of every soul on earth shall bow.

We see, then, that Joseph is not an American Mahomet, and that the parallel drawn between Mahometanism and "Mormonism" is not a good one. Nor are the rise, progress, institutions, growths, history, and destiny of the followers of the Prophet Joseph like those of Mahometanism. The Latter-day Church and Kingdom has not grown, nor will it be built up, like the Mahometan empire. It has not a military mission, nor has it been built up by the sword, nor will it be built up or extended by military aggression and conquests. But it has been built up, and will be extended towards its great destiny and empire, by the preaching of the Gospel and the gatherings together of the people of God from all nations, to form his kingdom of latter days. Thus it was born, and thus it has been unfolded, and thus have the Saints gathered together to form the soul of the Divine Millennial empire; and they have grown towards

nationality by their preaching of the Gospel, and their gatherings together, and their foundings of cities and settlements,—by their marvellous social growths, industry, and enterprises, and by their forced exoduses from the Gentiles, whom the God of Israel made his instruments to drive out his people into larger fields, to find more room and the wonderful destiny in store for them. From a tiny body of six members, the Latter-day Church has grown until the Saints have built cities, laid out many new settlements, been driven time after time from those cities and settlements, to build up new and greater ones, vastly extended the frontiers of America and the boundaries of civilization, astonished the world by their wonderful doings, forced repeated and loud admirations from even their bitterest enemies, and founded a young, vigorous nation in the Rocky Mountains, which shall become the giant soul of a Divine empire. Thus it has grown, and thus it will advance, while He who overrules the rise and fall of empires, and hold the reins of all power and dominion in his hand, will turn and overturn, and prepare the way, and unfold his kingdom to succeed the fast crumbling nations, empires, institutions, and powers that be.

The rise, growths, institutions, mission, and destiny of (what the Gentiles term) "Mormondom" are, we see, very different from those of Mahometandom. We are willing, however, to accept the likeness which our enemies have painted for Joseph as the American Mahomet in the light of a strong caricature stamped with many bold and remarkable features. In fact, it amounts to the *Gentile acknowledgement* of the empire-founding Saints. It is their caricature of the greatest Prophet sent of God to prepare the second advent of Christ. His great Prophethood and mission appears before them and forces an acknowledgement; and while they martyr him and seek to exterminate his followers and destroy his work, they paint him from the model of one whom they view as the greatest false prophet, and compare the rise and progress of the community of Saints to that wonderful, empire-founding, conquering religion of Mahometandom, which once nearly reached even the empire of the world.

Looking through Gentile spectacles, then, in viewing "Mormonism" and the

"Mormons," the Saints appear not less an empire-founding people, with a great destiny before them, and their religion not less a divine empire-founding religion, even as was the religion and mission of ancient Israel under Moses and the Prophets.

We consider this parallel which outsiders have made between "Mormonism" and Mahometanism as a remarkable admission wrung from the enemy of the empire-founding character of the work in which the Saints are engaged, and as foreshadowings in the minds of the Gentiles of the great destiny and empire of the Latter-day Kingdom, as embodied in the mission of Joseph and his disciples.

The view of Joseph as the American Mahomet, and the comparison made, both by the bitter enemy and the more friendly sceptic, between him and one who was as great a religious empire-founder as any who has ever appeared, may be considered as the enemy's admission that Joseph was one of the greatest of Prophets and a chief among the heads of religious empire-founders. It is true, this likeness drawn of him as the American Mahomet is open to much objection and many exceptions from a "Mormon" critic; and it is also true that the rise, progress, developments, mission, and destiny of the Church of Latter-day Saints do not find their original in Mahometanism; and the parallel made between the two works and missions is not the proper one. Still, it may be taken as a remarkable admission, absolutely wrung from the enemy, of the forceful, gigantic, all-conquering character of the work and mission of the empire-founding Saints, and as a striking testimony, bearing out the claims which we make for Joseph as the mightiest of Prophets.

We do not offer it as the Saints' admission, neither is it according to their wording of the claims of Joseph, nor is it according to our view of "Mormonism" and the "Mormons." It is the *Gentile* admission of the empire-founding character of the Saints, or, as we have named them, Latter-day Israel. It is the *Gentile* wording of the claims of Joseph and the conquering character of his mission, and *their* view, and not *our* view, of "Mormonism" and the "Mormons."

We look upon this *Gentile* admission, however, and this *Gentile* wording of the claims of, so to speak, the great father and

lawgiver of Latter-day Israel, to be quite as strongly illustrative as anything that the Saints can say of the immensity of the mission of the Prophet Joseph, and quite as illustrative of the empire-founding character of the work in which his disciples are engaged. Moreover, when we take into account that the view of Joseph as the American Mahomet, with the parallel drawn between Mahometanism and "Mormonism," not only originated with our bitterest foes, but was also current in the very infancy of the Church, we are still more forcibly struck with the great significance embodied in the enemy's comparison and parallel; for surely that Prophet whose force was so overpower-

ing as to wring from his bitter foes, almost from his first appearing, the epithet of "the American Mahomet," must be at least one of the mightiest of Prophets; and that work which, even in its infancy, could command from its declaimers a parallel drawn from one of the most stupendous empire-founding religions, must surely be itself essentially a stupendous work and irresistibly forceful.

But we will farther state the case in our next view, and farther show up the commanding character of the mightiest of Prophets, and the irresistible forcefulness of the most stupendous of works.

SIGNS OF ALARM IN THE COMMERCIAL WORLD.

(From the "Liverpool Mercury" of Jan. 19, 1861.)

"The intelligence from America by the *Anglo-Saxon* caused great excitement on 'Change, and will be read with the deepest interest throughout the kingdom. The secession of the Southern States was all but an accomplished fact. In less than a month all the Cotton States will doubtless follow the example of South Carolina. These gone, the Border States, as they are called, can scarcely be retained by the Northern Confederation; and be it for evil or for good, unless the North can conquer the South *vis à vis*, a great Southern Republic will be constituted within a short space of time—probably before the expiration of the next six months. The confederacy thus formed will be scarcely less powerful than the late United States.

But we are now face to face with the great peril of a civil war; for such it will be, if the Federal Government should, as it threatens, unsheath the sword. The moment the first shot is fired, all chance of raising anything like an average crop of cotton this year will be utterly hopeless. Apart from all questions of pure philanthropy, to us in Lancashire this is a most alarming consideration. What will become of the two to three millions who in this county alone are dependent for their very existence on a full supply of cotton? What will be the result to the spinners and manufacturers, who have invested a fabulous amount of capital in mills and machinery? Cotton or starvation to the operatives—cotton or ruin to all engaged in the cotton trade—in the

cry which will soon be raised, if means are not immediately found to avert the calamity which now appears so imminent—a deadly struggle between the free soil and Slave States of the North American continent! It is in vain to persuade ourselves that money will bring us the raw material on which our marvellous industry lives and thrives. If the separation of the States now uncompromisingly opposed to each other cannot be peaceably effected, little if any cotton can be raised in America pending the issue of the fearful conflict that must ensue. And what if the slaves should rise during its continuance? We dare not trust ourselves to measure the magnitude of the loss that would be inflicted on this country; or to contemplate the crushing weight of the blow which would be dealt against our material prosperity. The only ray of hope which now illumines the future is to be sought for in the faint expectation that the great American Union may be peacefully rent asunder. Even in this case, the labour of 4,000,000 slaves will be disorganised for a year at least, and the next crop of cotton be reduced to a figure out of all proportion to the immense consumption of the world.

These are 'the issues of life and death' to our marvellous industry which are now before us, and which fully account for the abnormal position of the staple here, rising in value day by day, despite the steady advance in the rate of discount, and the continuous flow of specie to America."

HISTORY OF JOSEPH SMITH.

(Continued from page 39.)

[March, 1844.]

Friday, 8th. Very heavy rain all night, accompanied by thunder.

Bishop Miller arrived from the Pinery.

At ten, a.m., my scribe, W. Richards, called to tell me that James Arlington Bennett was a native of Ireland, and therefore was not constitutionally eligible to be the Vice-President. He wanted to know who should be nominated for Vice-President. I told him to counsel with others on that point, when he said he would call a council this evening.

At seven, p.m., the First Presidency, the Twelve, Bishop Miller, Levi Richards, W. W. Phelps, and Lucien Woodworth assembled in the Mayor's Office, when W. W. Phelps read the following pacific communication, which I had previously dictated him to write:—

“A FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can transpire on earth, when a sin has been committed by one person against another, is, *to forgive that sin*; and then, according to the sublime and perfect pattern of the Saviour, pray to our Father in heaven *to forgive also*.

Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve—it soothes, it cheers and gladdens the heart of the humane and the savage. Well might the wise man exclaim, ‘A soft answer turneth away wrath;’ for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water, not wood, checks the rage of fire*.

Jesus said, ‘Blessed are the peacemakers, for they shall be called the children of God.’ Wherefore, if the nation, a single State, community, or family ought to be grateful for anything, *it is peace*.

Peace, lovely child of heaven!—peace, like light from the same great parent, gratifies, animates, and happiness the just and the unjust, and is the very essence of happiness below, and bliss above.

He that does not strive with all his powers of body and mind, with all his influence at home and abroad, and to cause others to do so too, to seek peace and maintain it for his own benefit and con-

venience, and for the honour of his State, nation, and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman or the protection of Government.

He is the canker-worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is, as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure.

A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free or the praise of the brave.

But the peacemaker, O give ear to him! for the words of his mouth and his doctrine drop like the rain, and distil as the dew. They are like the gentle mist upon the herbs, and as the moderate shower upon the grass.

Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship push life into bliss; and men, a little below the angels, exercising their powers, privileges, and knowledge according to the order, rules, and regulations of revelation, by Jesus Christ, dwell together in unity; and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion is like the rich perfume from the consecrated oil that was poured upon the head of Aaron, or like the luscious fragrance that rises from the fields of Arabian spices. Yea, more,—the voice of the peacemaker

Is like the music of the spheres—
It charms our souls and calms our fears;
It turns the world to Paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri; for, notwithstanding some of her private citizens and public officers have committed violence, robbery, and even murder upon the rights and persons of the Church of Jesus Christ of Latter-day Saints, yet compassion, dignity, and a sense of the principles of religion among all classes, and honour and benevolence, mingled with charity by high-minded patriots, lead me to suppose that there are many worthy people in that State who will use their influence and energies to bring about a settlement of all those old difficulties, and use all consistent means to urge the State, for her honour, prosperity, and

good name, to restore every person she or her citizens have expelled from her limits, to their rights, and pay them all damage, that the great body of high-minded and well-disposed Southern and Western gentlemen and ladies—the real peace-makers of a western world, will go forth, good Samaritan-like, and pour in the oil and the wine, till all that can be healed are made whole; and, after repentance, they shall be forgiven; for verily the Scriptures say, 'Joy shall be in heaven over one sinner that repents, more than over ninety-and-nine just persons that need no repentance.'

Knowing the fallibility of man, considering the awful responsibility of rejecting the cries of the innocent, confident in the virtue and patriotism of the noble-minded Western men, tenacious of their character and standing, too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may, I not say, without boasting, that the best blood of the West, united with the honour of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide-spread, lovely country.

Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social, and the best inhabitants of Missouri,—those that feel bound by principles of honour, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self-preservation.

Now is the time to brush off the monster that, *incubus*-like, seems hanging upon the reputation of the whole State. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, '*The tree is known by its fruit*'?

The voice of reason, the voice of humanity, the voice of the nation, and the voice of Heaven seem to say to the honest and virtuous throughout the State of Missouri, *Wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty*!

Let there be one unison of hearts for justice; and when you reflect around your own firesides, remember that fifteen thousand once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves, like the widow before the unjust judge, are fervently *praying for their rights*.

When you meditate upon the massacre at

Haun's-mill, forget not that the Constitution of your State holds this broad truth to the world, that none shall 'be deprived of *life, liberty, or property*, but by the judgment of his peers or the law of the land.'

And when you assemble together in towns, counties, or districts, whether to petition your Legislature to pay the damage the Saints have sustained in your State, by reason of oppression and misguided zeal, or to restore them to their rights according to Republican principles and benevolent designs, reflect, and make honourable, or annihilate, such statute law as was in force in your State in 1838,—viz., 'If twelve or more persons shall combine to levy war against any part of the people of this State; or to remove forcibly out of the State or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the Penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars, and imprisonment in the county jail not exceeding six months.'

Finally, if honour dignifies an honest people, if virtue exalts a community, if wisdom guides great men, if principle governs intelligent beings, if humanity spreads comfort among the needy, and if religion affords consolation by showing that charity is the first, best, and sweetest token of perfect love, then, O ye good people of Missouri, like the woman in Scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast, and call in your friends for joy.

With due consideration,

I am the friend of all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8, 1843."

Brother George A. Smith brought the information that brother Farnham had just returned from St. Louis, and said the people in that place were saying, "Things have come to a strange pass. If Joe Smith is elected President, he will raise the devil with Missouri; and if he is not elected, he will raise the devil anyhow."

It was agreed that Colonel Solomon Copeland, living at Paris, Henry County, Tennessee, should be written to on the subject of the Vice-Presidency; and that Elder W. Woodruff should write the letter, and invite him to visit us, and see if he would suffer his name to run for that office.

(To be continued.)

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 2, 1861.

HINTS TO THE SAINTS.—As the time for the emigration of the Saints is fast approaching, we feel led to advance a few ideas connected with this subject for their consideration. It is a difficult thing, we know, to make people who have not had any experience, away from home, in travelling, &c., comprehend every particular so clearly as those who have had this experience. They cannot obtain altogether from theory that knowledge which experience alone can bring. If they could, it would be superfluous for us to add anything; for the wise counsel and instruction given for years past, through the columns of the *Star* and the personal presence and abundant teachings of experienced Elders among the Saints, would be sufficient to place them in possession of almost every item of knowledge they would need. If the Saints, however, would treasure up in their hearts and put into practice, so far as they have the opportunity, all that they are taught upon this and other subjects by those who have the right to teach, they would be saved much trouble and annoyance in their journey from their homes in these lands to the gathering-place. We do not now remember an instance of trouble or difficulty experienced by any of the Saints, that has come within the range of our observation, but what originated either in their total disregard of plain, pointed counsel, or in their hasty, unadvised action, without first seeking to obtain counsel from those who had the spirit and the authority to impart it. And in every instance of this kind, if the feeling actuating them at the time had been traced to its source, it would have been found that it sprang from ~~dis-~~trust in the integrity or ability of those placed to counsel them.

There are a few individuals occasionally met with, in almost every large company of Saints, who seem to be continually haunted by a fear that there is some advantage going to be taken of them in some way or other. They seem to be miserable themselves, and they make everybody else feel disagreeable that may have anything to do with them, by their unworthy suspicions. The falsehoods so industriously circulated by our enemies, respecting the motives which animate the Elders and the objects they have in view, they seem to partly believe; and such a belief, as all who have any experience in the Gospel well know, never finds any lack of food to sustain and strengthen it. We wish, thus far in advance of the time of emigration, to warn the Saints, in all good feeling and brotherly kindness, against indulging in such fears—against permitting distrust and doubt to take possession of their minds in relation to the Priesthood. Whether they emigrate this year or next, we hope this warning will not be unheeded. But especially do we wish to impress it at present upon those who intend to emigrate this season, as, by observing it, they will be saved from many evil thoughts and temptations, and consequent difficulties.

We know that the few persons who may be found in the Church harbouring and cultivating the kind of feeling of which we speak point to instances of failure on the part of some individual or individuals who have held the Priesthood (very similar in this respect to those outside the Church who denounce us,) as evidences that they are justifiable in being distrustful and suspicious. But even if their allegations against Elders were as true as they represent them to be, what does it prove? Does

it prove that all who bear the Priesthood must be distrusted and suspected? Does it justify any in harbouring the thought that all the Elders are acting from sinister motives? If there should be Elders met with who would so far descend from the dignity of their high and holy calling as to take advantage of the Saints, or act dishonestly towards them, should the Saints therefore lose all confidence in the Priesthood? No, they should not; and we wish it borne in mind (though the cases may be often met with,) that their confidence in the Priesthood should not be destroyed. The Lord requires his Saints to be obedient to his Priesthood. If any who bear it do wrong, he attends to them. We never saw an instance of an Elder acting dishonestly, or taking a wrong course of any kind, that did not himself suffer to a far greater extent than the obedient Saints connected with him or under his care. He injures himself far more than he can possibly injure them. When the Saints are obedient to the requirements of the Lord on this point, he overrules everything for their good, so that in the end they are not the losers.

The Saints, then, in all their intercourse with the Elders, should feel and act towards them as servants of the Most High God sent in their midst to benefit and bless them, and should never permit distrustful thoughts and causeless suspicions of them to have place within their bosoms. The Priesthood is bestowed upon these men, that they may be saviours to a certain extent to their fellow-men; and they, to magnify it, have in many instances left all they hold dear on earth. If they derogate from the dignity of it by improper conduct, they themselves are the greatest sufferers.

Whether it be in the securing of passages across the ocean, or from the point of debarkation on the other side to the frontiers, or from the frontiers to the Valley,—whether it be in the purchasing of cattle, waggons, provisions, &c., or whatever it may be, let the Saints rest assured that the Elders, whoever they may be, that will act as agents for them in these things, have manifold more inducements to do right than they can possibly have to do wrong. What the Saints would lose individually or collectively by these men's improper conduct sinks into insignificance compared with what they themselves would lose. Our remarks upon these points may seem to be uncalled for; but we make them because we have repeatedly witnessed the evil effects of a want of confidence on these matters. Those who lack this gift can be tried on all these things from the outset of their journey until they reach Zion. Where this is the condition, Satan is not slow to take advantage of their inexperience.

In preparing for the journey, the Saints should use a wise discretion in the selection of articles to take with them. Everything that is not absolutely necessary should be dispensed with, and baggage should be as light and compact as possible. We have often been surprised at the large amount of baggage a company of Saints too poor to go other than by handcart have had with them, and much of it, too, so worthless, that, if it were sold, it would hardly pay the carriage. Yet they would cling to it with wonderful tenacity, and put themselves to great straits to have it taken through. The less baggage the Saints have, if they have enough to make them comfortable, the less care and expense they have, and the more pleasant their journey will likely be. Many persons, in their anxiety to get as much through as possible, almost wear themselves out on the Plains, besides not unfrequently losing cattle, &c., through overloading. Before starting, they see a great many articles which they think they will need; and if they have the means, they purchase them; but after they are on the road, and after they reach the Valley, it is by no means unusual for them to wish that they had not been so hasty in expending their means in following the dictates of fancy.

The Saints who went to the valleys of Utah in the first years of its settlement could not take much baggage with them, for the best of all reasons—they had it not to take. Their recent expulsion from the state of Illinois had left them nearly destitute. But if they had had plenty, they would have had but little room for it, as they had to load their waggons with provisions to sustain themselves until they could produce grain from the earth. There were no sheep there, except those they took with them,—no woollen machines, no tanneries, no manufactories of any kind,—nothing save the free elements, and solitude unbroken by naught but the savage beast and still more savage man. Yet they lived, enjoyed good health, and prospered, setting an example to those who should come after them of confidence in God, which all would do well to imitate. Whether a living can be made there now, or not, is no longer a question. The people are fast progressing towards an enviable independence; and the Saints who now emigrate there do so under very different auspices from those under which the Saints then went. As things now are, we would much rather see the Saints go there, even if they went entirely destitute of baggage, than to see them stay with the design to accumulate things to take with them. “Is not the life more than meat, and the body than raiment?”

NOTICE.—As a matter of convenience to us in the keeping of our books in this Office, we shall feel obliged if the Presidents of Conferences will hereafter close up their accounts to the last day of each month, and forward their remittances from the 1st to the 6th of the succeeding month.

As this is a time of the year when, owing to the emigration of the Saints, many transfers are being made from the Individual Emigration Accounts of the Conferences to the credit of individuals, we wish all such orders, before they are transmitted to us, to be signed by the District Presidents as well as the Presidents of Conferences. The Presidents of Districts may not have the means of knowing at all times whether the orders to which they may affix their signatures be correct or not. But if, when they countersign an order, they will take an account of the amount, they can afterwards, when the opportunity offers, see that it is correct. By taking this course, they will be able, with the assistance of the monthly statements which we will furnish them from our books of the credits of each of the Conferences in their Districts, to keep themselves well informed as to the financial condition of their Districts. They should be well acquainted with all the affairs of their Districts—finances as well as everything else. This is a responsibility resting upon them.

ARRIVALS.—By letter from President John Van Cott we learn that Elders Jesse N. Smith, Wm. W. Cluff, and J. P. R. Johnson arrived in safety at Copenhagen, Denmark, on the 11th ult. They had a tedious trip of eleven days, owing to the cold weather. Their route was from London to Brielle, in Holland; thence through Prussia, Hanover, Hamburg, Schleswig, and Holstein, and over the Little and Big Belts to Copenhagen.

DEPARTURES.—Elders Nathaniel V. Jones and Jacob Gates sailed for New York on the steamship *Arabia*, on Saturday, the 19th ult. These Elders return to the United States for the purpose, at present, of making preparations for the coming season's emigration. May the blessing of the Lord accompany them in all their endeavours to accomplish their mission!

CHRISTIANITY AND "MORMONISM."

BY ELDER E. L. SLOAN.

(Continued from page 55.)

Having glanced at the social position of the first advocates of Christianity, and tried to look at a few naked facts connected therewith, it may not be out of place if we briefly notice the general facilities they possessed for propagating the Gospel which they presented to the people, and the nature and character of the evidence adduced in support of it. It may be that, in our investigation, we shall find that the present generation have not much more to pride themselves upon than the generation to whom Christianity was first presented; and in their condemnation of the Jews for their rejection of Christ and Christianity their own condemnation is written for the rejection of Joseph Smith and "Mormonism."

It would be no very easy matter now for an individual propagating a new doctrine of belief to enter the various churches and chapels throughout Christendom, take up the Bible, read extracts therefrom, and in commenting upon these extracts proclaim the peculiar views which he advocated. In fact, such a thing could not be done. No peripatetic preacher would be allowed to occupy any pulpit in these days of extreme liberal views (!) unless he came well recommended to the clergyman who claimed the right of teaching the people in that particular place, and unless his religious opinions were up to the standard adopted by the reverend gentleman whose pulpit he was about to occupy. Yet the custom of the Jews, which allowed strangers in their midst of the house of Israel to read portions of "the law and the prophets" in the synagogues to the people, afforded many facilities for the Saviour and his followers to draw attention to the prophecies which declared his advent and spoke of the work he had to accomplish. Hence we often read of their entering the synagogues and teaching the people. If they had lived in the nineteenth century, they would have found this extremely difficult, if not altogether impossible.

Then, as now, the Gospel found its

earliest supporters, staunchest adherents, and most single-minded and purest advocates among the poor; and the Messiah himself declared to the disciples whom John sent to him, as one of the signs of his actual presence among men, that the poor had the Gospel preached to them. While the learned, the proud, and the wealthy were ministered unto by "whited sepulchres" of piety, who made long prayers, yet devoured the substance of the widows and fatherless, the poor, who required consolation and comfort,—the "gullible," "ignorant" poor, who had their hearts cheered by a balm for all their pains, and a solace for all their sorrows, could "rejoice in the Holy One of Israel," and look forward with bright hope to a blissful future, when "the meek should inherit the earth." When a few of these poor, but staunch and tried believers met together, after the vain and fond hopes of the unthinking masses were blasted by the death of Jesus, they were glad to assemble in an "upper room," go from house to house to "break bread," or gather themselves together in small groups in out-of-the-way places and private habitations, cheered and blessed in their little meetings by the outpourings and gifts of the Holy Spirit. How like, in their character, were those little meetings to many addressed by the Elders of this dispensation! and in their simple-minded communion together, how perfectly do they agree with the sweet heavenly fellowship-meetings of the Latter-day Saints, where the testimonies of all who give utterance to the Spirit of Truth within them are alike acceptable before God! I am not finding fault with the vast congregations of fashionable religionists assembling in their splendid churches to worship according to their various forms of belief; but before they sneer at the simple, unadorned worship of the "Mormons," when they assemble in their small and often inelegant halls, or unite together for testifying in "upper rooms" and private houses, before the fashionable professors of modern Chris-

tianity turn away contemptuously from these, let them remember that in places of precisely such character, and under like circumstances, were those great truths often declared which the Son of God died to bequeath to mankind, and that system of religion established which has changed the very destiny and character of nations and communities. Let them remember not to despise "the day of small things;" for though "Mormonism" may appear small in the eyes of the nations, and the "Mormons" few in number, when compared with the religionists of Christendom, yet the strides of the Latter-day Work to universality have been so rapid and firmly placed, that it has made more progress in the past quarter-of-a-century than Christianity made during the first hundred-and-fifty years after its establishment; and already the eagle of truth, perched on its mountain eyry in the far West, glances at the kingdoms of the world and prepares to spread its brooding wings in power over the nations.

In briefly examining the evidences adduced in support of Christianity by its founders, it is with no spirit of infidelity, or a desire to depreciate their value, that the subject is approached, but rather to try and strip from them some of the false drapery in which tradition has shrouded them. Commentators and expounders have been trying for centuries to improve on the arguments of the Apostles of old, as far as they have had a chance of becoming acquainted with them, and have tortured every conceivable item in the old prophecies concerning Messiah to appear a plain prediction of his first advent and mission, till it does appear to the many as if the generation to whom Christ personally ministered were most wofully blind and wilfully culpable in not receiving him, his mission, and his agents, with such palpable and overwhelming evidence to support the validity of his claims.

Three kinds of evidence could be offered to the Jews by Jesus and his Apostles—the testimony of the Prophets in whom they believed, the testimony of miracles or manifestations of power displayed in their midst, and personal testimony embodying their own experience and the assurance of the knowledge they had received.

Now, these are precisely the kinds of

evidence offered by the Latter-day Saints to this generation. The testimony of the Prophets who lived antecedent to the coming of the Saviour, strengthened by the prophetic declarations of himself and Apostles, manifestations of the power of God, substantiated by thousands of living witnesses, and personal testimony, strong-pointed and conclusive, as well as philosophical evidences continually accumulating as the character of the great Latter-day Work is unfolded.

"But," says the objector to "Mormonism," "you introduce and teach doctrines which are not contained in the holy Scriptures." This is an objection worth considering from our present point of view, as it cuts directly against the objector. Doctrines are advanced by the Latter-day Saints which the Christian world say are not in accordance with Holy Writ; but each sect advances doctrines which all the rest stoutly maintain are not sustained by the Good Book, while they have as yet been unable to *prove* the first item of doctrine advanced by the "Mormons" to be contrary to the spirit and revelations of the book on which they take their stand. Now, Christ and his Apostles, in introducing Christianity, not only pursued a course entirely at variance with that expected of the Messiah when he would appear, but also proceeded to institute heaven-given laws and ordinances of a higher character than those then in force, and opposed to their national prejudices. Instead of girding on the sword and striking for the freedom of his nation then groaning under the galling bonds of a foreign yoke, he wandered around with his disciples as an itinerant teacher of the people, laying the broad axe at the root of the tree around which their prejudices were entwined. The rites and ceremonies of the law had been for centuries the pride and the boast of the children of Israel. Every shadow and symbol of it was rendered dear to them by the traditions of the past. This was not a mere sectional or party feeling growing out of the views, opinions, or traditions of a sect, but a great underlying principle of the Jewish character manifested in many a bloody field and borne out through many a day of fiery affliction. And even in their years of partial apostacy and hardened rebellion, they clung with eager tenaciousness to those mystic rites bequeathed them by

their fathers. This strong feeling and traditional power the Saviour had to encounter at every step of his thorny path. "Have we not Moses and the Prophets?" was the boasting question propounded to him whose mission was to fulfil the typical acts and prophetic declarations of "Moses and the Prophets." Think, then, what must have been the bitter feelings aroused in the bosoms of the zealously pious and devout adorers of a system venerable with age, and clothed in the fond traditions of many centuries—a system often Divinely approbated in the most unmistakeable manner,—what must have been their feelings against the Christ Jesus of humanity, when he proceeded to establish a higher system than that of the Mosaic economy! But while he shattered to pieces the traditions of the Elders and the multiplicity of minute Pharisaic ceremonies, he left untouched the broad groundwork of their religious worship. That sacred code delivered to Moses on Sinai's mount, amid flashing lightnings by the voice of God, and held by them dearer than their lives, he applied and "fulfilled." Yet their lofty temple gracing Moriah's sides, and hallowed by a thousand sacred reminiscences, in which the "holy of holies" was veiled

from all but the high priest's or his assistant's eyes, he declared to be doomed to the destroyer, and the vengeance of Heaven was denounced against a people who fondly imagined themselves the favoured and chosen of God; and all this by a low-born "Nazarene," whose disciples were unlearned and plebeian like himself, and his followers found among the ignorant masses, and who was so looked upon with contempt that a Nicodemus had to pay a stealthy visit to him by night, not daring to brave the contumely of an open approach.

To say that Christ had the power and authority to establish a superior economy is to reason like a child. We are not disputing the power and authority of Christ. Not only the Son of God, but every man commissioned by Jehovah has authority and power to execute his mission. But the Christian world repudiate the authority of Joseph to declare the voice of God unto this generation, while they so bitterly condemn the people to whom Christianity was first presented for rejecting it, yet who had stronger and more powerful traditions to contend with, and reasons equally as valid as anything that this generation can produce in favour of the course they are pursuing.

(To be continued.)

CORRESPONDENCE.

ENGLAND.

London, January 15, 1861.

President G. C. Cannon.

Dear Brother,—Having a few minutes to spare, I have taken the liberty to employ them in communicating with you. I am labouring in this city, and have had district No. 1 of the London Conference assigned me as my field of labour. The district consists of four Branches, meetings at one of which I must attend nearly every night in the week, besides twice or three times on Sundays. So you will perceive I am kept busy. Our meetings are pretty well attended, and we are not interrupted in any way by those strangers who favour us with their presence in our assemblies, although on Sunday even-

ing last we received rather a strange communication at all our meetings in the city. When coming out of the meeting-room at Holborn, an individual whom, to the best of my knowledge, I had never seen before, and whom I took for one of the perambulating advertisers that are so numerous here, with a very stiff inclination of the head, thrust before me a printed paper, which I accepted, and passed on. I learned, upon examining it, that it was nothing less than a *warning*, by "an eye-witness," to all the people of this country against certain "Mormon" Elders who have recently come to this land for the purpose of disseminating the principles of that "peculiarly blood-thirsty community" who so delight to behold the blood of their relatives and the people in general that they compass sea

and land, travelling without purse or scrip throughout most of the nations of the globe, for the sole purpose of gathering together the poor and ignorant of all classes, that they may have the exquisite satisfaction of "murdering" the small minority that are so fortunate as to reach their destination! What horrid people they must be! Were it not that the statement is signed by "an eye-witness," it would seem almost incredible. And what surprises me more than anything else is their profound secrecy! To think that I should have lived right in the midst of them for so many years, and yet know nothing of all these horrid crimes, is perfectly astounding to me! It would afford me considerable satisfaction to read a detailed account of the "hair-breadth escapes and perilous accidents by flood and field" which must have characterized the flight of this "eye-witness." But as he does not give his name and address, I must remain ignorant of the particulars, and console myself with the idea that *I am scorned*.

Since I have been here, it has been quite cold, and numbers of men, in consequence of the frost, are out of employment, many of whom are singing through the streets, that they may excite compassion of the people and pick up a few pennies for their subsistence. I have heard nothing from home since I was at Liverpool.

With love to yourself and brethren, I remain yours affectionately,

GEORGE JOHN TAYLOR.

SCOTLAND.

St. Leonards, Edinburgh, Jan. 21, 1861.

Dear Brother George Q. Cannon,—With much pleasure I communicate with you at this time. I have got round again as far as Edinburgh from the north country. The Saints in that quarter are feeling first-rate, and the brethren labouring in the ministry are doing the very best they know how. They have taken hold of the spirit of the Gospel with renewed energy. There is every prospect of a great work being done in that section of country, and I rejoice to say that the Church is swelling in numbers throughout auld Scotland.*

I have enjoyed the society of brother Stuart for the last few days. We had a splendid time of it yesterday. A number

of the Branch Presidents were present, whose hearts were made glad through the teachings of President Stuart. The Spirit of God was there, and all felt well and desirous to carry out those teachings in practice.

I intend visiting the different Branches that compose this Conference under the direction of brother Stuart, and pray that the Lord will qualify me for the position in which I have to move.

From this Conference I shall go to Glasgow, and in all my movements be subject to the counsels of the District President. I am enjoying good health and spirits, and desire to be alive to all the interests of the work in which we are engaged. Pray for me, brother George, that I may be enabled to administer to the wants of the people in all humility before God. Allow me to congratulate you with a hearty welcome to this land; and may the God of Israel bless you in all your administrations.

My kind love to all the brethren.

Yours in the Gospel,

WILLIAM S. BAXTER.

*[There has been an addition by baptism of about 66 during the last half-year. Seven were baptized on the evening of the 19th ult., at a little village near Tranent. The President of that Branch (brother W. Duncan) affirms that there are numbers of young men and women wishing to obey the Gospel there, but are deterred at present by their parents and friends' refusing permission. ED. M.S.]

WALES.

Cardiff, January 19, 1861.

Dear Brother George Q. Cannon,—I improve the present moment to drop you a line. We are in good health at present. After leaving Nottingham, where we enjoyed ourselves much in meeting with the Saints and Elders, we had a pleasant and agreeable time with the Saints in Birmingham, had good meetings, and left them on the 7th for Cheltenham, where we found the Saints, with President Gibson and brother Moss, all well and in good spirits. The Saints both in Birmingham and Cheltenham Districts are somewhat better in their chances for living than in Nottingham, but they are very poor; still they hope for deliverance from their present oppressive circumstances, and are anxious to reach their distant home in

Zion; and in their brightening hopes are written the assurances of the onward movement of the work in these lands.

By news of this morning, it seems the work is progressing in "the land of the free and the home of the brave." The weather here is somewhat milder now than it has been for some time past, which is very acceptable to us.

Sunday, 20th.

We have entered upon the business of our visit here by releasing Elder Benjamin P. Evans from the Presidency of the Welsh Mission, and appointing Elder Thomas Jeremy to succeed him. We find a warm, good spirit among the Saints, and many inquiries in reference to

emigration. These we are but poorly prepared to answer, for the want of knowledge ourselves on many points about which the Saints seem anxious, such as "Will we be counselled to go to the frontiers, if unable to go any further?" and like questions. We can only tell them that when we are instructed we can instruct the others. We shall leave here on next Thursday for Merthyr, where we shall remain until the following Wednesday. We hope to see you in a few weeks, on our way to Scotland.

With kind love, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN,
CHARLES C. RICH.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Cologne Gazette* states that the Porte is forming an army of 50,000 men, exclusive of the reserve, on the Danube, to be commanded by Omar Pacha. This demonstration is directed equally against the Principalities and against Russia. The latter Power has assembled a large body of troops in Bessarabia, alleging as a reason to Austria that Russia cannot allow the Principalities to become a focus of insurrection. A royal decree has been published in Copenhagen, calling out 6,700 sailors from the Kingdom of Denmark and the Duchy of Schleswig. An attack by the Montenegrins on the town of Spuz has taken place. Arrests have been made in Rome, on account of the political demonstration in the Apollo Theatre. A portion of the population of Gaeta had arrived there. A despatch from Naples says that the bombardment of Gaeta commenced January 22nd. Fourteen vessels were stationed before Gaeta. The reactionary bands in the Abruzzi have recrossed the frontiers.

AMERICAN.—The *Official Gazette* of the 5th ult. contains the following:—"On the 3rd of December, shortly after eleven o'clock, a.m., a severe earthquake was felt in this capital [Savannah], which lasted about a minute. Afterwards there were less severe shocks, which were scarcely felt, excepting last night about half past nine o'clock, when a prolonged and strong shock made itself felt. At first we thought it would have been local, but we have since received information from distant localities, even as far as twenty leagues in different directions, in which this same shock was not only felt, but which caused much damage to the principal edifices." A combination is forming to take formidable possession of Washington on or before the 4th of March, to prevent the inauguration of Mr. Lincoln. The President's reply to the Commissioners of South Carolina has just been communicated. They demanded, as a preliminary step to the initiation of negotiations, that the troops be withdrawn from the forts in Charleston Harbour. The President positively refuses to do this, and reiterates his views in reference to the public property as set forth in his Message to Congress, and informs them that he not only intends to collect the revenue and execute the laws, but to defend the property of the United States with all the power at his command. Private accounts from Charleston state that a thousand negroes are engaged in the erection of fortifications in the harbour, and that the channels leading to Fort Sumter have been obstructed by sunken vessels, and the buoys removed. Also that Governor Pickens has received the offer of 10,000 volunteers from without the State, and who hold themselves in readiness to march at a moment's warning. The Charleston Convention has passed a treason ordinance, making the levying of war against the State of South Carolina punishable by death. The same Convention has also passed an ordinance giving federal judicial power to the State Courts and congressional power to the General Assembly. The fort at Savannah has been taken by the State troops. On the 11th ult. the State Conventions of Mississippi, Alabama, and Florida passed ordinances of secession from the United States. The ordinance of Alabama is similar to that passed by South Carolina, with an addition inviting all the Southern States to meet her Convention for the purpose of forming a new Government at Alabama on the 4th of

February. The ordinance was adopted by a vote of 81 to 37. That of Florida passed by a vote of 63 to 7. The State troops of Louisiana have taken possession of the Barriere Lodge Arsenal, with Forts Jackson, St. Phillips, and Pickens. Resistance was offered. Returns from Louisiana indicate that the Secessionists will have a majority in the Convention. Georgia is in possession of Fort Pulaski. Despatches from Mobile, Alabama, say that the United States Arsenal was taken on the 4th ult. by the troops of this city, which contained six stand of arms, 1,500 barrels of powder, 300,000 rounds of musket cartridges, and other munitions of war; also that Fort Morgan was taken on the same date by the Mobile troops, and is now garrisoned by two hundred men. Secession meetings are now being held all over New Orleans. The highest excitement and enthusiasm prevail. President Buchanan is universally condemned.

VARIETIES.

POPE ADRIAN IV. was an Englishman—the only one who ever attained to that dignity. He was a native of Abbots Langley, and died, not without suspicion of poison, in 1158.

A VARNISH made with one pound of sulphur boiled for half-an-hour in an iron vessel is a perfect protection from damp to brick walls. It should be applied with a brush while warm.

AN American editor thus puts a period to all doubt concerning the phenomena of spiritual rappings:—"The only true and legitimate manner of accounting for the raps is the physiological defects of the membranous system. The obtuseness of the abdominal indication causes the cartilaginous compression to coagulate into the diaphragm, and depresses the duodenum into the flandango. Now, if the raps were caused by the rotation of the electricity from the extremities, the tympanum would also revolve into spiritual zinctum, and the olfactory would foment and become identical with the pigmentum. Now, this is not the case. In order to produce raps, the spiritual rotundum must be elevated down to the spiritual spero; but, as we said before, the inferior ligaments must not subside over the digniterum sufficiently to disorganize the steviatum." After this, who can doubt?

SUNDAY SCHOOL TEACHERS' HYMN.

(Selected.)

How sweet the hour, and soft the scene,
When heavenly light, with glow serene,
Shedding around its hazy rays,
Awakes the coldest heart to praise!

Escaped from scenes of earthly care,
We raise the song, and pour the prayer;
And consecrate, O God, to thee,
This hour of faith and unity.

We seek, by grace Divinely taught,
To train the wild luxuriant thought,
And lead the youthful heart to prize
The joys that blossom in the skies:

The chains of terror to unbind—
To explore the regions of the mind,
And bring to light each hidden gem,
More rich than regal diadem.

From nature's rude unsightly heath,
Where grow the seeds of sin and death,
We seek the rankling weed to tear,
And plant the "Rose of Sharon" there.

Pain would we thus in union move,
As influenced by the Saviour's love;
Our aim, our hope, our wish the same—
To glorify our Leader's name.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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Saturday, February 9, 1861.

Price One Penny.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 44.)

CHAPTER VII.

MARRIAGE INSTITUTIONS.

We now carry on our readers to what appear to us fresh beauties—still further tokens of a Divine Author in "Mormonism" as seen in its marriage institutions.

In times of men's ignorance of the true nature and mind of God, and of the future to which they are moving, men and women "marry and are given in marriage" without consulting the Almighty. And he "winks at it;" for as mankind have not known whether beings above them have any order or system in the great matter of the extension of life, they naturally have not troubled to observe any to but a small degree. And as their religions show no particular benefit on the extension of human beings, but rather have led them to think that the multiplication of human beings was only an extension of sin and misery, they have had no particular motive supplied them for using the powers of life alone for purposes of increase.

So far as we have ever learned of the teachings of modern religions, the regulation of the inner matters of the marriage life is left by them to the mercy of the

instincts and passions of mankind. And the whole future of the world's happiness and progress is perilled upon the feeble chances of mankind discovering for themselves individually the true laws of their being, and having sufficient strength of mind to carry them out with a guiding point as far as their religion is concerned.

Here "Mormonism," above all professed religions, shines with the characteristics of a divine scheme duly prepared by the Author of our being; for it gives such views concerning the endless existence, extension, and ultimate glory of our race, that they display great beauty and utility in the increase of the human family. And not only that, but the Latter-day Gospel makes the conduct of mankind in relation to the use of the natural powers of increase entrusted to them a solemn and sacred affair interwoven in all the bearings of their duty to man and God.

"Mormonism" calls attention to the absolute necessity, at all times, of principles regulating the marriage life; but it more particularly declares the necessity of such laws at this period, because of the present condition and wants of the human family.

It demands attention to this subject on the ground that the dispensation called the "dispensation of the fulness of times" has arrived and been ushered in by the commandment of God; in which dispensation, as it borders upon the termination of the period allotted to mankind for their existence amidst increasing sin and death, the great principles by which mankind can return to primitive vigour and length of years have to be introduced and practically worked out, until death and disease are driven back to the point at which our great forefather left them at the close of his mortal career.

It is not necessary here to say much as to the nature of the fall, further than that it was an arranged and predetermined affair caused in the wisdom of God to occur in the line of human progress. A mortal race was needed; and Adam, being immortal, had to fall, that he might be the parent of that mortal race, who, by sojourning amidst all the ills of mortality, might be prepared, by the greatness of their experience in all the vicissitudes of life, to fill out in due course the position of fathers and rulers in the kingdoms of the Eternal. To effect this, our great progenitor broke one of the laws which sustained him in immortality, and descended to the conditions of death and disease.

But still the powers and virtue and strength of immortality were within him so powerfully that nearly one thousand years rolled away ere this infraction of the law of his being was able to destroy him from the earth. His posterity added sins of omission and commission—debauchery, lust, passion, and divers evils, and weakened and reweakened the powers of life transmitted to them, until, in the days of Noah, about 400 years could cover the extent of the life of man. And each succeeding generation has departed still farther from the simplicity of truth, bodily and spiritual, and more and more destroyed the power of bodily life which came originally from the heavens, till in our day thirty years is reckoned as the average length of human existence—the poor feeble flickerings of that mighty flame which, even after our progenitor fell, still did enable for existence nearly one thousand years.

In this way the race has gone down the steep hill of life and vitality, with every prospect in the eternal future of

finally descending into the dark waters of extinction, leaving silence to reign upon the face of the earth as once upon the face of the mighty deep, to proclaim the mastery of evil and the triumph of death.

But God, angels, and prophets have declared that it shall not be. The voice of prophecy has rung through the earth, declaring the coming of a day when the power of the Destroyer, which has been silently but surely gaining ground over the race, and threatening to destroy the last remnant of the heavenly colony of man planted upon this world, shall be stopped and rolled back to its farthest limit.

But this work could not be consistently commenced till the times allotted mankind for probation and experience amidst evil were running towards their close. Hence it was reserved for the Latter-day Work, when God, by gathering together (as predicted,) his people from all parts of the earth, would have an opportunity of implanting among them principles and practices that would tend to restore natural life and vigour. Jesus did not practically institute these measures, because Death, in his day, had still a long portion of his lease to run. Hence some of the laws and institutions, to which we shall presently refer, were never taught by Jesus or his Apostles.

As before stated, the times for the downward progress of mankind had to run out. A living, powerful Gospel dispensation in full association with the heavens had then to be re-introduced. The direct voice of the Eternal had again to reach the earth, and the great work to be commenced under his direct supervision.

The blinding and unscriptural doctrine, that any quantity of Scripture given at any period in the past could possibly supersede or make unnecessary the direct management and control of the Eternal God over his own creation and amongst his own children had to be broken in upon, and the right, the will, and the purpose of the Almighty to eternally interfere in the doings of men, and direct them temporarily as well as spiritually in any channel he pleased, had to be re-asserted. His direct voice of God had, consequently, to appear and practically lay the foundation of institutions corresponding to the heavenly organization above. Holy angels, or presiding authorities over dispensations,

tions, had to descend from the skies and confer of their power and their authority upon living men. The stream of revealed intelligence had to commence to flow, and thus connect the work here upon the earth with the life, the power, the wisdom, and the influence of these heavenly beings behind the veil; for in the mighty work of human restoration the Eternal himself and all the powers of heaven have their part to play to accomplish the great end.

And not only this: to restore the powers of natural or bodily life, the principles of the Gospel of Jesus Christ will have to exert their influence on the mind, to tranquilize the soul, and still its passions, its impatience, and its fretfulness,—to suppress its jealousies and its strifes, to fill it with charity, to teach it self-control, and to inspire it with a knowledge of immortality and eternal progress; for the effect of these conditions of the mind is to tranquilize and assist the natural workings of the physical or bodily system, which every disturbing passion and every unnecessary craving or care weakens and destroys.

Attention has also to be paid to every law of natural health; and therefore, as one great means to this end, is instituted the gathering of the Saints from all nations to a healthy country, where they can observe the laws of health, free from the organization of old iron-bound nations, where, in close unhealthy streets or dark or sweating manufactories, science and commerce are progressed at the expense of life.

And to all this must be added attention to the laws of reproduction of the species. All these means combined will tend to bring each succeeding generation into the world better and better prepared to resist the attacks of disease. The generations of mankind introduced thus into the world, and growing up under the light, intelligence, and influence of heaven, filled with the Holy Spirit, which in itself is a spirit of life, will, under the guidance of the Almighty through his servants, be led during the great millennium to adopt principle after principle of life and restoration, till, in the language of Isaiah (lxv. 20.), he shall be considered "a child" who "shall die a hundred years old." The patriarchal strength, and with it all its lengths of years, will return stage by stage; and to crown the

whole, (in the light of "Mormonism,") when the Lord comes, the righteous who die shall not sleep in the dust of the earth, but shall be changed in the twinkling of an eye, to awake to life and immortality. Towards this great purpose of the regeneration of the race, as one means towards the end, bear the marriage institutions of "Mormonism."

One of the great causes of bodily degeneracy amongst mankind has arisen from that abuse of the powers entrusted to them for the propagation of their species, to which we have referred. By the mass of mankind, so long as the shield of the marriage rite has been thrown around them, the indiscriminate use of their powers has been considered holy enough. Hence, both men and women have, through their ignorance, destroyed much of the strength and vitality they should have sacredly preserved for the life, vigour, and happiness of future beings, and introduced a weakened and debilitated race into existence. In addition to this evil, arising out of carelessness and ignorance of the true purpose of existence, the popular monogamic laws (or the one-wife system) have thrown mankind into circumstances of temptation to take a course calculated to violate the purity and chastity that should surround the mother when bringing her offspring into existence, as well as to deprive it of a portion of that life, vitality, and energy that should have been dedicated to it alone. Mankind have had either to take such a course or to suppress the promptings of their nature for a period greater than the majority of men were ever likely to observe.

And not only have these particular evils grown naturally out of the want of a guiding principle in religion in such matters, combined with the rigid enforcement of the one-wife system, but multitudes of mothers have, as a necessary consequence, been worn almost to their graves by giving birth to a greater number of children, and in closer proximity to each other, than their individual strength allowed; while the children born have been deteriorated and deprived of the strength and vitality that should have been allotted to each, from the fact that, long ere exhausted nature in the mother had recruited itself, she was placed again in circumstances making

the same exhausting demands upon her life and strength.

To remedy these and similar evils by the command of that all-wise and providing God who has taken in hand to restore the race he originated to ancient life and vigour, an institution called by the world polygamy (because in a remote degree it resembles established systems bearing that name,) has been introduced among other principles of the Latter-day Kingdom.

But the system, to which we refer is not "polygamy" as generally understood by that word; for associated with "Mormon" polygamy are laws or principles regulating the intercourse of the sexes, and doctrines dictating the principles upon which alone the system can honourably or purely exist; and not only this, but doctrines of such a character concerning this present world and the eternity which is to come, that they tend to press heavily home upon men and women the necessity of being governed by such restrictions. And it must here be distinctly understood that *mere polygamy* in the *abstract* "Mormonism" does not uphold, but condemns. It is polygamy alone as associated with the guiding laws and the high and holy motives as dictated by the Latter-day Gospel that "Mormonism" upholds.

We cannot, owing to the nature of the subject, explain here all that we could wish; but we will state, in short, that the laws to which we refer make the increase and multiplication of the species upon principles of purity and health, taken together with the honourable and virtuous love of family associations, and a desire to become great on true principles in the kingdom of God, the only true justification for the practice of polygamy; and as a principle, it gives no sanction for the indulgence of the passions at any time, except when good reasons exist for believing that such a course will tend directly to the increase of life. They also exhibit before mankind the necessity of so governing themselves that the necessary intervals may elapse between births to enable each succeeding child born into the world to have the benefit of a completely renewed system in the parent, from whence to draw its fountain of life. It will be evident to all reflecting minds that polygamy places mankind in a position to pay due respect to

these natural laws of purity, rest, and restoration.

Let us now briefly show by what considerations obedience to these and similar restrictions is enforced by "Mormonism" on the mind of the Latter-day Saint, in connection with the system of polygamy.

First, then, he is urged to the dedication of his native powers solely to purposes of increase, by the stimulating idea of having a part in so grand a work as the restoration of a better and healthier race of beings—no small reason to those who believe with all their souls, as tens of thousands of Latter-day Saints do, that such a work, under the direct supervision of the Almighty, is now upon the earth.

Then "Mormonism" naturally tends to produce obedience to these laws, governing the passions by the nature of its views concerning immortality, in which the Latter-day Saint, seeing that his children and all his following generations will (if faithful to all the commandments of God,) be given to him for his glory—the substance of all his hopes of exaltation, is compelled of necessity to feel that, in regarding the laws of increase rigidly, and governing his desires solely to that end, he regards his own interest and his own progress.

Associated with these views, the religion of the Latter-day Saint teaches him that the disposition of his children is more or less influenced by the spirit and purpose of the parents: hence, unless he would beget lust in the character of his posterity, which "Mormonism" teaches him would wear out and destroy his generation, and thus annihilate his hopes of progress,—setting aside the fact that lust encouraged in the heart would damn him in the sight of God, he must learn to control his appetites and desires to the purest purpose and motive alone.

Then does "Mormonism" appeal to the Latter-day Saint, by all his love of right—by all his hope of pleasing a pure and holy God who cannot look upon sin with the least degree of allowance; and each and all of these reasons that in themselves *appeal so much to man's own interest*, backed up and enforced by the authority of the teachings of a Priesthood which every true Latter-day Saint testifies he knows, by the revelations of the Spirit of God to himself, has been replaced upon men by the administration of holy angels descending from the skies,

and confirmed by the voice of the Eternal Jehovah from the heavens; to turn from which would be to peril life and salvation. By all these considerations, and many others too lengthy to mention here, is the polygamy of the "Mormons" a law of purity, a law of restriction, and a system consecrated to good and holy purposes.

Inasmuch as two opposite purposes and desires cannot each have the supremacy at the same time within the same bosom, therefore in the heart of the true Latter-day Saint, lust is bound to die out, being supplanted and displaced by other motives and purposes that take possession of his judgment and imagination, and naturally tend to inspire his whole soul with reasons for another course, wantonness of spirit appears to the Latter-day Saint, more than it possibly can appear to the religionist of any other creed, a most awful sin, and most damning in its consequence; for, as seen by modern religionists, the effects of lust, so far as bodily injury to the race is con-

cerned, are confined to this little life. But to the mind of the Latter-day Saint who sees the race of man as eternal—who sees the beauty, progress, and happiness of future states depending on the purity of our present relationships, the consequences of depravity stretch out into the eternal future and distribute unlimited curses around.

And now to the sublimity and comprehensiveness of that great proposition of "Mormonism" to resuscitate the race—to the existence of principles that inspire men with motives that supplant lust within the soul—to those doctrines of "Mormonism" which make the conduct of men in the inner relations of life a sacred and holy affair, and to those great views of eternity which, by making the existence and increase of the race appear of incalculable value to men, also tend to preserve the race of man upon the earth, and thus do the work of a God, do we point as still further tokens of divinity in "Mormonism."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 71.)

[March, 1844.

Saturday, 9th. Met in the City Council, and gave my reasons in favour of the repeal of the hog law—that I was afraid there were but few men who would ever make a fence round their gardens, unless the hogs were suffered to run at large; and if the people think there is a hog law, they will not fence, and consequently will be eaten up by hogs and other animals from the country.

"The hog law has made more contention than all the hogs would, if they had been let alone. Let the hogs run in the streets, and the people make good fences to secure their gardens.

Many physicians have given it as their opinion that a hog mud-hole in the streets is the most healthy of any damp place.

If we do not let the hogs run at large in the city, the hogs and cattle from the country will come into the corporation and eat the grass, &c., in the city, and we suffer all the evils and lose all the benefits.

Empound the country hogs, and the

owners will damn the impounded and the city, and fight against us. I say to the City Council, Let the hogs and dogs alone.

A man that is afraid of a dog, and grumbles a great deal about a dog's barking at him, is a coward. It is one reason why God withdrew his Spirit from the earth, because the people were so ready to take the life of animals.

It was the principle of Democracy that the people's voice should be heard when their voice was just; but when it was not just, it was no longer democratic. But if the minority's views are more just, then aristocracy should be the governing principle; i. e., the wisest and best laws should be made.

When Alderman Bennett and Councillor Young will call caucuses and explain the subject to them, then we will hear them, and they can petition understandingly; and believed, if he could explain the subject, that ninety-nine out of every hundred would vote to have no hog law in this city from its birth to its death.

Cannot believe in the doctrine of exalting the majority, when it must be brought about

by depressing the minority in a greater degree.

Council adjourned for one hour."

In the afternoon, City Council rejected the petition to repeal the hog law.

I proposed to license Hiram Kimball and Mr. Morrison, who own the land opposite to the wharf, to make wharves and collect wharfage; then the city can dispense with a wharf-master; that Kimball and Morrison pay a tax for the landing of every boat; and they could tax the boat, or not, as they liked.

The Female Relief Society met twice in the Assembly Room, and sanctioned "The Voice of Innocence," and then adjourned for one week to accommodate others who could not get into the room at either of the meetings.

Our worthy brother, King Follett, died this morning, occasioned by the accidental breaking of a rope, and the falling of a bucket of rock upon him while engaged in walling up a well, and the men above were in the act of lowering the rock to him.

"Elder Follett was one of those who bore the burden, in common with others of his brethren, in the days when men's faith was put to the test. He was a native of Vermont, and moved many years since into Cuyahoga County, Ohio.

There, for the first time, he heard the Gospel preached, united with the Church of Jesus Christ of Latter-day Saints, in the spring of 1831, and has been a sharer in the afflictions through which the Saints have passed from that time until the time of his death.

He shared in the violence of the Missouri persecutions, was cast into prison, and endured many months' imprisonment; and, after long delay, obtained a trial on the charges preferred against him, and was honourably discharged, being acquitted of all the crimes that a band of wicked persecutors could charge him with.

All the persecutions he endured only tended to strengthen his faith and confirm his hope; and he died as he had lived, rejoicing in the hope of future felicity.

Having united with the Church in the forty-first year of his age, he filled up the prime of his life in the service of his God, and went to rest in his fifty-sixth year, being fifty-five years, seven months, and fourteen days old when he slept the sleep of death.

So the righteous pass, and so they sleep, until the mandate of Him for whom they suffer and in whom they trust shall call

them forth to glory, honour, immortality, and eternal life."

Sunday, 10th. Frost in the night; beautiful day. South wind.

Brother King Follet was buried this day with masonic honours. He was killed while at work in a well, by a tub filled with stone falling on him.

I attended meeting at the stand, and preached on the subject of Elias, Elijah, and Messiah; a sketch of which was reported by Elder W. Woodruff, as follows:—

"There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, his will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to be a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before, to prepare the way for the greater, which was the case with John the Baptist. He came bawling through the wilderness, 'Prepare ye the way of the Lord, and make his paths straight.' And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people 'he was not that light, but was sent to bear witness of that light.'

He told the people that his mission was to preach repentance and baptize with water; but it was he that should come after him that should baptize with fire and the Holy Ghost.

If he had been an impostor, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples, he baptized them with fire and the Holy Ghost.

We find the Apostles endowed with greater power than John: their office was more under the spirit and power of Elijah than Elias.

In the case of Philip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction between the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? They said, No. Who baptized you, then? We were baptized unto John's baptism. No, you were not baptized unto John's baptism, or you would have been baptized by John. And so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them. And these principles are strange to me, that men who have read the Scriptures of the New Testament are so far from it.

What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you, saying, 'I have the spirit of Elias,' you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds.

John did not transcend his bounds, but faithfully performed that part belonging to his office; and every portion of the great building should be prepared right and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.

That person who holds the keys of Elias hath a preparatory work. But if I spend much more time in conversing about the spirit of Elias, I shall not have time to do justice to the spirit and power of Elijah.

This is the Elias spoken of in the last days, and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be. But the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.

Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, statutes, powers, and endowments of the fulness of the Melchisedec Priesthood and of the kingdom of God on the earth; and

to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

Malachi says, 'I will send Elijah before the great and dreadful day of the Lord come, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it took place, Elijah should first come and turn the hearts of the fathers to the children, &c.

Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah *to seal those who dwell on earth to those who dwell in heaven.* This is the power of Elijah and the keys of the kingdom of Jehovah.

Let us suppose a case. Suppose the great God who dwells in heaven should reveal himself to Father Cutler here, by the opening heavens, and tell him, 'I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in Heaven;' you have power then: can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election

sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, but off laying on of hands, resurrection of the dead, &c.

We cannot be perfect without the fathers, &c. We must have revelations from them, and we can see that the doctrine of REVELATION as far transcends the doctrine of NO REVELATION as knowledge is above ignorance; for one truth revealed from heaven is worth all the sectarian notions in existence.

This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ.

Here is the doctrine of election that the world has quarrelled so much about; but they do not know anything about it.

The doctrine that the Presbyterians and Methodists have quarrelled so much about—once in grace always in grace, or falling away from grace, I will say a word about. They are both wrong. Truth takes a road between them both; for while the Presbyterian says, 'Once in grace, you cannot fall,' the Methodist says, 'You can have grace to-day, fall from it to-morrow, next day have grace again, and so follow on changing continually.' But the doctrine of the Scriptures and the spirit of Elijah would show them both false, and take a

road between them both; for, according to the Scriptures, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame; so there is a possibility of falling away: you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood.

I will make every doctrine plain that I present, and it shall stand upon a firm basis, and I am at the defiance of the world, for I will take shelter under the broad cover of the wings of the work in which I am engaged. It matters not to me if all hell boils over; I regard it only as I would the crackling of the thorns under a pot.

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully, with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell.

Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 9, 1861.

A WORD OF CAUTION.—In consequence of the change that has been made of late in the mode of raising the necessary means to defray the expenses of places of worship, Elders' support, &c., &c., and the want of comprehension on the part of many of the Saints as to what is really expected of them, there may be some difficulty in some of the Conferences in making "ends meet." There are a great many wants that must be supplied, and there are a great many wants which those who have them think ought to be supplied, and altogether making a burden of no small weight (especially when funds are low, as they generally are at present,) on the shoulders of those who may have the charge of these matters. We can readily perceive that under these circumstances it requires considerable management on the part of presiding officers to keep matters moving along as they should, without incurring debt and bringing themselves and Branches and Conferences under serious obligations and encumbrances. There are some who are very hopeful for the future: they think

that the embarrassments under which the Branches and Conferences are now labouring in regard to funds are temporary, and that but a short time will elapse before things will be in a more favourable condition than they are at present; and with this view they feel no fear about running in debt, having the idea that means will be forthcoming after awhile to meet it. There are others who neither think nor care beyond present wants. If they can be supplied, it matters not to them how many debts are incurred or how they are to be liquidated.

While entertaining as many hopes for the future as the most hopeful, we do not feel to recognize in the least degree the wisdom, propriety, or necessity of incurring debts to supply present wants on the vague and uncertain hope of future ability to meet them. Indeed, we protest against such a course. It was the celebrated John Randolph, we believe, who on one occasion declared on the floor of Congress—"I have discovered the philosopher's stone! It consists of four short words of homely English—'Pay as you go!'" And certainly all who have had any experience in business know that, to say the least, it is an excellent maxim.

In no part of this Mission should the expenditure exceed the income. No temptation should induce those who have the supervision and charge of these matters to swerve in the least from this rule. Those who have seen individuals or Branches, Conferences or Missions in debt know what a bondage it is, and how grievous it is to be borne. In this country particularly, where the means of the Saints are limited and come in slowly, it takes a long time to relieve them from liabilities of this nature, and great care should be taken to avoid incurring them. This Mission has just emerged from under a load that has weighed heavily upon it, and which has taxed all its energies to get rid of; and we hope to see all satisfied with the experience which the past has afforded them on this point.

CHRISTIANITY AND "MORMONISM."

BY ELDER E. L. SLOAN.

(Continued from page 77.)

The books of the Prophets are thickly studded with predictions concerning the advents of Messiah, his mission to man, and the universal kingdom of peace which he would establish upon the earth; but the Lord, in his great wisdom, often gilds the flinty path o'er which his children must travel with glintings from the sunny heaven which marks the goal of their aspirations.

So with the ancient Prophets. Having the vision of their minds opened to the regenerating future for the human family in the mission of the Only Begotten, they loved to dwell on the triumphal glories of that time when he would gather back his scattered sheep from their long wanderings, seize the reins of earthly government, judge with justice and reprove with equity, and fill the whole earth with the

power and glory of God. Hence their prophecies pointed more particularly to the Latter-day Work and its culminating grandeur—to that period when the knowledge of God shall cover the earth as the waters do the channel of the great deep, and when the Lord Messiah shall reign King of nations, to whom every knee shall bow. It was not so strange, therefore, that the Jews fell into the error which in its results proved so fatal and terribly calamitous to them—an error illustrative of the human character. Having every confidence and an unshaken belief in their Prophets, to whose heaven-inspired voice the chronicled woes and blessings of many generations bore faithful testimony, was it any wonder that they passed lightly over the few brief predictions relative to Messiah's first advent, which they could

easily account for by summing them up as peculiar incidents in a momentous career, and feasted their souls on the might of his power, the majesty of his name, and the greatness of his triumphs? Poor fallen human nature is ever eager to grasp at the shadow of power and greatness, not realizing that permanent exaltation and eternal glory are only obtained through fiery struggles and by bitter experience.

No Prophet utters so many solemn predictions concerning Messiah's painful career as Isaiah, "the evangelical Prophet." Yet, O Christian! who so readily condemneth the Jew of a former dispensation, try and imagine yourself in his place for a brief period, stripped of all your knowledge of the past, which he had not, and the traditions which now surround you,—glorying, as he did, in the coming of a mighty Prince to rule in majesty and power upon the throne of David for ever, and tell me if you can recognize the stable-born, meek, suffering, down-trodden, spit-upon, thorn-crowned, and crucified Jesus in this portraiture:—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and establish it with judgment and with justice from henceforth even for ever." (Isaiah ix. 6 and 7.)

So strongly did this feeling imbue the people that the kingdom would be restored to Israel upon Messiah's appearing, and so few were the prophecies which pointed with certainty to his humiliating career, that the fickle multitude who strewed his path into Jerusalem with branches of palms fully expected that the day of their national glory and greatness had dawned, and that Rome would be compelled to succumb before the prowess of the long-expected Christ; and even his own Apostles, who had been with him on the lone mountain top, or at midnight hour on the blue waters of Galilee, who had listened to his teachings and drank in the knowledge he poured forth, who had beheld his ignominious death and were witnesses of his glorious resurrection,—even they gave utterance to the

deep-rooted expectations of Judah when they queried, as he was about to leave them for his mediatorial throne, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6.) And so closely were his advents of humiliation and exaltation allied in the minds of the former-day Saints, that many of them expected his appearing in that generation to consummate his work upon the earth. Hence we find Paul labouring to set their minds at rest upon the subject by assuring the Thessalonians that the coming of the Lord was not so nigh as many anticipated, and that that day should not come, unless there came a falling away first. (2 Thess. ii.)

Notwithstanding the opinion so generally entertained at the present time that the Prophets spoke definitely and pointedly concerning Christ's first advent, it is a fact that the founders of Christianity could refer to very few clear predictions of the inauguration of his mission to the Jews; and the few to which they could refer were so peculiarly surrounded in their fulfilment by unlooked-for and almost inexplicable circumstances that the honesty of the Jews as a people was severely tested. Doubtless they had many traditional prophecies of which we have now no record; but of those handed down to us and quoted from by the evangelists very few are of that plain decisive character which is generally assigned to them by the present generation. Hosea did say that Bethlehem should have the honour of being his birthplace, which, through a peculiar circumstance, it had,—Joseph having gone up from his residence at Nazareth to his native city, Bethlehem, that he might be taxed according to the decree of Augustus. Yet in Nazareth was the Saviour brought up, and as a Nazarene was he known and recognized among his countrymen, who looked for a Bethlehemite in their Prince and Messiah. Looking at it now, this peculiar fact may seem confirmatory of his mission; and so it was: but would the mass of the people then stop to weigh and consider the worth of such a statement concerning the fulfilment of prophecy? Do the people now permit their calmer judgment and sober reason to decide on the strangely peculiar fulfilment of many prophecies in these last days? or do they judge hastily and condemn unwisely, being swayed by prejudice and precon-

ceived opinion? It is but a trifling circumstance that we have quoted, yet it was considered of sufficient importance to be noticed and chronicled by the Evangelists when writing to strengthen the faith of those who had already accepted Jesus as their Saviour.

The time had arrived when the Messiah should appear, and all Israel looked with eager anticipation for his coming; but the Prophets had not prepared them for such a humiliating commencement to his career as that with which they were brought into actual acquaintance. It is true that several remarkable circumstances occurred about the time of his birth, which had in them a weight and influence with the honest Jews; but these will be considered under the third kind of evidence offered to the people—namely, *personal testimony*. The Prophets had declared many things which were fulfilled about the time of his coming, but they did not state that these predictions had reference to the advent of Messiah. One instance will suffice instead of many. Jeremiah declared that "A voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted, because they were not." (Jer. xxxi. 15.) This we find, according to Matthew, was fulfilled in the slaughter of the children at Bethlehem by Herod's orders: but who, on reading the passage through, previous to its fulfilment, would imagine that it had any reference to the coming of Messiah, or was in any way connected with his appearance among men? No one, unless inspired by the same Spirit which moved upon Jeremiah when he wrote it. Several prophecies were plainly fulfilled in his death and the circumstances which attended it; but these could not be referred to until after his career had closed, when the doom of the Jewish nation was sealed for rejecting and crucifying him who came to save and redeem them. And so little were these predictions understood prior to their fulfilment that his very Apostles were ignorant of their character and point till they were verified in his death! Of these might be cited his "making his grave with the rich" (Isa. liii. 9), "being numbered with transgressors" (Isa. liii. 12), having his "garments parted" (Psalm xxii. 18), not being suffered "to see corruption," &c., which any one who carefully reads the texts with their contexts

will see the difficulty of being understood previous to their being fulfilled.

But to be brief and sum up a little on this part of the subject: Very many predictions are on record concerning the advents of the Lord Jesus, but few of which referred to, or were fulfilled in, his first appearance on the earth. Hence most of them refer to a dispensation other than the Christian one—a dispensation unlooked for by the Christian world, and the very idea of which is repudiated by it,—a dispensation which "Mormonism" professes to inaugurate and consummate. If the Jews as a people were condemned for rejecting the prophecies which pointed to the Saviour in his humiliation, what will be the position of Christendom for rejecting the prophecies pointing to the preparation for his advent in power and glory? Those prophecies which were not fulfilled when he established the Gospel upon the earth some eighteen centuries ago must yet be fulfilled, according to the Christian belief. "Search the Scriptures," then, ye Christians of every sect and creed; "for in them ye *think* ye have eternal life, and they are they which testify" of the establishment of that kingdom to the throne of which Messiah will yet come in majesty and power—that kingdom which Joseph the Prophet was ordained to lay the foundation of, and which "shall never be thrown down, nor given to another people." The Jews as a nation were broken because they stumbled and fell on the stone of which the Prophets wrote and spoke; but the nations of Christendom have so much clearer prophetic evidence of the establishment in power of God's work in the last days, that, for their rejection of it, it will fall upon them and grind them to powder. I do not quote the prophecies of Jesus and his Apostles, as they were no evidence to unbelievers who heard them delivered, though powerful to those who witnessed their fulfilment, any more than I do not quote the prophecies of Joseph, which were laughed to scorn by those who heard or read them previous to their fulfilment, but who did not believe them, though they are powerful evidences of his divine mission to the human family now that they are being fulfilled before their eyes. Neither are the prophecies contained in the Bible quoted here concerning the great work of the last days—

prophecies which have been presented to this generation by voice and pen, with boldness and perspicuity, since the first Elder was sent forth commissioned to warn mankind of the purposes of Heaven. But if any one desires to know where they are to be found, let him open that Bible which Christendom professes to believe, and all the predictions therein contained which apply to Jesus Christ, his mission to man, and his universal, everlasting kingdom, which were not fulfilled in his painful soul-harrowing career while here upon the earth, and which conten-

tious, powerless, and barren modern Christianity cannot fulfil, are they which apply to the work that Joseph was commissioned to open and inaugurate. Let him search it carefully and prayerfully, and he will find it as thickly studded with them "as the galaxy of heaven is with its luminous constellations," and they shall all be fulfilled. Let Christendom, then, pause and consider whether its own condemnation or that of the despised Jews will be the greater for rejecting the testimony of prophecy.

(To be continued.)

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Hjorring, January 4, 1861.

President C. C. Rich.

Dear Brother,—Perhaps a line or two from these northern regions might interest you in some degree. You are, no doubt, informed that my health has been pretty good since I left Liverpool, though the material change of the atmosphere imparts no healing virtue, as the sun has almost disappeared from mortal eyes in these regions, and we see and smell nothing but heavy clouds over a misty country. The prospects before us are very good, as you are well acquainted with. When I arrived, I stayed two weeks in Copenhagen and Zealand; and after that, I went to the northern extreme of Denmark, and laboured in Aalborg and Wensyssel Conferences, where I have many relatives and acquaintances, and was appointed to labour in said places under Pastor Madsen's directions. I have attended numerous meetings with Saints and strangers, and have greatly admired the spirit of inquiry after the truth that prevails among the people, who receive our testimony with joy and satisfaction, and treat us very kindly, and even do us much good.

The *Scandinaviens Stjerne*, as well as other works, translated in the Danish language, is widely circulated through the country and read with great interest by many, and the knowledge of the truth is increasing rapidly among the people. We always hear many men of different

ranks and classes speak about the *Scandinaviens Stjerne*, and they admire the skill with which it is conducted. It is really worthy of its title (the Star of Scandinavia), and is not only a light to the Saints, but also to all lovers of truth.

I can truly say that I never met with better Saints than those who live here. They are willing to obey counsel and use their talents and means for the upbuilding of the kingdom and the spread of the Gospel. The Travelling Elders and the Priesthood in general are labouring diligently. The Elders take no course to oppress the Saints in any way. There is union and harmony among the brethren, and the work will continue to go onward rapidly. Many will rally to the standard of the Gospel, render obedience to its mandates, and obtain heirship and birthright in the kingdom of our God.

This place (Wensyssel) is a curious place: it extends to the North Sea on the west, and on the east to Kattegat, and it is separated from the rest of Jutland by a bay on the south, called Lüm fjorden. In the times when the Roman Catholics made their conquests in Germany and these northern lands, they were never able to conquer this little place, which contains now only about sixty thousand inhabitants, and in that time much less. The people were brave and fearless for the threatening tyrants, and took up their arms, and finally succeeded in redeeming their little Wensyssel from their intruders, and Catholicism was consequently never introduced here; and

the ancient saying was, that the north side of said bay (Lümfjorden) was the north side of righteousness.

To look at the situation of this people, and see their liberality, kindness, and freedom of spirit, I think it is very plain to see the good effects of their never having been under the mother church and like influences. There have been greater numbers baptized here, according to its population, than in any place I know of; and there are still greater numbers who believe the Gospel; and in general the Elders are treated very kindly by a great many people here. A good many of those who embrace the Gospel have been in possession of means, and been very liberal in assisting the Elders to send off the poorer class to the Valley. All the Elders who come here admire the freedom of spirit, and in general feel desirous to proclaim the Gospel. I believe there is yet to be done a great work here. The President of this Conference (brother Weiby), who was born here, is an energetic man and carries a good influence among his countrymen. We have just held our Quarterly Conferences here in this District, and brothers Liljenquist and Madsen have just gone to Copen-

hagen to attend the Conference there on the 5th and 6th instant.

The winter is very severe here. We can hardly get at places to baptize at present. There have been fourteen baptized in this Conference since the 25th of November.

I am now pretty healthy and lively, and feel in humility to lift up my voice to my countrymen and show them the way of life and salvation. I don't know that I have any greater desire than to be instrumental in the hands of God in doing good to my fellow-creatures; and I pray the Almighty that I may ever be enabled to magnify my calling and be accepted of him and his servants upon the earth. It is very cheering indeed, to hear (through the *Star*,) of good tidings for Zion, and wise measures taken to roll on the work with mighty power. We and the Saints venture to have some hopes that you and brother Lyman will come this way next summer.

Pray give my respects to brothers Lyman, Cannon, Gates, and others of the brethren with whom I am acquainted.

Very respectfully,

A. CHRISTENSEN.

UTAH NEWS.

(From the "Deseret News" of December 12 and 19, 1860.)

NEW SCHOOL-HOUSE.—We are much pleased to notice, among the attractions of the 18th Ward, the addition of a fine substantially-built private school-house, to the east of President Young's residence, and enclosed within his walls. We have been informed that among other objects to which it will be consecrated during the present winter is the teaching of vocal music upon the "Tonic Sol Fa method," now so popular and so universally taught throughout Europe. For the introduction of this system of teaching, President Young has been preparing for some time back, and has had brought from England, during the summer, charts, elementary works, exercises, &c., peculiar to that style of teaching. So soon, therefore, as the school-house is entirely finished, which is expected to be before Christmas, under the direction of the President, Mr. David

O. Calder will open therein two classes for young persons of both sexes, in order that a competent number may be thoroughly taught this simple and beautiful science, and each rendered thoroughly qualified to form classes and instruct others, so that a uniform system of teaching may be adopted throughout all the schools of the Territory.

AN OLD NEPHITE COIN.—Hon. George Peacock, of Manti, has exhibited in our office an old copper coin, recently found by some explorer or hunter on the Colorado river, on both sides of which are hieroglyphics or characters and Hebrew coin letters. Not being one of the "learned," we submitted it to Professor Phelps, who has given us the following as a literal translation of the characters.

On one side it reads, according to the rendition—

"The King, Hagagadonihah, over the kingdom near the sea west, sends to all greeting: one senine."

On the other side—

"In the 95th year of the Kingdom of Christ, 9th year of my reign: Peace and life."

Mottoes:—"Weapon to weapon:
Life for life."

The coin is 1,765 years old, and is evidently a Nephite senine, or farthing, as mentioned in the fifth chapter of second Nephi, in the Book of Mormon, English edition, page 517. It is about the size of

an English farthing. The numerals are plain Arabic figures.

DEATH OF ARAPEEN.—The Utah Chief Arapeen died on Tuesday last, the 4th instant, about sixty miles south of this place [Manti]. He was on his return from the Navajo country, where he had been on a trafficking expedition, together with many of his tribe or band. He died with good feelings towards the whites in this part of the Territory, for their hospitality to him and his people, and requested that no person should be killed on account of his death.

His brother Sanpitch is at present the leader of the band, and wishes, as well as his men, to be at peace with all.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The bombardment of Gaeta continues. A treasonable correspondence of high importance which had been entertained with Gaeta has been discovered. Typhus fever is making great ravages at Gaeta. The news from Syria is said by official persons to be very grave, and fresh massacres are apprehended. A despatch from Ibrail, Jan. 28, says that "Unless the ice rots by rain and waterfalls, the flooded state of the Danube threatens most vessels in port." 1,000 Sardinians have attacked the convent of Casamali, in the Roman States. They dispersed the reactionary band, set fire to the convent on the night of the 22nd ult., and afterwards re-entered Neapolitan territory. The monks saved themselves by flight before the commencement of the attack. The inhabitants of Wowodina have protested against the incorporation of that province with Hungary, in an arbitrary manner. They demand the convocation of a Servian National Assembly, which should meet at the same time as the Hungarian Diet.

AMERICAN.—Three more stars—namely, Alabama, Mississippi, and Florida, have at length fallen from the Federal constellation. The Washington correspondent of the *New York Herald*, in a communication dated Jan. 10, says—"A despatch is just received stating that the Secession Convention of Alabama, by a vote of 78 to 22, this evening adopted an ordinance in favour of secession. The 22 men finally acquiesced and signed the ordinance." It was entitled "An ordinance to dissolve the Union between the State of Alabama and other States, united under the compact and style of the United States of America;" in which it is "declared and ordained by the people of the State of Alabama, in Convention assembled, that the State of Alabama now withdraws from the Union known as the United States of America, and henceforth ceases to be one of the said United States, and is, and of right ought to be, a sovereign, independent State." A despatch from Mississippi, dated Jackson, Jan. 9, says—"The ordinance for the immediate secession of the State has passed the Convention by a vote of 84 to 15." Another from Florida, dated Tallahassee, January 11, says—"The ordinance of secession was signed to-day in the eastern portico of the Capitol, amid the firing of cannon and the cheers and enthusiasm of the people." A despatch from New York, dated Jan. 19, says—"The Georgia State Convention yesterday adopted a resolution declaring—First, that it is the duty of Georgia to secede from the Union; and secondly, appointing a committee to prepare an ordinance of secession. The resolution was adopted by a vote of 165 to 136."

"RELIGIOUS" SLAVEHOLDERS.—The Wesleyans of the Southern States of America possess upwards of 100,000 slaves among them, the Episcopalians upwards of 80,000, and the Baptists upwards of 200,000.

THINGS WORTH REMEMBERING.

NUMBER OF ENGLISH WORDS.—The number of words in the English language amount to about 50,000.

RATE OF PULSATION.—In a new-born infant the pulse averages 135 beats per minute; at two years old, 107 beats; at five years, 101; at ten, 91; at fifteen, 84; at twenty, 72; at twenty-five, 73.

HEAT OF THE EARTH'S INTERIOR.—The rate of increase of heat in the earth, as its interior is penetrated, is equal to one degree of Fahrenheit for every 45 feet of descent. Thus at 7,000,290 feet from the surface the heat will reach 212 degrees, the boiling point of water; at 20,500 feet it will melt lead; at seven miles it will maintain a glowing red heat; at 21 miles it will melt gold; at 74 miles it will melt cast-iron; and at 100 miles from the surface (the region of perpetual fire,) all will be fluid as water—a mass of seething and boiling rock in a perpetually molten state.

BRITISH STANDARDS OF MEASURE AND WEIGHT.—The standard measure of extension in Great Britain and Ireland is by law declared to be “the straight line or distance between the centres of the two points in the gold studs in the straight brass rod now in the custody of the Clerk of the House of Commons, whereon the words and figures ‘Standard Yard, 1760,’ are engraved. This distance, when the brass is at the temperature of 63 degrees by Fahrenheit’s thermometer, shall be the only standard measure of extension in the three kingdoms, by which all other measures, whether lineal, superficial, or solid, shall be derived and computed.” This “standard yard” is itself founded on comparison with a pendulum vibrating seconds of mean time in the latitude of London in a vacuum at the level of the sea, in the proportion of 36 inches to 39·1393. The imperial standard pound troy is that from which all other weights are derived. This standard was adopted as being the weight of a cubical inch of distilled water found to weigh by Fahrenheit’s thermometer (barometer being at 36 inches,) 252 grains and 468 thousandths parts of a grain.

WEATHER SIGNS.—When a storm is impending, the spider shortens the threads of his web, and lengthens them again when the storm is about to pass off. If the spider is quiet, it is a sign of rain; but when he goes to work during a shower, be sure it will soon clear off. The swallow is also an infallible barometer—flying low, almost touching the earth, and uttering a low, plaintive cry, before a rain; but sailing back and forth high in the air, during settled weather. When a violent tempest is about to break out, he soars even to the clouds, and adopts a slow, majestic motion, very different from his ordinary one. In pleasant weather the crow will at any time leave her nest in search of food; but if she feels a storm approaching, nothing will tempt her off till her mate takes her place to protect the young. The peacock foretells rain by its frequent cries, the woodpecker by its coolings, the perquoquet by its chattering, and the guinea-fowl by going to roost. The goose manifests great uneasiness, plunging into the water, and rapidly returning to the land. The sea-gulls seek the shores, and are only seen far from land in settled weather. The petrel, on the contrary, dashes out boldly into the midst of storm and tempest. The chirp of the cricket is a sign of fair weather; but the cry of the tree-toad, indicates rain. When the air is overcharged with moisture, the odour of flowers is strong and penetrating, and in dry weather is soft and agreeable.

VARIETIES.

“You say, Mrs. Jones, that prisoner stabbed the deceased?” “Yes sir.” “Was it in the thorax or in the abdomen?” “No, sir; it was in the street: I seed it with my own blessed eyes.” “That’ll do. Call the next witness.”

DR. JOHNSON, when asked his opinion of a certain book sent to him for review, said—“There is much in it that is good, and much that is new; but that which is new in it is not good, and that which is good in it is not new.”

RELICS OF CHARLES I.—There are certain relics of Charles I. preserved in a glass case kept in the village church of Ashburnham, near Battle, Sussex,—viz., the watch, the shirt, and a pair of white silk drawers which he wore on the morning of his execution, together with the sheet in which his body was wrapped after death.

NATURAL COMPASS.—On the prairies of Texas may be seen a little plant, whose leaves and flowers invariably turn towards the north.

NEW FLANNELS, to preserve their colour and prevent their shrinking, should, before they are washed for the first time, be put into a tub and covered with boiling water, and allowed to remain in it until the water is cold.

"It is a law of nature that every woman should be married; but when we know how enormous is the excess of the female over the male population, all surprise that so many of the fair sex should be unmarried vanishes."—*London Journal*.

A GOLDEN PROPHECY.—Dr. Christopher Girtanner, an eminent professor of Gottingen has prophesied, in a memoir of Azote, that it will give birth to the transmutation of metals. "In the 20th century," says the professor, "the transmutation of metals will be generally known and practised. Every chemist and every artist will make gold; kitchen utensils will be of silver, and even gold, which will contribute more than anything else to prolong life, poisoned at present by the oxides of copper, lead, and iron, which we daily swallow with our food."

NATIONS WITHOUT FIRE.—According to Pliny, fire was for a long time unknown to some of the ancient Egyptians; and when Exodus (the celebrated astronomer) showed it to them, they were absolutely in raptures. The Persians, Phœnicians, Greeks, and several other nations acknowledge that their ancestors were once without the use of fire; and the Chinese confess the same of their progenitors. Pompanius, Mola, Plutarch, and other ancient authors speak of nations who, at the time they wrote, knew not the use of fire, or had just learned it. Facts of the same kind are also attested by several modern nations. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it, on the descent of Magellan, in one of their islands. At first they believed it was some kind of animal that fixed to and fed upon wood. The inhabitants of the Philippine and Canary Islands were formerly equally ignorant. Africa presents, even in our own day, some nations in this deplorable state.

POETRY.

COME TO ZION.

Israel, Israel, God is calling—
Calling thee from lands of woe:
Babylon the Great is falling;
God shall all her towers o'erthrow.
Come to Zion,
E'er his floods of anger flow.

Israel, Israel, God is speaking;
Hear your great Deliverer's voice!
Now a glorious morn is breaking
For the people of his choice.
Come to Zion,
And within her walls rejoice.

Dublin.

Israel, angels are descending
From celestial worlds on high,
And towards man their powers extending,
That the Saints may homeward fly.
Come to Zion;
For your coming Lord is nigh.

Israel! Israel! can'st thou linger
Still in error's gloomy ways?
Mark how judgment's pointing finger
Justifies no vain delays.
Come to Zion!
Zion's walls shall ring with praise.

RICHARD SMYTH.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAH.

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DIVISION OF THE UNITED STATES—CAUSES WHICH HAVE HASTENED IT.

For weeks past, every mail that has reached us from the United States has come laden with evil tidings of the condition of affairs there. The perpetuity of the Government of the Republic is seriously threatened by the hostility and feelings of hatred existing between the Northern and Southern sections. The quadrennial election, which was held in November last, resulted adversely to the South in the election of Abraham Lincoln for President, and of Hannibal Hamlin for Vice-President,—men belonging to the Republican party, whose views are very obnoxious to the people of the South. When the news of their election reached the South, the utmost excitement prevailed among all classes; and in the State of South Carolina especially, immediate steps were taken to secede from the Union. The State Legislature, which held its session soon after the election, voted for a convention being held, delegates to which were to be elected by the people. This Convention commenced its sittings on the 17th of December last, and passed a secession ordinance; and on the 24th, the Governor of the State (Mr. Pickens,) issued a proclamation setting forth to the world that South Carolina was a free and independent State, having dissolved her connection with the United States. Since the secession of South Carolina, State after State have held

their conventions, until at the present time no less than four (Alabama, Florida, Mississippi, and Georgia,) have formally seceded from the Union; and the prospect of the last advices was that nearly, if not all, the Southern States would follow their example.

For a short period after the election, the idea was entertained by many that the excitement and agitation consequent upon that event would soon die out, and affairs fall back into their old position. Even after South Carolina had seceded, it was thought that the South was only trying its old game of bluster, with the view of frightening the North, hoping thereby to obtain fresh concessions. South Carolina, it was predicted, would soon be glad to get back into the Union. But as time rolled on, those who entertained these ideas have gradually permitted the conviction to force itself upon them that they had been deceived, and that the trouble is deeper seated and more serious than they imagined. Not only South Carolina, but others and more influential and powerful Southern States, by their acts, have proved that they really are in earnest in their attempts to sever their connection with the North. This misapprehension on the part of the North of the feelings of their Southern brethren has been attended with the worst of consequences to the Union, as it has pro-

vented, their taking timely measures to preserve its integrity when such measures might have been effectual. Now, when this misapprehension is being removed, it is almost too late. No concession that could be honourably made by the Northern party would satisfy South Carolina, or induce her to abandon her secession scheme; and to conciliate her sister States and bind them firmly to the Union would require from the North more free and liberal concessions than they are prepared or willing to make.

Foremost in secession, South Carolina has also taken the initiative in active rebellion. But a few days had elapsed after the passage of her ordinance of secession before she proceeded to seize and hold possession of all the property of the United States, consisting of post offices, arsenal, forts, &c., within her limits, (with the exception of Fort Sumter, which was garrisoned by a body of U. S. troops, commanded by Captain Anderson—a fearless, determined officer,) and hauled down the national flag of the United States, and hoisted her own flag in its stead. Almost the entire South immediately followed her example by seizing the U. S. forts and arsenals within the limits of their respective States. Revolution has been inaugurated, and revolution never goes backward. The South, nearly as a unit, has embarked in it; and whatever the consequences are to be, her people appear determined to abide them.

War—bloody, fratricidal war seems to be inevitable: the progress of events is forcing this issue upon both sections. A few weeks more, and Mr. Lincoln becomes President of the United States, and, by virtue of his high office, Commander-in-Chief of the Army and Navy. The whole power of the Government will be at his control; and from the well-known character of the man and the views of his party, it is expected that that power will be exerted in enforcing the laws and collecting the revenue in the South, even in the States where they have seceded, punishing the refractory and maintaining the dignity of his high office as President of the United States. If these expectations should be realized, and the South continue firm in its present attitude, the issue of war must come. Or if the South, anticipating action of this kind on the part of the successful party,

should make an attempt to prevent the inauguration of the President elect, and retain in their own possession the control of the Government, the issue of war must come; for the Republican party of the North, knowing that their candidates have been constitutionally elected, will insist upon the compliance of their political opponents with the requirements of the Constitution, and will never tamely submit to be despoiled of their rights. In either case there is every likelihood of war. The only reasonable prospect there is at present of its being averted, in the minds of the far-seeing, thinking men, is in the hope they entertain of a compromise being effected before Mr. Buchanan's term of office expires. But up to last advices the wisest statesmen of the nation had tried in vain to devise a compromise that would be acceptable to all parties.

What a mournful spectacle to behold! —the downfall of the noblest temple of liberty ever reared by human hands! Humanity shudders and weeps at the bare contemplation of such a *felo de se*—such a wicked, unjustifiable act of self-destruction! And yet its perpetrators calmly and shamelessly plot how they can best accomplish their wicked ends! It seems incredible that a nation which but a few short months ago was in a position to dispute the empire of commerce with the foremost of the maritime nations of the earth—a nation which stood pre-eminent as an example of the beneficent and glorious working of free institutions, and commanded the admiration of every lover of freedom throughout the world, should to-day be dismembered and rent in fragments, tottering with weakness at the very brink of ruin! In the perpetuity and increase of the greatness and power of the United States, the oppressed and down-trodden of every nation have been interested. Towards that land they have looked with longing gaze, and under that form of Government expected to realize their brightest dreams of liberty and equality. But now they turn their attention to the view that presents itself there, and they are filled with amazement. They can scarcely believe what they see. When we reflect upon the suddenness of the change, it is a matter of no surprise that men are loth to admit the evidence of their own senses in this case. To see a nation occupying almost the very pinnacle of earthly power and greatness, and

attracting the admiration of every nation on earth, precipitated in a few brief weeks from so glorious a height to such a depth that she almost becomes an object of contempt, is so extraordinary and anomalous a sight, that imagination is taxed to conceive of it. Upon beholding such a stupendous catastrophe, fraught apparently with such evil for universal humanity, (for the downfall of freedom in one part of the globe strengthens the hands and cheers the hearts of despots and tyrants all over its surface,) the inquiry arises in the thinking mind, What are the causes that have produced such rapid and fearful results? This is the inquiry which we purpose to briefly answer in this article.

Twenty-eight years to a day prior to Governor Pickens' proclamation to the world that the State of South Carolina was free and independent, and owed allegiance no longer to the Government of the United States, the Prophet Joseph Smith received the following important revelation concerning the fate that awaited the United States and the other nations of the earth:—

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heavens, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints and of the blood of the Saints shall cease to come up into the ears

of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

The above revelation has been published to the world a great number of years, and been widely circulated in the United States and Great Britain. A more plain and definite prophecy is not extant, nor one that has been more strikingly and literally fulfilled. Yet, though it has plainly pointed out the manner in which the fearful and devastating wars which were to be "poured out upon all nations" would begin, and has told the exact spot where they might look for their commencement, it has been no more heeded than were the prophecies of the ancient Prophets and Apostles by the stiffnecked and hard-hearted Jews. The feeling has been with both nations—"I sit a queen, and am no widow, and shall see no sorrow." It seemed so improbable to the people of the United States that such a fate awaited them, that they to whose notice this revelation has been brought, in most instances, have affected either to despise or to pity those who were so credulous as to believe in it. They have looked as much for the heavens to fall as for any prophecy uttered by Joseph Smith to be fulfilled. Had not Providence clearly marked out the destiny of the great Republic of the West? Was it not the hope of humanity and liberty from pole to pole? And was it in the least degree probable that a nation which was the hope of the race, and which mankind, in viewing its rapid growth and development, had gazed upon in worshipping admiration, should become so weakened by division and civil contention that one section of it would call upon a foreign nation for aid? The battle-fields on which the fate and future existence of the republic had been wrought out were yet moist with the blood of a common ancestry. Northern and Southern men were yet living who, as brethren, had fought shoulder to shoulder together in the War of Independence. The glorious traditions and mementoes of the past were yet vivid in the minds of old and young; and they, beholding the wonderful extension of territory and increase of wealth and power, looked forward with hopeful expectation to a long and glorious future. These were the

reasonings, when they reasoned at all, with which the people of the United States, who believed not that Joseph Smith was a Prophet of the Lord, met the revelation and strengthened themselves in their rejection of it.

As the wars foretold by this revelation were to begin at the rebellion of South Carolina and the division of the Southern and Northern States of the American Confederacy, and as these events are now in process of fulfilment on the Western continent, we will confine ourselves to this article more particularly to the investigation of the causes that have produced such a condition of things in that land. The subject is too extensive when investigated in its application to other lands for the limits of a single article.

There is a great diversity of opinion prevailing respecting the causes that have operated to bring the United States to their present weak and distracted condition. The advocates of despotisms and oligarchies wag their heads very knowingly and say it is but another illustration of the incapability of man for self-government. The opponents of slavery outside the United States, with those also who reside in the Northern States, attribute the present condition of the Union to "the blighting curse of slavery," which they denounce as "the sum of all villainies." On the other hand, pro-slavery men lay to the charge of the Northern party the alienation of feeling and discord that exist—attribute to their "fanatical inroads" upon the rights of the South the sectional hatred that prevails. But there is a cause greater and vastly more potent than any of these, which has been operating to bring about this condition of affairs. The Lord had foretold by his servant the Prophet that a rebellion should take place in South Carolina, and that the Southern States should be divided against the Northern States; and this prediction had to be fulfilled. Slavery on the one side and fanatical hostility on the other were some of the means which were to aid in bringing it to pass. Venality and corruption in high places, the increase of wealth and consequent luxury, the lax administration of the laws, and the prostitution of the public press to the misrepresentation and villifying of truth and the furtherance of the basest purposes, contributed also as means to bring it to pass.

But it was not the operation of these evils alone that brought so speedily the fulfilment of this prophecy. Other empires had suffered under evils equally great as these, and had endured for long years. No; it was not these evils: it was one of far greater magnitude: it was crime the most gross and terrible in its consequences of any that man can commit. It was the shedding of the blood of innocence—it was the murdering of Prophets and Apostles and Saints. Whenever a man or nation was guilty of this crime in ancient times, the retributive justice of the Almighty speedily followed them, and their downfall was sure.

Though the Lord had revealed to his people what the fate of the nations of the earth would be, yet he did not intend these calamities to come upon them without their having a chance to escape, if they would. He sent his servants among them, who faithfully warned them of their sins, and pointed out to them the path of safety. In the United States particularly has this been the case. Since the organization of the Church there, on the 6th day of April, 1830, until the present, the Lord, through his servants, has been continually calling upon that nation to repent and turn unto him, and warning them of the destruction that awaited them, if they disregarded his invitation. But instead of receiving the message with gladness and thanksgiving, they have cruelly abused and maltreated the messengers for daring to deliver it. The Lord had strengthened them in resisting the encroachments of tyranny and in achieving their independence—had given them wisdom and power to frame a liberal form of government, which granted liberty and equal rights to all; but they abused their power by refusing to permit those who would give heed to this message to enjoy the rights to which they were equally entitled with themselves. The Church of Christ which was organized by the revelations of heaven for their salvation, as well as that of the whole family of man, they would not permit to dwell unmolested and enjoy the freedom of conscience guaranteed unto all. Its officers and members became marked and obnoxious characters. While located in New York, they were subjected to annoyance and ill-treatment. They removed to Kirtland, Ohio; but the change was merely one of locality—not in the spirit of the people who surrounded

them. They could only be content, in too many instances, when persecuting them. They next sought to establish themselves in Missouri; but here the same feeling of hatred was manifested towards them, and in a more outrageous and vindictive manner. In that State scenes were witnessed that would have disgraced the most barbarous nation. For no other crime than daring to think as they pleased, and to worship the Great Creator according to the dictates of conscience, the blood of great numbers was basely and inhumanly shed by men who called themselves civilized and laid claim to the holy name of "Christians;" women were ravished, houses were rifled of their contents, and, with grain, fences, and everything combustible, were ruthlessly burned. The people of the Lord were insulted, despoiled of all they possessed, treated with every conceivable indignity, driven by violence from county to county, and finally, to escape extermination, were compelled to flee from the State. In Illinois, whither they wended their weary way after their expulsion from Missouri, they endured similar afflictions and wrongs, and, in addition to all the rest, suffered the loss of Joseph and Hyrum Smith—one the Prophet, and the other the Patriarch of the Church,—holy men, whose only crime was endeavouring to bring their fellow-creatures to the knowledge of God and the laws which He had revealed. The atrocious massacre of these men was followed in a brief period afterwards by the forcible ejection of the entire Church from their possessions and the city and settlements they had established, and their being driven into the wilderness west of the Rocky Mountains. Even there, though enjoying a degree of peace unknown in former times, they have not been free from annoyance. The disposition was manifested to re-enact the old scenes; but God, by his power, interposed—It is enough, and the Church was spared the repetition of the cruelties and distress experienced in the past.

The commission of the above acts, with others equally wicked which we have not enumerated, is the cause now operating to the injury of the Government of the United States. Who can behold what is now taking place in that land and not feel that the Lord's hand is in the events that have transpired? What power but His could so signally have brought to

pass his word spoken by his Prophets? Years ago, that the whole nation might be left without excuse, he commanded his people to exhaust every method of obtaining redress. Appeals were made to Magistrates, Judges, Governors, and Presidents; petitions were presented to the Legislatures of the States where we resided, and to those of neighbouring States, and to the Congress of the nation; but every effort was unavailing: our entreaties were unheeded; they fell upon unwilling ears. They would not render justice. As a last trial seemingly, the Prophet of God was offered to them as candidate for President. Under his guidance they might have been saved from destruction; but, instead of accepting him, they slew him! God had promised that if the rulers of the nation hearkened not to the importunities of his people, he would then "arise and come forth from his hidingplace, and in his fury vex the nation, and in his hot displeasure and in his fierce anger, in his time, cut off those wicked, ungrateful, and unjust stewards." And verily the most sceptical can find good grounds for believing that those fearful promises are likely soon to be fulfilled.

How marvellously the prophecy uttered twenty-eight years ago is being fulfilled! The man who at that time would have talked about the dissolution of the Union would have been treated with ridicule and contempt; and had he advocated the idea, he would have been viewed as a traitor. The nation was lifted up in pride, in consequence of their unparalleled prosperity. No sooner, however, did they begin to reject the message sent unto them by the Lord, than his Spirit began to be withdrawn from them, the spirit of disunion began to find place in their midst, and a reckless indifference to consequences gradually became apparent. Every act of cruelty and violence practiced against the Lord's messengers, and every drop of innocent blood shed, fostered the growth of these evils, and the nation gradually but surely declined. To-day it would not cause the slightest surprise, in scarcely any quarter, to hear that civil war, with all its horrors, was inaugurated! It is with a feeling of sorrow that we contemplate the fate of a nation so glorious—a nation once so highly favoured of the Lord. But the justice of God never sleeps. As a people, we have done all in our power to awaken the nation to a sense

of its danger. Our efforts have been vain : madness seems to have taken possession of them. What the length of the period may be before all these things be fulfilled, we cannot say ; but this we can say, and verily know, that the rebellion of South Carolina is the beginning of wars which will surely "terminate in the death and misery of many souls" and in the "con-

sumption decreed," which is to make "a full end of all nations." These events convey this warning—one more powerful to the people of God and to all the world than any mortal voice is capable of giving—"Stand ye in holy places, and be not moved, until the day of the Lord come ; for behold it cometh quickly, saith the Lord. Amen."

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

[March, 1844.]

Peter referred to the same subject on the day of Pentecost, but the multitude did not get the endowment that Peter had ; but several days after, the people asked 'What shall we do?' Peter says, 'I would ye had done it ignorantly,' speaking of crucifying the Lord, &c. He did not say to them, 'Repent, and be baptized, for the remission of your sins ;' but he said, 'Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' (Acts iii. 19.)

This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood.

Again : The doctrine or sealing power of Elijah is as follows:—If you have power to seal on earth and in heaven, then we should be crafty. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory ; and go a-head, and not go back, but use a little craftiness, and seal all you can ; and when you get to heaven, tell your Father that what you seal on earth should be sealed in heaven, according to his promise.

I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel.

The Lord once told me that what I asked for I should have. I have been afraid to ask God to kill my enemies, lest some of them should, peradventure, repent.

I asked a short time since for the Lord to deliver me out of the hands of the Governor of Missouri ; and if it needs must be to accomplish it, to take him away ; and the next news that came pouring down from there was, that Governor Reynolds had shot himself. And I would now say, 'Behold, O earth, how you fight against the Saints of God and shed innocent blood ; for,

in the days of Elijah, his enemies came upon him, and fire was called down from heaven and destroyed them.'

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchisedec Priesthood upon the house of Israel, and making all things ready ; then *Messiah* comes to his Temple, which is last of all.

Messiah is above the spirit and power of Elijah, for he made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.

I have asked of the Lord concerning his coming ; and while asking the Lord, he gave me a sign and said, 'In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come ; but there should be seed time and harvest during that year : but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.'

But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow ; and I also prophesy, in the name of the Lord, that Christ will not come in forty years ; and if God ever spoke by my mouth, he will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered.

Jesus Christ never did reveal to any man the precise time that he would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour he

would come; and all that say so are false teachers.

There are some important things concerning the office of the Messiah in the organization of the world, which I will speak of hereafter. May God Almighty bless you and pour out his Spirit upon you, in the prayer of your unworthy servant. Amen.

At half past three, p.m., I met with the Twelve, Bishop Miller, and the Temple Committee, in the Nauvoo Mansion.

The following letter from Lyman Wight and others was read:—

“Black River Falls, Feb. 15, 1844.

To the First Presidency and the Quorum of the Twelve of the Church of Jesus Christ of Latter-day Saints.

Dear Brethren,—Through the goodness and mercy of God, the Eternal Father, and grace of our Lord and Saviour Jesus Christ, we are permitted to write and send by a special messenger a concise account of our lumbering operations, together with the apparent prospects of the introduction and spread of the Gospel among the Chippewa and Menominee Indians, and also the projects of our hearts in regard to future operations in spreading the Gospel south in all the extent of America, and the consequences growing out of the same, all of which we beg leave to submit to your consideration, that we may have your concurrence, or such views as shall be in accordance with the mind and will of the Lord, and govern ourselves in accordance thereto.

Since we have been here lumbering, we have had many difficulties to encounter; but the main hindrance to our successful operations was the feeding, clothing, and transporting a great many lazy, idle men, who have not produced anything by their pretended labour, and thus eating up all that the diligent and honest could produce by their unceasing application to labour; and we have not yet got entirely clear of such persons.

But under all these mighty clogs and hindrances, we have been able to accomplish and have in progress, so that we can deliver in Nauvoo about one million feet of lumber by the last of July next, which will be a great deal more than what is necessary to build the Temple and Nauvoo House. Besides all this, we have made valuable improvements here,—all the result of much labour done under trying circumstances.

We have recently ascertained that the land from the falls of Black River to its source is the property of the Menominee Indians, and the General Government having urged them to move from off the

lands in the vicinity of Green Bay to their own lands. The Indians say they will, provided the Government will remove all strange Indians and trespassing white men off their lands; consequently, the Agent and Superintendent of Indian Affairs are taking such steps as will stop all further trespassing on the Indian lands, on the Wisconsin, Black, and Chippewa Rivers, under the penalties of the laws relative to the case.

We sent brothers Miller and Daniels, in company with the principal chief of the Menominee Indians, overland to the Wisconsin River, to ascertain more about the matter. They saw the agent; found him a gruff, austere man, determined to stop all trespassing on Indian land.

The Indians are willing to sell privileges to individuals for lumbering and cutting timber, as they have hitherto done; but the agent is opposed to it. Thus a difficulty arises between themselves.

Now, as regards the introduction of the Gospel of Christ among the Indians here, it will require more exertion, to all appearances, to check the enthusiastic ardour of these our red brethren, until the full principles of faith in our Lord and Saviour Jesus Christ shall be reasoned into their minds, than to urge them on to receive it. They have great confidence in us.

The country belonging to these northern Indians is a dreary, cold region, and to a great extent cranberry marshes, pine barrens, and swamps, with a small amount of good land, scarce of game, and only valuable in mill privileges and facilities for lumbering purposes.

As to mineral resources, they have not been fully developed. There is no doubt as to the abundance of iron ore, but uncertain as to quantity.

Now, under all these circumstances, a few of us here have arrived at this conclusion in our minds (such as can undergo all things),—that as the Gospel has not been fully opened in all the South and South-Western States, as also Texas, Mexico, Brazil, &c., together with the West Indian Islands, having produced lumber enough to build the Temple and Nauvoo House,—also having an influence over the Indians, so as to induce them to sell their lands to the United States, and go to a climate south-west, more congenial (all according to the policy of the U.S. Government),—and having also become convinced that the Church at Nauvoo or in the Eastern States will not build the Nauvoo House according to the commandment, neither the Temple in a reasonable time, and that we have, so far as we have made trials, got means in the south,—we have it in our minds to go to

the table lands of Texas, to a point we may find to be the most eligible, there locate, and let it be a place of gathering for all the South (they being incumbered with that unfortunate race of beings, the negroes); and for us to employ our time and talents in gathering together means to build according to the commandments of our God, and spread the Gospel to the nations according to the will of our Heavenly Father. We, therefore, our beloved brethren, send our worthy brother Young, with a few of our thoughts, on paper, that you may take the subject-matter under consideration, and return us such instructions as may be according to the mind and will of the Lord our God.

We have thought it best to sell the mills here, if you may think it expedient. We feel greatly encouraged to spend and be spent in the cause of Christ, according to the will of our Heavenly Father.

You will, therefore, after due deliberation, send us, by the hands of brother Young, such instructions as may be the result of your deliberations.

Holding ourselves ready under all circumstances in life to try to do all things whatsoever commanded or instructed to do by those ordained to direct the officers of the Church of Jesus Christ; subscribing ourselves yours truly, while life shall endure,

LYMAN WIGHT,
GEORGE MILLER,
PHINEAS R. BIRD,
PIERCE HAWLEY,
JOHN YOUNG,

Select Committee to write expressive of the views of the Branch of the Church at Black River Falls.

JOSEPH SMITH, P. C.,
BRIGHAM YOUNG, P. T.,
WILLARD RICHARDS, Clerk."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 16, 1861.

ON SHIPS AND FARES.—We are desirous at all times to inform the Saints correctly on all matters which may have a bearing on their salvation, temporally or spiritually,—to counsel them for their own individual good, and not for any benefit we can receive from them. We find it is necessary sometimes to teach the Saints on simple matters—on subjects which their own good sense and perceptions should have precluded the necessity of our mentioning in a public manner. But as the Saints, though many of them long in the Church, are quite inexperienced, we feel to talk kindly to them and give them such instructions as may benefit them, even though they may be, as it were, the first principles.

Some of the Saints, who are limited in means, and feeling anxious to emigrate, wish to know if they should emigrate in vessels chartered by speculating ship-brokers, because they advertise fares at a very low sum. Long experience has taught us that "there is a way that seemeth right in a man's eyes, and the end thereof is death." God has appointed men to take charge of the important departments of his work, and it is hoped and expected that the Saints will recognize the wisdom of being obedient to every requirement made by them for their good, and thus secure their salvation. We have to say, emphatically and distinctly, that the authority in this land has been appointed and duly licensed to charter ships for the accommodation and safety of the Latter-day Saints. We engage in this arduous undertaking to do good to the Saints, and not to make money out of them. Our objects and desires are to administer for them alone in this matter, and to save them much trouble in crossing the mighty deep in obedience to the command of God. Were our desires to make money, we know many better ways to accumulate the glittering ore than opening a ship-broker's office for the poor Saints. It is absurd.

sighted and inconsistent to ask us to counsel the Saints to go in ships chartered by men who may be, for aught we know, speculators and landsharks. Were we to do so, we might as well close up business in that line, and abandon the Saints to the mercy of men who are seeking to draw money out of the pockets of the poor and unsuspecting emigrants. Surely the Saints know more of the world, and look to their own interests better than not to know the superior advantages they possess in going in company with Saints and in vessels chartered by the Church. It is true that some brokers may offer a passage at a little lower price than the Church can (because they have advantages of which we cannot avail ourselves); but every meanness is too often resorted to, that the simple and unwary may be caught in the net of duplicity. We say that we purpose making the fare as low as possible, to suit the circumstances of the Saints; and when we take everything into consideration, we conceive that it is better, cheaper, and safer to go with our ships than any other. We charter the best and most commodious vessels, purchase the best provisions in the market, and leave no effort untried to secure comfort and pleasure to all the passengers; and though sometimes the fare may appear higher, it is actually much lower in the end. We have had much experience in forwarding emigrants to their places of destination, and we know of some who have acted independently and obtained berths at lower fares at first; but we have invariably found that those persons have regretted their course, having been great losers in the operation. We are confident, and we write it for the good of the brethren, that those who will patronize speculators and go with ships for the sake of a few shillings less will suffer great disappointment, and retard their own progress on the way to Zion. The Prophet of God, seeing the wickedness of artful and designing men who would seek to rob the poor, and knowing the simplicity and ignorance of the Saints, that they would become a prey to such characters, instituted this Office to prevent all abuses, and that the Saints might be counselled, directed, and forwarded by men of integrity, wisdom, and business habits.

It is the duty of the Elders to teach the Saints their duty in this respect, and show them plainly the advantages to be derived in sailing across the ocean and travelling such a long journey with the brethren and sisters of the same faith, hope, and spirit, and being under an organization designed for their comfort, health, and safety. The path of duty is the path of life and safety; and we trust that the Saints will not forget to learn these things and retain them in their memories, which will prevent much unpleasantness and the evils of uncertainty.

The foregoing remarks are equally as applicable to the Elders and Saints on the European continent as to those in the British Isles.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder C. Turner, President of Dundee Conference, under date of Feb. 1st, writes that the Priesthood and Saints under his charge are alive to their duties, growing in the knowledge of the truth, and using every effort to spread the Gospel among the people. He states that the Saints are united, and that "God has broken up the dense clouds and scattered the thick mist of darkness that covered up the work there, by sending again his servants from Zion, through whom he speaks forth the truths of heaven." A spirit of inquiry is excited in that region; the people are listening to the truth; and, as a consequence, several have been added to the Church of late by baptism.

Elder Joseph Stanford, President of Newcastle-upon-Tyne Conference, Feb. 2nd, states that "the work is moving steadily forward," and that they are baptizing

frequently in that Conference. The brethren who have been recently appointed to preside and labour there are exercising and spreading a good influence throughout their fields of labour.

Elder Jeremy, President of the Welsh Mission, Feb. 4th, writes that the recent visit of Presidents Lyman and Rich to the Conferences in the Principality will be productive of much good.

Elder Richard Bentley, President of Norwich Conference, Feb. 4th, states that the Saints live in the enjoyment of their holy religion, and that many who formerly lagged on the way are arousing from their lethargy and returning into the fold. The meetings in several parts of the Conference are well attended by strangers.

Elder Milo Andrus, President of the Birmingham District, Feb. 5th, writes cheerfully of the work in that region. The word seems to have taken deep root in the hearts of the Saints, and they enjoy the spirit of union and communion. The Saints truly rejoice in the truth and enjoy the spirit of the Gospel. The congregations are increasing, and many inquirers lend an attentive ear to the preaching of the word. He feels sanguine that, despite opposition or persecution, the work is and will be on the increase.

INQUIRY ANSWERED.—CATTLE TO BE FURNISHED FROM THE VALLEY.—"Will it be wisdom for us to start, if we can raise means to take us to Florence?" is an inquiry which we have daily propounded to us by letter.

We are not in possession at present of sufficiently definite intelligence from Zion respecting the sending down of teams to Florence to be able to answer this question satisfactorily. It is too early in the season yet for them to start. When they do start, and the number of teams &c., be known, we shall expect to hear, if we do not hear before, what proportion of them, if any, can be relied upon to take out poor Saints who are only able at present to raise sufficient to take themselves to Florence. As soon as we learn this ourselves, we shall gladly and without loss of time communicate it to the Saints.

President Young has suggested that the departure of the Saints, or at least a good portion of them from this land, be so timed that they will reach Florence about the middle or last of June; to accomplish which, it will be necessary for them to leave here from the 10th to the last of April. Last year's experience has demonstrated the feasibility of sending cattle from Utah to the frontiers and having them return the same season. It was then proved that those sent down from the Valley to the Missouri river were better able to perform the return trip successfully than are most of the cattle that can be bought near the frontiers. The Saints in the Valley have surplus cattle, for which they need a market to obtain money to purchase necessary articles of merchandize. When the number that is needed by our emigration is known there, the cattle can be driven down to Florence and turned over to Elders Jones and Gates, who will be acting as agents for the emigrating Saints, and the money be expended in merchandize for the owners of the stock, which they can freight back in their own teams sent down for the purpose.

We can see many advantages that will attend a plan of this kind. The emigrating Saints will have hardy, reliable cattle, accustomed to the Plains, and too well acquainted with alkali water and grass to be poisoned by them, as is the case every season with cattle bought on the frontiers. The Saints in the Valley will obtain a cash market for their stock; and by being in a position to purchase their articles of merchandize at reasonable rates and freight them in their own teams, they will save the enormous profits which have hitherto been paid to strange merchants on all articles.

brought by them to the Valley. The carrying out of this plan, it will be seen, will result in mutual benefit. Anything that promotes the interest of one Saint whose interest is all in Zion promotes the interest of every other one similarly interested.

Utah is not equalled as a grazing country by any other lying eastward of it, and indeed we doubt if it be surpassed by any within the limits of the United States. Cattle raised there are of a superior quality, excellently adapted for freighting across the Plains; and we can see no reason why our emigration cannot be supplied from there as well as or better than they can be from elsewhere.

In view of the above arrangement, we hope that the Presidents of Districts and Conferences will do all in their power to forward us as early as possible all orders for cattle that may be needed by the Saints, so that we may be able to transmit immediately the number to our agents and to the Valley.

ARRIVAL.—Arrived per steamship *Fulton*, on the 18th ult., Elder W. G. Mills, as Missionary from Utah to this country.

NOTICE.—If any of the presiding Elders, or others, should know the whereabouts of Ann Williams, Margaret Lloyd, and child, we shall be glad if they will communicate the same to this Office.

CHRISTIANITY AND "MORMONISM."*

BY ELDER E. L. SLOAN.

(Continued from page 92.)

It is with a sort of awe that professed believers in the Bible look back in imagination on the miraculous manifestations of power displayed by the Lord Jesus Christ and his immediate followers. Every recorded incident in their career which bears the character of superhuman intelligence and power has been handed down from generation to generation, and has been viewed with increased veneration and wonder, till the actors in those strange and certainly heaven-favoured scenes have been clothed with a thousand characteristics almost rivalling in absurdity the fabled heroes of heathen mythology, and have been invested with an imaginary power far transcending that which they possessed or laid claim to.

It is firmly believed by thousands at the present time that the propagandists of early Christianity possessed the power of staying the hand of the Destroyer and rolling back the rapidly-ebbing currents of life into their natural channels by the mere volition of will, or by simply pronouncing a few words at any time they

pleased,—that they could divert the laws of nature from their legitimate course, control the elements at will, and even bid grim Death stand back appalled before the power they wielded. In fact, though the intelligent student of New Testament history may be able to judge more correctly, it is the belief of professing Christians in general that the Son of God and his Apostles could change sickness to health, rebuke all manner of diseases and evil spirits, exercise unbounded control over the elements of nature, and even raise the dead to life, independent of surrounding circumstances, whenever and wherever they chose to exercise the power which they possessed. That this is not an exaggerated statement of their belief on this matter, the course pursued by them towards the Latter-day Saints bears ample testimony. Meeting the Priesthood of the last days with the cuckoo cry, "Show us a miracle, and we will believe on you," they are the position of those pious Pharisees who demanded of

* "Mormonism" is not used here as a legitimate word, it being an epithet fastened on the system we believe in by our enemies. "Mormonism" and Christianity are essentially the same.

Christ a sign; and when their hypocritical query is met by calm reasoning, they instantly assume—"Oh, you have not the power; or, if you had, you would convince us." Endeavouring to explain away the visible and continual manifestations of the power of God in our midst, by marshalling all their collated facts of the power of imagination, and when these will not serve their purpose, charging the "Mormons" as ingenious applicants of the "mesmeric influence," they point with exultation to any instance which may come under their notice of the Elders laying on hands for the recovery of the sick and failing to obtain the desired blessing, betraying a culpably ignorant amount of infidelity concerning the very evidence which they greatly blame the Jews for rejecting. Every such instance which comes under their observation they magnify into another incontestable evidence of the credulous gullibility of the "Mormons," and their arrogant presumption in laying claim to the blessings, gifts, and powers promised by the Saviour to his disciples and all true believers, and which follow surely in attendance on God's Priesthood in power upon the earth.

Such an unbounded power as they believe was enjoyed by the ancient Apostles, if exercised on behalf of man, would change the very nature of his existence and open the floodgates of evil for a host of ills to enter in which would embitter his existence, while that existence would be indefinitely prolonged at the caprice of a mortal endowed with omnipotence, contrary to, and in spite of every law which governs his physical organization. Thus man, possessing a consciousness that by courting the favour of some such omnipotently endowed mortal, his life could be extended to an indefinite period by having disease successfully rebuked as often as it fastened upon his system, even though that favour was gained by hypocrisy and fraud, would have no incentive to cultivate those heavenly principles by which his existence could be perpetuated eternally in happiness, and with a natural love of life would struggle to continue that existence amid all its growing and increasing cares, perplexities, and sorrows, till life would become a burden to him, and he would desire to lay it down, without having taken the first step towards securing that valueless prize, for the obtaining of which an existence was

appointed to him in this probation. True, no sane individual would believe in such an absurdity as to suppose that such power would be granted to, or could be wielded by mortal man *now*. But why believe in what would be an absurdity now, simply because it happens to be a few centuries old? and why reject the testimony of miracles offered by the Latter-day Saints, because in some instances the desired blessings are not obtained, when it would be an absurdity to suppose that God would invest man with such an unlimited power in these days? Is not one well-substantiated manifestation of the miraculous power of God sufficient to establish the divinity of that power which is exercised, as far as such testimony can go, though half-a-score failures could be adduced, which would only succeed in proving that man was dependent on a higher being than himself for the exercise of that power committed to his charge?

But it is a misconception, to say the least of it, of the authority and power vested in and exercised by the founders of Christianity, to hold such an opinion; and though it may startle and almost shock the reverential feelings of many pious individuals, it is nevertheless a fact that the power wielded by the Son of God himself was limited, or bounded by the influences which surrounded him. For not until he had "descended below all things," even to the succumbing to Death itself, did he "rise above all things." And it was only after his resurrection, when he had wrestled with the King of Terrors in his own grim stronghold, and had wrested from him "the keys of death and hell," arising triumphantly from the sepulchre, where his martyred body had been laid, that he could say, "*All power is given unto me in heaven and on earth.*" The devout believer who with feelings of reverence reads of that Jesus whom he desires to serve and love, rising from his sleep in the little storm-laboured ship manned by his fishermen disciples, and stilling the angry waves, walking on the wind-lashed sea at the still hour of night, or calling forth the dead Lazarus from his cold, dark grave to life and vigour, can hardly bring himself to believe that such power could be limited or bounded, and wonders why the divinity of Christ's nature and mission was not recognized and owned by all, forgetting that his own

disciples, who believed in his power and had been the most frequent witnesses of it, asked themselves on one of these occasions what manner of man he was whom even the winds and waves obeyed, and passing lightly over that particular passage which scatters his theories to the winds when it declares of the Saviour that "*He could there do no mighty work, save that he laid his hands on a few sick folk and healed them*" (Mark vi. 5.)—a statement which the Evangelist would not have made, unless Jesus had attempted to minister blessings to his friends around the home of his childhood, and in particular instances had been unable to communicate the virtues of that power which he possessed, "because of their unbelief."

It is not reasonable to suppose that the chroniclers of early Christianity would trouble themselves to record the instances of failure which attended the ministrations of the Saviour and his Apostles in endeavouring to bless mankind by the exercise of those miraculous powers which they possessed. They were writing to strengthen the faith of believers and to assist in propagating the religion they professed, neither of which purposes could have been subserved by introducing anything calculated to depreciate the Divine character of that being whom they presented to the world as an object of adoration. There would have been no utility and no wisdom in doing so: hence they chronicled those instances where the power of God was visibly and miraculously displayed; and it is only by an occasional admission, like the one quoted, that we have recorded grounds for maintaining that in many instances the miraculous power failed where an endeavour was made to use it. Faith on the part of the recipient of the blessing must have exercised considerable influence, as we find Jesus repeatedly saying, "*Thy faith hath made thee whole,*" "*If thou believest,*" &c.; to which may be added the already quoted fact of his inability to perform mighty works among his own kindred and early associates because of their unbelief. Notwithstanding the repeated asseers of the world at the "Mormons" requiring faith on the part of those to whom they administer, we find the same limitation of power on the part of the Apostles tacitly admitted by Paul, whose very apron had been used to heal diseases, when he writes that he left "Trophimus

sick at Miletum" (2 Tim. iv. 20.)—a most unlikely thing for him to have done, if he could have healed him.

But, apart from all recorded Scripture on the subject, it would have been unjust towards the Jews as a people, and towards the Apostles and early disciples as individuals, if this unlimited power had been vested in and exercised by the mortal Jesus and his successors. It would have been unjust towards the Jews, because their honesty of heart would never have had an opportunity of being fairly tested; but, carried away by the continual, dazzling, and uninterrupted manifestations of miraculous power in their midst, they would have been compelled to acknowledge the divinity of Jesus; and acting upon the evidence of sight, and not walking by faith, they would have blindly trusted in the mighty possessor of unlimited power who moved in their midst. Subjects to the evidence of one of the grosser senses, they would have bowed ignorantly to a mental despotism, instead of acting as intelligent agents, responsible for the use of that intelligence and agency, and untried in the first and simplest trial which God requires his children to undergo. Unlearned in the first rudiments of the science of eternal life, they could not have progressed "from faith to faith," and could not have prepared themselves to become "heirs of God and joint-heirs with Jesus Christ," who, through faith, obedience, and suffering, perfected himself and the salvation of all those who follow in his footsteps; neither could they have prepared themselves for the fiery torments which await all those who sin against light and knowledge, and reject the counsel of God to their own condemnation; for "without faith it is impossible to please God."

It would have been unjust towards the successors of Christ to endow them with such a power while labouring under the weaknesses of fallen humanity and the many imperfections of mortal beings possessing all the passions and frailties of men—a power which would have robbed them of that trusting confidence in God which was the mainspring of all their labours and hopes, by raising them so far above their fellow mortals,—a power so much calculated to inspire them with presumptuous arrogance and to foster every feeling of vain ambition and weak, pompous pride so interwoven with the human character.

God is too just, too kind, and too good to bestow upon man an unlimited power which he has not experience and wisdom to use, and leaves his servants to feel continually their dependence upon him by restricting at his own good pleasure an authority delegated to them for the good of his children and the blessing and salvation of the human family.

It is this authority and power which the Former-day Saints possessed that the

Latter-day Saints lay claim to and enjoy—a power used by neither the Priesthood of former or latter days indiscriminately and unboundedly, but controlled, restricted, and guided by the Lord God Omnipotent, who conferreth upon man in his wisdom those gifts and blessings best calculated to happy and save him, if he will only so live in humility and righteousness as to obtain and retain them.

(To be continued.)

CORRESPONDENCE.

WALES.

Tredegar, January 30, 1861.

Dear Brother George,—Your favour of the 28th came to hand yesterday. We are in tolerable health, and hope the improvement in yours may continue. Since our last to you from Cardiff, we have visited and held meetings in Tredegar, in which a good spirit seemed to pervade the Saints, and strangers listened with apparent interest to our testimony of the truth. The incessant rain, while here, prevented us from seeing, as we had hoped to have done, some of the mementos of the past connected in some way with the history of the Druids; but curiosity was forced reluctantly to yield to circumstances we could not control. From this point we went to Merthyr Tydvil, where we were kindly entertained by brother William Morgan. On Saturday morning we were surprised and cheered by the shining of the sun, who looked forth with his smile of gladness to cheer the dark abodes of sorrowing humanity. Our morning repast despatched, we, in company with some of our friends, went out for a stroll. We visited an establishment for the manufacture of iron, the property of Mr. Crawshaw.

We met with one feature in the carrying on of the works that was most revolting to our sense of right: that was the way in which we saw women employed in performing labour in moving and breaking with heavy hammers the rock that was a full tax for the strength of the stalwart man. The question arose in our minds, What can be the feelings of the *purse-proud one* who thus can see the degradation of his own kind, merely to

put the golden fruit of their toil in his coffers, that its glitter shall reflect the poverty and wretchedness of the poor, and its ringing music be the requiem over the grave of that dignity which humanity derives from the fountain of its Being? Thus its divinity and virtue were the bleeding victims we saw sacrificed at the shrine of Mammon. When, we ask, will this impious worship cease, and man's loftiest aspiration and most intense desire ever be the elevation of his race to the high destiny that in his nature is made attainable?

We held a Conference on Sunday, 27th, and had a good time, both morning and evening. Saints and strangers were in attendance. We have addressed a brief letter to the Saints in the Welsh Mission, to be published, as we could not see them all. We expect to be in Liverpool between the 17th and 20th of February. Next Sabbath we shall be at Newport, and shall remain there until Tuesday following; then we go to Bristol.

Yours in the truth,

AMASA M. LYMAN,
CHARLES C. RICH.

ENGLAND.

Masbro', Jan. 26, 1861.

President Cannon.

Dear Brother George,—I hope you have not thought for one moment that I have forgotten you. Not a day has passed since I parted with you but I have thought of you, in connection with brothers Lyman and Rich. My only reason has been that I have been visiting my relatives, and concluded that I would not trouble you before I had got through and

ready to go to work in my field of labour. I found my relatives, who at one time scarcely ever noticed me. Some of them, who once thought I was a disgrace to them, are now delighted to see me. I attribute this to the idea they have that my worldly circumstances are favourable. I did not forget to remind them of my former position and treatment, and also the feelings I had in consequence. I did it, however, in such a manner, that instead of causing anger, in one or two instances it caused tears. Before I left London, I attended two meetings on Sunday, and a Priesthood meeting on the Tuesday following. Brothers Brown, Cook, Lyman, Taylor, and your humble servant spoke. I was surprised to see so many of the Priesthood together. They all appeared to be more determined than ever to serve the Lord and to magnify their calling and assist in building up the kingdom of God upon the earth.

While at Bedford, the brethren wished me to meet with them. I did so, and we had a good time. I left Bedford for this place where I have been one week; and the day after my arrival being Sunday, I received a note requesting me to meet with the Saints in Rotherham. I am happy to say we had a good time. I found the Saints to be very poor, but enjoying a good spirit. I visited the Park Iron Works, to see the plates rolled for the gunboats. This was an interesting sight to me. Earl Fitzwilliam was present. The plate we saw rolled weighed upwards of 5 tons, and was about 14 feet long, 4 feet wide, and 9 inches thick. Imagine the heat of such a massive piece of red hot iron! It took about fifty men to work it, besides the machinery. One man superintended the whole by signals with the hand. The time of rolling was only three minutes after the slab was cold. The establishment employs 1,000 hands; and when the furnaces are all going, they burn 800 tons of coal per week.

I met with a brother Memmott here, who invited me to see him at Sheffield, it being only about half-an-hour's ride. I promised him I would spend a few hours there. I found on my arrival he had given out a notice that I would speak at the meeting on Thursday night: consequently, I went to the meeting, found some warm-hearted Saints, spoke to them, and they appeared delighted to hear of the prosperity of Zion, and to

know that the leaders of Israel have power over their enemies. I shall, if all is well, leave this place on Monday for London. I have felt the Spirit of the Lord with me, and hope that my visit has done good. I hope now to go to with all my might and assist my brethren to carry out the instructions we may receive from time to time. This is all I have in view—to help to build up the kingdom of God, and spread the Gospel amongst the honest in heart. I have felt sometimes as though I could not do much, not being used to speaking in public; but thus far I have found that, in my poor feeble way, I have comforted the Saints wherever I have been; and for this I feel thankful to my Heavenly Father. My prayer is that we may be instrumental in doing much good and gather many of the honest in heart to the land appointed for his people.

Please to remember me to brothers Lyman and Rich, and to all those whom I am acquainted with, and believe me ever to be your wellwishing and humble servant in the cause of Christ,

WM. C. STAINES.

NORWICH DISTRICT.

Caldecote, Feb. 4, 1861.

President Cannon.

Dear Brother,—Since I last wrote you, I have been travelling from Branch to Branch in this the Bedford Conference, and have enjoyed myself first-rate. The Saints feel well and rejoice in the Gospel of Christ. I have numbers of strangers attend my meetings. Yesterday we held a District meeting at Eynesbury, and had over one hundred strangers. I can truly say that the prospect is good in these country places for a great ingathering into the Church. In fact, there is no spirit to mob at all. The Elders have pretty full liberty to preach; and I can say that a good feeling is manifest throughout the Conference. At present brother Bull is with me. He feels very well, and desires to bless the Saints.

I believe that all things will prosper throughout this District, as we have good men for Conference Presidents, and we are full of faith that we shall accomplish good.

May God bless you is my prayer.

I am your brother, &c.,

E. H. BLACKBURN.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—A telegram from Constantinople says that a great storm prevails in the Black Sea. On the 28th ult., 2,000 Sardinians, with cavalry and artillery, attacked the reactionary troops at Canco, the fight lasting seven hours. The Sardinians afterwards evacuated the Papal territory, in compliance with orders from the Emperor Napoleon. The Convention between England and Sardinia for the establishment of international copyright in literature and art is published in the *Gazette*.

AMERICAN.—Another star (the Georgian) has fallen. The State Convention have adopted and signed the secession ordinance, in which they "declare and ordain that the union now subsisting between the State of Georgia and other States, under the name of the United States, is hereby dissolved, and that the State of Georgia is in full possession and exercise of all those rights of sovereignty which belong and appertain to a free and independent State." The programme for the secession of Louisiana has also been agreed upon by the leading members of the State Convention. A letter from Washington, dated Jan. 21, says—"The most solemn and impressive scene that has occurred in the Capitol during the pending troubles was witnessed to-day in the formal withdrawal of Senators Davis, of Mississippi; Kirkpatrick and Clay, of Alabama, and Mallory and Yulee, of Florida. The farewell words of Col. Davis drew tears from the eyes of many Senators. After their departure, Senator Mason, a gentleman of commanding influence in the Senate, and a noble representative of the great State of Virginia, thrilled the Senate chamber with the bold declaration that 'the Union was now dissolved,' and pointed to the vacant chairs of the retiring Senators as verification of the fact. His remarks seemed for the first time to force upon Senators on both sides, and also upon the audience, a realizing sense of the momentous events now daily occurring—the dissolution of the Union, the breaking up of the Government, and the awful imminence of civil war. So still were the audience during the delivery of his remarks, that one could almost fancy he heard the beatings of their hearts. The occurrences of the last twenty-four hours at the seat of Government afford but little encouragement that a peaceful solution of the difficulties can be attained." The President adheres to his position in regard to the forts in Charleston Harbour, and emphatically refuses, under any circumstances, to surrender Fort Sumter to the authorities of South Carolina. Letters from Charleston give gloomy accounts of affairs there. Slaveholders who formerly had to pay a tax of 75 cents on each of their slaves are now taxed 16 dollars on each. The Senate has passed the Bill for the admission of Kansas into the Union as a free State.

POETRY.

FAREWELL TO ENGLAND.

Farewell to thee, England! for ever farewell!
I go to a land where earth's noblest ones dwell—
The chambers of Israel so lovely and fair;
For virtue may bloom in security there.
The voice of my God, through his Priesthood, I hear,
To bless and sustain me, to comfort and cheer,
While I from my native land hasten away:
Jezevah has spoken, and I must obey.

Paddington.

'Tis sad to leave kindred unto us so dear—
To leave them in darkness, confusion, and fear;
O grant that they soon, Lord, thy statutes may learn,
And home with the ransomed of Israel return.
What joy it would be those beloved ones to see
From Babylon hastening to Zion so free,
To join with the faithful sweet praises to sing,
Awaiting the advent of Jesus their King.

ELLEN HARRIS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A star shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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CHRISTIANITY AND "MORMONISM."*

BY ELDER E. L. SLOAN.

(Continued from page 110.)

Having briefly examined the bounds and extent of the miraculous power vested in and exercised by the founders of Christianity, let us now glance at its manifestations as a point of evidence in favour of the divinity of Christ's mission to man. That it formed a strong link in the chain of evidence adduced in support of his claims, there is no doubt; but that it was as overwhelming in its nature and character as is generally supposed, we are by no means disposed to admit.

In the first place, the Jews were, or ought to have been, well acquainted with the nature and character of miraculous manifestations; for the whole history of the children of Israel sparkled with glorious panoramic scenes of the might and power of Jehovah signally and visibly displayed for and amongst them. And not only did their ancient records point out multitudinous instances of God's manifested power, but they bore unmistakable testimony to the fact that miracles had been wrought by individuals who were acting in direct opposition to the purposes of Jehovah, such as the magicians of Egypt, who, by their wonderful wrought in opposition to and in the

presence of Moses and Aaron, encouraged and strengthened Pharaoh in his rebellious course towards the requisitions of Jehovah made through his servants. Hence, with this knowledge of the past, the ancient Pharisees, unwilling to admit the truth, declared that, through Beelzebub, the prince of devils, Jesus did cast out devils, and demanded of him a sign from heaven, the casting out of an evil spirit from a dumb man, so that he spake, (Luke xi. 15, 16,) being insufficient to convince them that the Jesus who so plainly denounced their guile and hypocrisy was the Christ who was to come. As in these latter times, when those born dumb have been made to speak by the power of God, (*Mill. Star*, Vol. II., page 377,) a generation which condemns the Jews for rejecting the testimony of miracles sneers at the substantiated fact, and modern Pharisees demand a "sign from heaven" to convince them, like their prototypes of old.

Next, the miracles performed during the first century of the Christian era were not near so numerous as many imagine. The New Testament certainly contains, for so small a book, an account

* "Mormonism" is not used here as a legitimate word, it being an epithet fastened on the system we believe in by our enemies. "Mormonism" and Christianity are essentially the same.

of many miracles; but to arrive at a correct conclusion relative to whether these miracles were numerous in point of time, we must consider not only the size of the book, but the lapse of time covered by it as a record. Small as it is, the minor part of it, from Matthew to the close of the Acts, embraces, according to acknowledged chronology, a period over sixty years; and when we consider again that many incidents are repeated by each of the four Evangelists, it will be seen that, numerically, the recorded instances of miraculous power do not really occupy the prominent position usually assigned to them. It could be proven, if facts were collected, that there have been more visible manifestations of the power of God displayed in *any one Conference* of the Latter-day Church in England, since the introduction of the Gospel to these lands, substantiated by thousands of living witnesses in and out of the Church, than are recorded in the entire New Testament; and if these were multiplied by the experience of all the Saints in every Conference and Mission throughout the world of a church but thirty years established, an array of miraculous testimony would be adduced such as no other generation ever had presented to it. Yet this generation condemn the Jews, while they are a hundredfold more culpable themselves.

Again: The object of miracles was not to convince unbelievers, nor does any recorded instance prove that such was the case, but to bless those who had faith, and to strengthen the testimony of believers. From a misconception of the nature and limits of the power enjoyed in early apostolic times, added to the fact of miracles gradually decreasing in number and point of magnitude, and eventually ceasing, the idea originated that they were intended only for the introduction of Christianity, and were no longer needed after it was established. A careful analysis of those wrought during the career of Jesus and subsequent to his crucifixion dissipates this idea; for if they had been intended to be used as strongly overpowering evidences of the divinity of his mission, publicity would have been courted on every available occasion, instead of being sedulously shunned. If he had wanted to inaugurate his mission with a significant display of his power, a most favourable opportunity

presented itself on the occasion of working his first miracle. A marriage feast found him at Cana of Galilee, which, according to the Jewish custom would necessarily bring together a numerous party—relatives and friends of the bridegroom and bride. That their social position was superior to the poorer classes of the people, the presence of servants amply proves. There he first displayed the miraculous power which he possessed, by turning water into wine; but who were the witnesses? Did he call together the governor of the feast and the invited guests, that they might be prepared to testify of it? Did he assemble the *respectable*? Doubtless, some of the *pious* members of society congregated there, whose voice would have been listened to by the influential men of the nation? Did he call them all together, that they might declare his wondrous power in the regions round about? No; but the only witnesses to the fact were the *servants*, whose assistance he could not well have dispensed with, as their services were required to fill the pots with water, and carry that water, when changed into wine, to the governor of the feast,—a most unlikely course of procedure, if he had desired to convince the people by the working of miracles. Again, we find him healing a leper, and strictly charging him not to tell any man of it, (Matt. viii. 3, 4.)—which, if he had desired to give publicity to his miracles, would have been either silly or hypocritical; and surely no professing Christian would dare prefer either charge against the Son of God. After this, we find him in his own city, and there curing a man sick of the palsy, or something like a shivering numbness; but was this individual brought to him that the people might have a "sign" to convince them? So far from this being the case, it was by the very manifestation of their faith that his bowels of compassion were stirred within him, and he called down upon the sufferer that blessing which he needed and desired; and so ignorant of his true character were the people by whom this case of healing was witnessed, that "they glorified God which had given such power unto men." (Matt. ix. 2, 8.) When a Greatrakes, somewhat over two centuries ago, healed the sick by the touch of his hands, the people thanked God for such power being committed to man; but when in our own time the

holy Priesthood go forth and heal the sick by the laying on of hands in the name of Jesus, their claims are repudiated and themselves cast out as evil, because they claim the commission of Heaven as their warrant and authority for calling men to repentance, while they minister blessings to those suffering under the infirmities of humanity. Again, we find two blind men following Jesus, crying, "Thou son of David, have mercy upon us," and desiring to have sight given unto them. Did he take these men and gather together his opposers, that he might confound and convince them by a display of his power? So far from such being the case, he quietly asked them, "Believe ye that I am able to do this?" and upon their answering, "Yea, Lord," he touched their eyes, saying, "*According to your faith be it unto you.*" It seems that they had faith sufficient to be healed, for they received their sight. But, instead of requiring them to bear testimony of it, he "straitly charged them, saying, See that no man know it." (Matt. ix. 27—30.)

Of necessity, during the period which had elapsed from his setting forth to proclaim his mission up to the time when this last case of healing occurred, he must have poured forth the blessings of health and strength upon many invalid and suffering to establish such faith in his power; but we can only reason of the course pursued by him generally from the incidents recorded. Immediately previous to this we find him raising the daughter of Jairus to life; but, in doing so, did he pursue a course calculated to strike the people with awe at such a miraculous act, and compel them to believe in his divinity? Not so; for he told them she was *not dead, but sleeping*, and *turned them out of the house*, having no witnesses but her father and mother, with Peter and John,—all believers in his power and mission; and in their presence he called upon her to arise. Such a course of action uniformly pursued by him was, according to modern logic, open to grave suspicions. What so easy as for the acute sceptics to suppose and give publicity to their suppositions that the girl was not dead, but merely in a trance, from which he awakened her by some peculiar secret she possessed. "Why," doubtless, they queried, "did he turn the people out, if his power was true and legitimate, and there was no fraud practiced?" Doubtless, too, they shook

their sapient beards, as their modern brethren do their wise heads, at the credulity of the ignorant multitude, and hinted strongly at the power of imagination on the part of the palsied man, and imposition in the case of the blind men, questioning the fact of a "Sabbath-breaker"—a "friend of publicans and sinners"—a "gluttonous man" and a "wine-bibber" performing such works; for Jesus had all these unenviable epithets attached to his character by his pious (?) contemporaries; and if they did find themselves compelled to admit that some strange and miraculous works had been performed, how easy it was to bring up the case of the magicians, or cite instances of wizards and those having familiar spirits of former times, just as now no intelligent (?), pious (?), or respectable (?) person would for a single moment believe that "a money-digger and bar-room fiddler like Joseph Smith," as his enemies represent him, or "licentious polygamists," as the Latter-day Saints are represented to be, could do anything savouring of the miraculous by the power of God. And besides, this character of the Saints and their great founder is furnished on such unimpeachable testimony! Reverend divines! truth-loving editors! assisted by virtuous and pure (!) officials and judge, and a host of honest-minded (!) men and women, who, by the merest chance in life, effected their escape from the "Mormon Pandemonium," or, in other language, from the grasp of broken laws, as the "wine-bibbing," "gluttonous," and "devil-possessed" character of Christ was drawn by solemn-faced Pharisees, pious teachers of the people, noted for their long prayers, and other equally respectable, trustworthy, and truth-loving individuals.

There was a peculiar and significant fact connected with the preaching of the Gospel eighteen centuries ago, and one that is associated with it now, which it might be well to notice here. It was almost invariably that portion of society known as the ignorant poor that followed Jesus, rejoiced in his teachings, and had faith in his miracles. It is the poor who in this generation have been the recipients of Gospel blessings, and have been witnesses of the power of God made manifest. The "credulous," "blind," and "easily-deceived" multitude bore testimony, by their presence and voice, to their appreciation of the works and

teachings of Jesus; but that testimony was repudiated and explained away by the philosophers, divines, and pietists of that generation; and it is the "credulous and gullible" poor who now bear testimony in thousands of cases to the visible blessings of God towards them; yet their testimony is rejected by a generation that will yet come bending for blessings and salvation to the Israel of the last days. Why, the very individual called back to life, after being dead for days, the greatest miracle recorded of Jesus, was, as far as we have any account, very poor, if not a common pauper. His sisters were poor, and, of necessity, their associates were poor; for when did the rich mingle in their associations with the poor? Yet Jesus loved him, called him from the tomb, and restored him to his mourning family, not to convince the people of the divinity of his mission—not to compel them to believe on his name, but through his love for Lazarus and his sisters, whose faith called into action the power of Christ on behalf of their brother. Were the witnesses to that miracle believed by the leaders of the Jews when they testified of it? If they were, then those to whom they testified acted in a most strange manner when they counselled together that they might put to death a man who had just been called from the dead to active life in their midst. That Jesus walked upon the water, the Evangelists declare; but who were his witnesses? Why, his own disciples; and the same individuals only could testify that he calmed the raging wind. Was it likely that an unbelieving people would credit these miracles upon the testimony of his associates alone? He fed a vast multitude with a few loaves and fishes; but who of that multitude were witnesses of the miraculous increase of food? Evidently not all, if any but a few; and they were those most closely associated with him, as he counselled with his Apostles on the matter, and made them his instruments for serving the many.

The truth of the miracles performed by Christ is not for a moment questioned, but their influence as an evidence of his mission is greatly over-rated, and their validity and the heaven-born power by which they were wrought was questioned, at the time, upon grounds equally as solid as the validity of the latter-day miracles are questioned. Were those

miracles greater than these? Then his claims were greater. He claimed to be the direct Son of God, and his language in putting forth that claim was considered so blasphemous by the Jews, in whose ears rang the (to them) mystic cry of "Hear, O Israel, the Lord our God is *one* Lord," that they considered they were doing God's service in putting him to death. Joseph claimed to be a Prophet and an Apostle of Jesus Christ, and his claims have been substantiated by many mighty miracles; yet those claims seemed so blasphemous in the eyes of this generation, that they did not cease their persecutions of him till his life-blood sealed his testimony. "Had Christ only professed to be a Prophet," doubtless the Jews said, "we could have borne with him." If Joseph Smith had only professed to be a good uninspired man, then the world would have wandered after him. But so it has been in all ages: God's commissioned and appointed ones have been rejected, persecuted, and martyred for the truth's sake; and, strange to say, their murderers always took away their lives because they were so blasphemous that they were unfit to live! It is true that Jesus said, "Believe me for the work's sake,"—not because he had done the works among them that he might convince them, but because, having appealed to their reason and judgment in vain, he could leave them without excuse, by showing them that even their grosser senses might have been satisfied.

The claims of the Latter-day Work have been sustained by miracles significant and numerous in every country under heaven where the Gospel has been proclaimed and received. The dumb have been made to speak,—the blind to see; the ears of the deaf have been unstopped, the sick have been healed, and even the dead have been restored to life by the power of God through the ministrations of his servants; and the voices of those who have experienced this power have been raised in grateful testimony of it on every soil where the everlasting Gospel has struck root, verifying the promise of the great Founder of Christianity, that "these signs shall follow them that believe."

After the crucifixion of Jesus, the power of God attended the ministrations of his servants, sustaining, comforting, and cheering the hearts of those who, in their

simplicity of heart, despised the shame and feared not the persecutions heaped upon them by blinded zealots, who, maddened against the truth, satiated their fierce spirits with the blood of the unoffending and peace-loving "Christians," as their contemporaries of this generation have spurned, mocked, and persecuted to the death the successors in faith, doctrine, and principle of those early sufferers and martyrs, even the "Mormons" who would have blessed them, and still are desirous of blessing them with the knowledge and power of the principles of eternal life.

Let us look at one or two of the miracles wrought by the early Apostles, and weigh their value as evidences in favour of Christianity to unbelievers. The first miracle recorded in the "Acts" is the restoring of a lame man to the use of his limbs. But who were witnesses to this restoration? The man who was healed. The people saw him walking, and knew he had been lame; but there is no evidence to prove that any person witnessed his restoration to strength besides Peter, John, and himself; and the amount of credence placed in their testimony by the rulers of the people is evidenced in the fact of their being imprisoned the same day. The death of Ananias and Sapphira occurred in the presence of believers only, and could easily have been accounted for by natural causes, such as an attack of paralysis or a sudden fit of apoplexy. In fact, had it got noised abroad that Peter was accessory to their death, he would most likely have been taken and tried for murder. There is no doubt, at any rate, that such would be the case now. Paul shook a viper off his hand, not to convince the people, but through faith he realized the promise made to all believers. To show how a simple circumstance may be magnified into some-

thing of importance, I will quote the following incident:—Paul was preaching at Troas; and being somewhat lengthy in his discourse, a young man who was in the congregation sank into sleep, and, while sleeping, fell down some distance, and was taken up dead; in other words, he was badly stunned. The people naturally were considerably alarmed at the circumstance; but Paul, looking at him, saw that he was not really dead, and told them not to trouble themselves, for his life was in him. After some time, the youth recovered from the effects of his fall, and the people were much comforted that nothing serious had happened. And this little incident simply narrated by Luke is magnified into a great miracle, even to restoring a person to life. The sick were healed by aprons and handkerchiefs taken from the body of Paul: but would the sceptic, the highminded, and the unbeliever receive that as evidence of the truth of Christianity? or would they sneer at the credulity of the Nazarenes and talk of the power of imagination, even as the moderns try to sneer at the sick being healed, not only by the laying on of hands, but by as simple a means as touching the staff of Heber C. Kimball when preaching in this very Lancashire where I am now writing.

Time and space would fail to notice all the instances of miraculous power displayed in a former age which are recorded; but what is written may suffice to show that the testimony of miracles was and is a powerful evidence of the truth of the Gospel, both in former and latter times, to believers. But to those who desire to doubt, and are unwilling to receive the truth, Satan is ever ready and able to furnish reasons for rejecting this or any other testimony which might be adduced.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 104.)

[March, 1844.

Also a letter to myself from Lyman Wight and others:—

"Black River Falls, Wisconsin Territory,
Feb. 15th, 1844.

To Joseph Smith, President of the Church

of Jesus Christ of Latter-day Saints, and to the Twelve Apostles, greeting:—

Believing a concert of action in all things in this Church to be highly important, we deem it necessary, under existing circumstances, to make you acquainted with our

views, feelings, and temporal and spiritual prospects, as they now exist.

We wrote you last fall a full and complete description of this country as high as the falls on Black River, without exaggeration, giving a slight description of the Pinery.

With the exception of several renegadoes and false brethren, things passed smoothly on until some time in the month of January, when we were visited by three different tribes of Lamanites upon the most friendly terms, receiving us as their counsellors, both temporal and spiritual.

The names of those tribes are Menomanees, Chippewa, and Winnebagoes. They informed us that all the land above the falls belongs to the Menominee tribe, and that the agents and the Governor, the general agent in the north-west of all the Indian affairs, had agreed with them to remove all the Weber men from Black River, Chippewa, and Lemanware rivers, by their request; but after a lengthy conversation with them, they felt to treat us as their friends, and not their enemies.

We dispatched two messengers—namely, George Miller and Cyrus Daniels, to go immediately to Wisconsin, where they met with the agent, who gave them to understand we could get the timber, which is already cut, at a reasonable rate; and for any future prospect we will be under the necessity of entering into a contract.

We calculate the present prospect for lumber betwixt this and the last of July next will be from eight to twelve hundred thousand feet, which we deem will be all-sufficient to finish the two houses, which will accomplish the mission on which we started to this country.

We, therefore, as a branch and a member of the body of the Church of Jesus Christ of Latter-day Saints chose the following committee—namely, Lyman Wight, George Miller, Pierce Hawley, Phinehas R. Bird, and John Young, to correspond with your reverend council, giving you our views concerning matters and things, and requesting your counsel on the same.

This committee views it inexpedient to purchase standing timber on so rapid and unnavigable a stream for the purpose of making lumber to gain wealth.

The Lamanites owning this land, notwithstanding their great anxiety to receive the Gospel and the Book of Mormon, have a strong desire, if counselled by us so to do, to go south-west, where game is more plenty, as their only resource here for a living is the pitiful annuities and proceeds from their pine timber, which timber is the only inducement to the Government to purchase their lands.

This committee is therefore led to take a brief view of the south and western part of North America, together with the Floridas, Texas, West India Islands, and the adjacent islands to the Gulf of Mexico, together with the Lamanites bordering on the United Territories from Green Bay to the Mexican Gulf, all crying with one voice, through the medium of their chiefs, Give us an understanding of your doctrine and principles, for we perceive that your ways are equal, and your righteousness far exceeds the righteousness of all the missionaries that we have yet become acquainted with,—that your conduct with one another is like that of ours, and that all your feasts and attendant ceremonies are precisely like ours.

Your servants, the committee, have viewed the Colorado river, with all its beautiful hills and valleys and fertile soil, with deep regret, when viewing the countless thousands of inhabitants on either side thereof, without the knowledge of God or the doctrine of the Church of Jesus Christ of Latter-day Saints, and say in their hearts, Would it be expedient to form a mission of those true and full-blooded Ephraimites, who, from principle and the love of the truth, have borne the most extreme burdens, fatigue, and hunger, to prosecute the mission, to procure lumber sufficient to build the two houses, to open the door to all the regions which we have named, which regions have never yet had an opportunity to hear the Gospel and to be made acquainted with the plan of salvation? or shall they continue to suffer the fatigues of hunger, wet, and cold, in a rigid, inclement climate, for the pitiful sum that it shall avail them, after undergoing those hazardous perils? or shall they, like Timothy and Titus, with Paul, hazard the perils of sea and land through the Southern States and West India Islands, and all the Lamanite world, go forth and proclaim to them the Gospel of our Lord and Saviour Jesus Christ, and teach them to build up Zion?

Are there not thousands of the rich planters who would embrace the Gospel, and, if they had a place to plant their slaves, give all the proceeds of their yearly labour, if rightly taught, for building up the kingdom, being directed by the President of the whole Church to make the right application? We answer, Yes, we believe they would.

Your servants, the committee, are of the opinion that a concert and reciprocity of action between the North and the South would greatly advance the building up of the kingdom.

The committee is well informed of the Cherokee and the Choctaw nations who live between the State of Arkansas and the

Colorado river of the Texas, owning large plantations and thousands of slaves, and that they are also very desirous to have an interview with the Elders of this Church, upon the principles of the Book of Mormon.

This committee is of the opinion that they can choose soldiers for this expedition who are as undeviating in the principles of the doctrine of Christ and the Book of Mormon as the sun in his daily course, and as indefatigable in their exertions in this cause as the earth is in its daily revolution.

This committee views it as a matter of investigation, Whether would the Southerner, with his slaves and abundance of wealth, do better to take them to some slave-holding point, keep them in lively exercise according to his former customs and habits, turning over his yearly proceeds into the hands of the Trustee-in-Trust for the whole Church, or to abolish slavery and settle himself in a climate uncoongenial to his nature and entirely derogatory to his former occupations in life?

After having procured the lumber for those two houses, the committee is of the opinion that the preaching the Gospel and raising funds in the South would be a far more speedy way of accomplishing the work than any other that could be introduced at the present time.

We, your servants, therefore, will wait patiently the result of your council, and submit ourselves to the same with all cheerfulness, our only object being to advance the cause and kingdom of God, stand ready to take hold wherever your wise council may consider it to be of the most advantage.

This committee view with deep regret the many different teachings this Church has received concerning the distribution of their property, such as raising funds for the printing of tracts, evidences of the Book of Mormon, and pamphlets of various descriptions, which we consider has not advanced the cause in the least degree, but has tended directly to sap the foundation of building the houses.

We therefore believe that no person embracing the doctrine of the Church of Jesus Christ of Latter-day Saints should give any part or parcel of the property without a direct counsel, written or oral, from the First Presidency of the Church.

Whereas the committee having appointed George Miller and Lyman Wight to write the views of the committee, each wrote separate and apart, having laid the same before the committee, the committee resolved that both productions be sent without alterations.

We, the committee, conclude by subscribing ourselves your friends and well-

wishers in the Lord, praying a speedy answer from your worthy council, or the word of the Lord.

LYMAN WIGHT,
GEORGE MILLER,
PHINEAS R. BIRD,
PIERCE HAWLEY,
JOHN YOUNG,

Select Committee to write expressive of the views of the Branch of the Church at Black River Falls.

JOSEPH SMITH, Sen., P. C.,
BRIGHAM YOUNG, P. T.,
WILLIAM RICHARDS, Clerk."

And went into council on the subject matter of those letters during the remainder of the evening.

Monday, 11th. At home till 9; then spent the day in council in the lodge room over Henry Miller's house.

Present—Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Parley P. Pratt, Orson Pratt, John Taylor, George A. Smith, William W. Phelps, John M. Bernhisel, Lucien Woodworth, George Miller, Alexander Badlam, Peter Haws, Erastus Snow, Reynolds Cahoon, Amos Fielding, Alpheus Cutler, Levi Richards, Newel K. Whitney, Lorenzo D. Whasson, and William Clayton, whom I organized into a special council, to take into consideration the subject matter contained in the above letters, and also the best policy for this people to adopt to obtain their rights from the nation and insure protection for themselves and children; and to secure a restingplace in the mountains, or some uninhabited region, where we can enjoy the liberty of conscience guaranteed to us by the Constitution of our country, rendered doubly sacred by the precious blood of our fathers, and denied to us by the present authorities, who have smuggled themselves into power in the States and nation.

Tuesday, 12th. At home in the morning. At eleven, a.m., I told brother Cole I wanted the room over the store for more important purposes, and wished him to remove the school to Henry Miller's house immediately; which he did.

The brethren who were in Council with me yesterday assembled there in the afternoon and evening.

Gave the following recommend to Elder Orson Pratt:—

"City of Nauvoo, Ill., March 12, 1844.

To whom it may concern:—

We, the Mayor and Recorder of said city, do certify that Orson Pratt, Esq., the bearer, a Councillor in the City Council of

said city, is sent as an agent by the authorities of said city or corporation to transact such business as he may deem expedient and beneficial for the community which he represents; and as such agent and gentleman of principle and character, he by us is recommended to the due consideration of all the executive officers of the Government, both houses of Congress, and gentlemen generally of the United States.

In witness whereof we have hereunto set our hands and affixed the seal of said corporation at the time and place aforesaid.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder."

A dull cloudy day.

A meeting of the inhabitants of the Tenth Ward was held this evening at the school-house on the hill, in Parley-street, to take into consideration the propriety

of establishing a store on the principle of co-operation or reciprocity. The subject was fully investigated, and the benefits of such an institution clearly pointed out.

The plan proposed for carrying out the object of the meeting was by shares of five dollars each.

The leading feature of the institution was to give employment to our own mechanics, by supplying the raw material, and manufacturing all sorts of domestics, and furnishing the necessaries and comforts of life on the lowest possible terms.

A committee was appointed to draft a plan for the government of said institute, to be submitted for adoption or amendment at their next meeting; after which, an adjournment took place till next Tuesday evening, at half-past six o'clock, at the same place.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 23, 1861.

IMPORTANCE OF THE SACRAMENT.—There are various causes for the loss of the Spirit and decrease of faith among the Saints—adultery, lust, murmuring against the Priesthood, neglect of prayer and other duties, &c., &c.; but there is, perhaps, no single cause more frequently productive of these evil consequences than the partaking of the sacrament by the Saints while in possession of a wrong spirit and feelings. To commit adultery, every one who has had any experience or understanding of the work of God knows, will inevitably result, unless speedily and sincerely repented of, in the apostasy of the adulterer. So also in the commission of other sins, though the denial of the faith by the one thus sinning might not follow the sinful act so quickly as in the other instance. But the partaking of the Lord's Supper appears almost to be so unimportant in the estimation of some, (probably through partaking of it often,) that they think it a matter of no consequence whatever, whether they are at that time filled with love to God and their brethren, or whether they are filled with enmity,—whether they eat and drink in remembrance of the Lord Jesus, or whether his death and sufferings are never thought about by them. The eating of a piece of bread, or the drinking of a little wine, or its substitute, under ordinary circumstances, might not be expected to excite any particular emotions in those thus partaking; but it is nothing less than solemn mockery for men and women, professed followers of the Lord Jesus, to assemble together and unite in a prayer to have the bread and the contents of the cup blessed and sanctified to their souls, and then eat and drink with feelings of enmity in their bosoms to some one or more individuals of the same faith and hope with themselves, and in total forgetfulness of their Lord and his precepts. No individual, whether officer or member,

can pursue a course of this kind and escape condemnation. Such was also Paul's faith in ancient days; for he wrote to the Corinthian Branch of the Church that, in consequence of their partaking of the Lord's Supper unworthily, many were weak and sickly among them, and many had slept.

The Lord Jesus himself attaches so much importance to the sacrament, that he has commanded his servants not to knowingly suffer any one to partake of his flesh and blood unworthily when they shall administer it. They are required to forbid such, because they who eat his flesh and blood unworthily eat and drink damnation to their souls.

This places the Elders under solemn obligations to see that iniquity does not exist among the Saints; for iniquity of any kind would render whoever practised it unworthy of this ordinance. If there are feelings of enmity in the bosom of one against another—if there is evil speaking one of another, those harbouring such feelings, those giving utterance to such sentiments, cannot partake of the Lord's Supper without incurring his displeasure. Entertaining such a spirit and such feelings causes them to be unworthy, and they have need of repentance. Those who eat the flesh and drink the blood of the Lord should always remember him, and should be filled with perfect love for him and for their brethren, and upon no other principle can they expect to have his Spirit to be with them. We feel satisfied that there is a feeling of apathy and carelessness upon this subject which should not exist among the Saints. To show the nature of the obligation we take upon us on such occasions, permit us to quote from the customary prayer. The Elder or Priest who is called upon to administer the sacrament calls upon the Father according to the pattern given by the Lord. After asking him to bless and sanctify what they are about to partake of to the souls of all, that they may partake of it in remembrance of the body and blood of his Son, he says—"And witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen." Those who join in this prayer, and partake of the bread and wine, or its substitute, actually renew their covenant by so doing, before the Lord, to take upon them the name of Jesus, and to keep his commandments. They witness unto the Father, by that act, that they are willing to do those things. If they do not mean to do so, then they lie unto the Lord. Jesus, in speaking to his Apostles among the Nephites, after they had partaken of the bread and wine, said—"Blessed are ye for this thing which ye have done; for this is fulfilling my commandments, and *this doth witness unto the Father that ye are willing to do that which I have commanded you.*"

The proper participation in this ordinance witnessed unto the Father their willingness to keep his commandments equally as much, *in its place*, as the ordinance of baptism, when it was necessary to be administered. Now, every one who has any belief in the Gospel would deem it a very improper and wicked proceeding for any persons to go forth and be baptized or re-baptized, knowing that they had been violating plain laws of heaven, and not repenting of such violations, but rather cherishing them. No true believer in that ordinance would for one moment expect any good results to follow such a baptism as that, however pure the man might be who would administer it. On the contrary, they would expect the anger of the Lord to be kindled against an individual who would act thus hypocritically. Yet this is no worse than for Saints to partake of the sacrament with wrong feelings and thoughts in their hearts. Repentance of every wrong spirit, feeling, and action is as necessary upon one occasion as the other.

To partake of the sacrament often and in a proper spirit is a very great safeguard against apostacy, because the Saints who will do thus will always remember the Lord, and as a consequence, according to his promise, shall have his Spirit to be with them. But to partake of it unworthily involves terrible consequences. No Elder can do his duty and permit persons whom he knows are not feeling and doing right to partake of this ordinance.

We hope that the importance of the sacrament will be more and more appreciated by the Saints; for, where it is properly appreciated, there must be spirit and power. No matter how small the Branch of Saints may be that realizes the necessity of partaking of the Lord's Supper with pure and holy desires, remembering the Lord, they will be full of life and faith: they must grow. And we can assure them that, whether it be an individual or a Branch, whether an Elder or a member, whether strong or weak, all who partake of the flesh and blood of the Lord with acrimonious and unlovable feelings in their hearts must lose the Spirit and dwindle into unbelief.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Presidents Lyman and Rich, in a communication from Bristol, dated Feb. 7, write that, since leaving Liverpool for their present tour, they have held 28 meetings, and purposed holding a Conference on the following Sunday (13th) at Bristol; after which Elder Lyman intended to proceed to London, and Elder Rich to Cheltenham.

Elder F. M. Lyman, in a letter of the same date from London, after giving a succinct report of a Priesthood meeting held there on the 6th, in which Elders Cook, Brown, and Staines took a prominent part, says—"All is peace and quiet now in this part, and the Saints are generally in good spirits, and striving to serve the Lord to the best of their ability. We have a few strangers to listen on Sunday evenings. Some of them come out of curiosity to listen to the strange doctrine of 'Mormonism,' and there are others that are returning to the fold, that have been separated from the flock, perchance by straying out of the fold and sound of the voice of the true shepherd. There are some that have almost forgotten the sound, and there are others that recognize it immediately, and hasten to meet with joy the welcome sound of 'Come and be blessed.'"

VIEWS OF "MORMONISM" AND THE "MORMONS."

BY ELDER E. W. TULLIDGE.

VIEW IV.—IRRESISTIBLENESS OF JOSEPH AND HIS MISSION.

The chosen man the mighty God ordains:
He comes!—the government divine he bears,
And soon the cry shall be, "Jehovah reigns!"
And with his Saints the endless empire shares.
Behold he comes! and comes to all mankind:
Behold he comes! Let every nation hear;
For God will prove it, and the world will find
His coming brings *Messiah's* advent near.

In our last view of "Mormonism" and the "Mormons," we looked at the enemy's description of Joseph as the American Mahomet, considered the parallel drawn

by them between "Mormonism" and Mahometanism, and promised to further state the case as illustrative of the power and commanding character of Joseph as the mightiest of Prophets.

Joseph comes forth proclaiming a new prophetic era and a new Christian dispensation. The man appears whom God had foreordained to bring in the times of the restitution of all things, and to be the key of the great dispensation spoken of in Scripture as the "dispensation of the fulness of times," in which "all things"

belonging to the divine institutions, covenants, pre-ordinations, and eternal arrangements shall be restored and embodied and perpetuated in a divine universal empire that shall stand for ever. He comes to build up the kingdom of God, towards which the great prophetic ones of old so fondly looked, and of which they so fondly spoke in those massive and lofty strains of inspiration. He comes to begin that great and marvellous work of the last days which has not only been the theme of all God's holy Prophets from the beginning of the world, but which has been the hope of the Saints in all generations. He comes to prepare the way for the second advent of Messiah; and his mission and work in their unfoldings will gather together the whole house of Israel, and not only restore to Jacob his nationality, but give to him the dominant empire of the world. Moreover, the work and mission which has been given to him, as the representative of the God of Israel, will in its unfoldings not only restore all the tribes of Jacob, and give to them the presiding nationality, according to the covenant of Jehovah to Moses, that he would make Israel the head of the nations, but it will also bring salvation to the Gentiles and healing to all the world, according to the covenant of God to Abraham—"In thy seed shall all the nations of the earth be blessed." He comes that all the Prophets might be fulfilled, the dispensation of the fullness of times opened, and the "restitution of all things" consummated. He comes that the Gospel of a new and universal Christian dispensation might be preached unto all the world as a witness of the setting up of the kingdom of heaven, and as the sign and preparation for the second advent of Christ. He comes specially that Jacob might be redeemed, the covenants made with the fathers fulfilled and embodied in the "new covenant," which Jehovah promised to make with the house of Israel in the last days. He comes that all Israel might be saved, comforting words spoken to Jerusalem, and all the tribes of Jacob revealed and gathered to their "promised" lands.

He comes and brings forth from its hiding-place the Book of Mormon, which is the ancient history of the "new world," and contains many important facts concerning not only the past, but also the present and future of that continent. In

what is now called the "new world," the race of man originated and the garden of Eden flourished. The Book of Mormon makes known the facts that it has been a "promised land" from the creation, that it was ultimately given to a branch of Joseph, who was sold into Egypt, and destined to be for his seed an everlasting inheritance, and a gathering-place in the last days for God's people from every land, and the place where the mighty Latter-day Kingdom should be established and Zion built up.

Joseph the Prophet, then, comes to give form and meaning, and a fulfilment and consummation to all this. He comes, that upon the "new world" the divine empire of the new order of things might receive birth and grow into maturity. He comes, that subjects of the Latter-day Kingdom of God might be made, by the preaching of the Gospel to every nation, and that they might also be gathered together from all nations to form the chief branch of the Israel of the last days. He comes also to bring in the times of the gathering of the ten tribes, whom God shall soon reveal from their hiding-places in the North, and that the Jews might return from their long and terrible dispersion, to again become a nation in the lands of their fathers, and rebuild their beloved Jerusalem. In short, although his mission brings in the days of God's dreadful controversy with all nations, Joseph is raised up that there might be also brought in that "good time coming," for which mankind and the earth were created, and which has not only been the theme of all God's holy Prophets, but which has also been the hope of the great and good and gifted of all ages, both of Israel and the Gentiles. He is as a bold, rugged stone hewed out by the hand of God; but still he is chosen to be the chief stone of that divine universal empire destined to spring up in the last days, over which Christ shall, by-and-by, reign a thousand years.

He comes! and the world at first treat him as beneath notice, and his mission as one which, at most, only a few fanatics could receive; and it was expected and predicted that his work and the Church of Latter-day Saints would die almost as soon as born. But such was not the case. His mission spread, his work lived and prevailed; and the Church.

which he established flourished and increased, and soon the Saints became known as a strange people, and "Mormonism" a marvel which lived and grew and spread abroad on every hand, and is now gathering together the elements to form a powerful community.

He comes! and the contempt and indifference first manifested towards him and his mission and his disciples soon find expression in other and different forms. Devils and men are no longer indifferent; and although they professed contempt towards him and his people, they rage and howl, and spit out such names as false prophet, fanatics, money-digger, low cunning knaves, and dupes, and a variety of similar epithets and vile descriptive expressions.

But, in spite of all this, Joseph comes! He comes to the people of this generation! Every day his coming grows broader and bigger, and assumes the character of the wonder of the age. On the antagonistic unbelieving side, Joseph and his mission appear as the astonishment, the by-word, the bugbear, and terror of all who hear thereof. On the other side, the Latter-day Prophet and his mission appear as the salvation and hope of the world, foreshadowing the "good time coming," and giving all heaven to work out the millennial period of peace and goodwill to man, and to fulfil the Divine purposes and the fond visions of inspiration.

He comes! and from the first moment that God sent him he has every day been coming, until from six individuals, who first recognize that coming to prepare the greater coming of Christ, all America and England and many nations hear of the Prophet Joseph Smith; and soon all the world will hear of him and of that wonderful mission and work which his coming has begun. Look upon him and his mission and his disciples as they may, all the world must hear of them and that mighty work of religious empire-founding which Joseph and the first Elders of the Church of Latter-day Saints commenced, and which Brigham, his successor, with the present Apostles, Elders, and community of Saints, is carrying onward.

Joseph, the Prophet of the Latter-day Kingdom of God, comes, then; and his coming is to all the world and his mission to the ends of the earth. He begins his work—he advances onward with his peo-

ple; and scarcely has he come, and hardly has his mighty work begun, or "Mormonism" reached more than its first stages, when signs are made by the enemy, witnessing to the greatness of his mission. In spite of all the low epithets and villainous slanders—in spite of the howlings of men and devils—in spite of the rage and violence of mobs, and the drivings from State to State of the Prophet and his disciples,—in spite of this, and much more than we can attempt to describe of the irresistibility of Joseph and his mission, important acknowledgments are wrung from the Gentiles. He is to them an impostor, money-digger, &c.,—in fact, everything that the wicked or the sceptic were disposed to view him: still, even the bitterest of his priestly declaimers, as well as more friendly sceptics, and men who rank among the world's social philosophers, lift him up to the public gaze as the great wonder of the nineteenth century.

The fact is, those who have at all viewed the subject of "Mormonism" and the "Mormons," and whose serious attention has been drawn even to a superficial and passing contemplation of the Prophet of the nineteenth century, have seen in him and his mission the commanding empire-founding character and genius. They did not, nor do they understand him or his mission; nor did they rightly view him or paint his proper likeness. But they had to *feel* his weight; and, in spite of themselves, they had to acknowledge that weight; and, under its irresistible force, they cry out—"The American Mahomet of the nineteenth century!" They name him in hate and rage, and in their hate and rage they design to give him the worst of names. But, and perhaps half unconsciously and without knowing it, they bear strong, though indirect testimony of the irresistible forcefulness of Joseph's prophetic character and the immensity of his mission.

This Gentile acknowledgement of Joseph, the Prophet of the Latter-day Kingdom, is similar to the acknowledgment made by the devils of the Divine claims and power of Jesus, and like the forced admission of his miracle-working power wrung from the Jews when they said, "He casteth out devils by Beelzebub, the prince of devils."

Nor have the world yet discovered that

they have painted Joseph too great, or given a too important character of his mission and the work which grew therefrom, and which is now being carried onward by his chief representative and Apostle—his great successor, Brigham Young. The Gentiles, however, will by-and-by arrive at a better understanding of both these chief empire-founders of Latter-day Israel, and draw a likeness of these men from a more divine class of originals than the Mahomets of the world. But rather than finding that they have painted them from originals of too massive a character, and made "Mormonism too important by comparing it to Mahometanism, they are constantly discovering that the work of the Latter-day Saints, or, as we have been viewing them, the Latter-day Empire-founders, is far more stupendous and irresistible than they had imagined. They will also discover that it has a broader and far more certain and lasting destiny than they have imagined; and it will, by-and-by, be universally acknowledged that Joseph is as remarkable a man as ever trod the face of the earth, while the Saints will continue to view him as the greatest Prophet of the Israelitish type.

In fact, the future mighty empire of "Mormondom" has already often been foreshadowed in Gentile prophecies, presentiments, and fears; and day after day a feeling is fast coming over the people that the work which has grown out of the mission of Joseph, and now carried onward under the headship of Brigham, will soon form the most important part of the awfully stupendous drama of the last days. Aye, it was this very presentiment of the future empire of the Saints which had from the first been growing up in the minds of the people of America, that urged them to the desperate, murderous, and unlawful attempts to root up the work of God, destroy the mission of Joseph, murder him and some of his chief followers, blot out the destiny of "Mormonism," and exterminate the Saints. It is because there has, day after day, and

year after year, grown up and fast spread in America a realization, and with it a fear of the empire-founding character of "Mormonism" and the "Mormons," that this Church has such heartrending pages in its history. It is because of the growth of this presentiment and fear that a Joseph, a Hyrum, a Parley, a David Patten, and many others of the chief Elders and Saints have been directly or indirectly martyred. From the same cause, the community of Saints have been driven from State to State in America, until they reached the Rocky Mountains, far beyond "civilization," and until finally the United States arose, in the awful majesty of a mighty nation about to take the fearful responsibility of entering the bloody battlefield, and, in spite of the fact that Utah was one of their own Territories, sent their marshalled forces to make a war of extermination upon the community of Saints. Nor has this growing, spreading presentiment of the future empire of "Mormondom" been less terrible to its enemies because they have not clearly seen its end or destiny; nor have they gathered much comfort, nor their presentiment of some great unknown future and dominant destiny for the Saints been weakened by the failures of mobs and States, and finally the failure of the United States to stop the growing work of the empire-founding community of Saints.

Moreover, the mission of Joseph has not, since his and his brother Hyrum's martyrdom, lost any of its irresistibility, but has increased immensely its forcefulness; nor have the "Mormons" lost their empire-founding character. The reverse is the case.

Joseph, although behind the veil and invisible, still continues the great mission which God committed to him, while on this side of the veil the visible Brigham and the other Apostles and Elders are mightily co-operating with him. Thus is God's great Latter-day Prophet still marching onward with his followers and empire-founding work.

THE DISCOVERY OF THE CIRCULATION OF THE BLOOD FORESTALLED.—The *Gazette Hebdomadaire* of the 23rd instant quotes Italian verses extracted from a work of one Cecco d'Ascoli, who was born in 1257, but whose poem, entitled "Acerbo," was printed only in 1476, which verses might be so construed as to contain a clear statement of the circulation of the blood as discovered by Harvey. Cecco was burned as a heretic in 1347.

CORRESPONDENCE.

AMERICA.

Genoa, Nebraska Territory,
January 4, 1861.

Dear Brother Cannon,—According to promise, I take up my pen to address a few lines to you. We have had considerable snow ever since you left this place; in fact, there has been a storm every few days. The severity of the weather has been such, that the Pawnee Indians have not been able to come in from their winter hunt. The squaws and papooses have their feet so badly frozen, that they cannot travel. Bad indeed must be their condition, for they have been notified of the payment of their annuities by their agent, but have not come in to receive them.

There is a great deal of excitement at Kearney city just now. It appears that one of the settlers shot two youths, sons of the head chief of the Sioux. The statements of the cause for shooting is so conflicting, that I forbear to state them. However, the chief, in his remarks made at a council held in Fort Kearney upon the subject, insisted that the offender be given up, and 3,000 dollars be paid before grass comes, or he will make war upon the whites, and have revenge. Time will tell. It is true the Sioux have been very troublesome the past season; but how far the present case of shooting can be justified, is extremely doubtful in my mind. As far as I can obtain the facts, it is more wanton than necessitous.

The hostile position of the Slave States, together with the actual secession of South Carolina, is paralysing trade and making employment hard to obtain, producing much want amongst the poor; nevertheless, whilst the Saints see in these things the rapid strides of fulfilling prophecy, and the realization of Joseph's mission, the wicked and purse-proud and blood-stained oppressors significantly shrug the shoulders and wag the head, saying, It will soon pass—we are wise. No, verily, no: they are wise in their own conceits, and their destruction is sure. But I am wearying your patience, and must conclude by saying, however, that the lecture delivered by President Orson Pratt, and the remarks made by yourself

and others in the Court-house in Omaha city, has aroused a deep feeling of inquiry in the minds of men in high places. With kind regards to yourself, sister Cannon, and all the Saints,

I am truly yours,
HENRY J. HUDSON.

SCOTLAND.

Edinburgh, Jan. 27, 1861.

President George Q. Cannon.

Dear Sir,—Yesterday I met with several Branches of the Edinburgh Conference at a place called Bathgate, about sixteen miles from here. My object in meeting with the Saints is to instruct them in their duties and cement the Priesthood and the people in the bonds of love and brotherly affection. It has been a common thing for brethren in the Priesthood to sit down together and partake of the sacrament with bitterness in their hearts one towards the other; after which, or at the same time, calling upon the people to forgive one another. This is one great cause of the lukewarmness that exists among the Saints in Scotland. My desire is to purify my own heart, and get my brethren to forgive one another; then our Father in heaven will forgive us and pour out his Holy Spirit upon us in greater abundance than we have ever enjoyed it before. The Saints are all feeling well, and manifest a willingness to do right. This is all that is in the way of a great and a good work being done in Scotland. I pray God, my Heavenly Father, to bless me to this end.

Brother Baxter has gone to the Glasgow Conference.

Pray that I may ever have the Spirit of God to rest mightily upon me, that my brethren, seeing my good works, may be led to serve God. As ever your brother in the covenant of Priesthood,

DAVID M. STUART.

WALES.

Carmarthen, February 9, 1861.

President Cannon.

Dear Brother,—I arrived here last evening in company with brother David

Davies, the President of the Llanelly Conference. Brother Isaac Jones, a faithful Elder in the Carmarthen Branch, has succeeded in getting the Editor of the *Carmarthen Weekly Reporter* to publish the revelation given to Joseph Smith concerning the rebellion of South Carolina, &c. There is considerable excitement already in this town. I have just returned from the Editor of the above paper, who appeared very friendly, and remarked that the revelation was very striking. I thanked him kindly for publishing it. The brethren and myself have bought several of the *Weekly Reporter*, which we intend to send to different individuals.

A very respectable merchant came to me last night, after reading the revelation in the *Weekly Reporter*, and seemed to be very much interested concerning it. He has invited me to call and see him to-day.

Some say that the "Mormons" have made the revelation, and that it is nothing but a humbug just got up. One gentleman bought the "Pearl of Great Price" of us last evening, which was in print in the Welsh Language nine years ago. It is too soon to know the feelings of the people yet, as the *Reporter* was only out of press last evening.

The Saints feel well in the Conferences that I have visited. They are poor in pocket, but rich in faith. Trade in this country is very dull: wages low. We look for better times to come.

My prayer is that the Lord may bless you with a great portion of his Holy Spirit, and prosper you in all your labours. My kind love to yourself and sister Cannon, and the brethren in the Office.

I remain your brother in the Gospel of Christ,

THOMAS JEREMY.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Popular disturbances have again taken place in Naples, and the printing presses of the Royalist newspapers broken. Reactionary movements have broken out at Reggio. A popular movement has also been suppressed at San Marino, where reactionary bands are still organising. The city of Fiume, with the surrounding district, has been declared in a state of seige. An official dispatch states that Achiaione, one of the chiefs of the reactionary bands in the Abruzzi, had surrendered. Fighting continues to take place, and a spirit of revenge is displayed on both sides. Villages are set on fire, and Sardinian officers cut to pieces. Sardinia has claimed the restoration of the soldiers made prisoners by the Papal Zouaves, and has arrested the Bishop of Sabini as hostage. The Paris papers publish a telegram from Constantinople, dated Feb. 2, announcing that the European Commission at Beyrout had proposed to establish in Syria one sole Government for the Christian inhabitants, under the protection of the European Powers. According to the same telegram, the Porte had proposed the establishment of two Governments, with general councils, composed of Christian and Mussulman members.

AMERICAN.—Another star has fallen. The Louisiana State Convention has passed the following secession ordinance:—"We, the people of the State of Louisiana, in convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance passed by this State on the 22nd of November, 1807, whereby the constitution of the United States of America, and the amendments of said constitution were adopted, and all the laws and ordinances by which Louisiana became a member of the Federal Union, be, and the same are hereby repealed and abrogated; and the union now subsisting between Louisiana and the other States, under the name of the United States of America, is hereby dissolved. We further declare and ordain that the State of Louisiana hereby resumes the rights and powers heretofore delegated to the Government of the United States of America, and its citizens absolved from allegiance to the said Government, and she is in full possession of all the rights and sovereignty that appertain to a free and independent State." A gold pen was given each member with which to sign the ordinance of secession.

A SHREWD observer was asked, on visiting London, to name what appeared to him most remarkable in the great metropolis. He replied—"There is nothing so astonishing to me as the wealth it displays, except its poverty."

VARIETIES.

RAT-CATCHERS exercise their fascinations over rats by rubbing their hands over with rux vomica, or oil of rhodium, while pursuing their calling.

NATURE is immortal and without restriction in its compass. Whatever spot we stand on serves as the centre of immensity; whatever hour we live in is the dividing-point of the eternities.

CURE FOR IN-GROWING NAILS.—It is said that cauterization by hot tallow is an immediate cure for in-growing nails. A medical writer says—"The patient on whom I first tried this was a young lady, who had been unable to put on a shoe for several months, and decidedly the worst case I have ever seen. The disease had been of long standing. The edge of the nail was very deeply undermined; the granulation formed a high ridge, partially covered with skin, and pus constantly oozed from the root of the nail. The whole toe was swollen, and extremely tender and painful. My mode of proceeding was this: I put a small piece of tallow in a spoon, and heated it over a lamp until it became very hot, and dropped two or three drops between the nail and granulations. The effect was almost magical. Pain and tenderness were at once relieved, and in a few days the granulations were all gone, the diseased parts dry and destitute of feeling, and the edge of the nail exposed so as to admit of being pared away without any inconvenience. The cure was complete, and the trouble never returned. I have tried this plan repeatedly since, with the most satisfactory results. The operation causes but little, if any pain, if the tallow is properly heated. A repetition might in some cases be necessary, although I never have met with a case that did not yield to one application."

POETRY.

OLD AND NEW FRIENDS.

The scenes of life are changing,
As clouds that drift away;
And hearts are ever ranging,
Like birds from bough to spray:
These changes bring us new friends
With breathings warm and bold;
But while the new are true friends,
We'll not forget the old.

'The friends that changes send us
With changes oft are gone,
As shadows that attend us
When shines the glorious sun:
Oh! give me those with true hearts
In weather warm or cold;
And though we cling to new hearts,
We'll not forget the old.

Birmingham.

'Tis well through life's revealing
To gather friendly hearts,
And cherish every feeling
That happiness imparts:
But few among the many
Will keep a friendly hold;
Then, while we cling to any,
We'll not forget the old.

Those voices seem so pleasant
That cheered us long ago;
Their counsels at the present
They lovingly bestow:
Oh! those are tried and true friends,
Whose hearts will ne'er grow cold;
Then, while we love our new friends,
We'll not forget the old.

W. G. MILLS.

INQUIRY.—Information is wanted by Isaac Jefferies, of Bristol, concerning his son William, who left for Utah five years ago, and has not been heard of since Jan. 1858. Any person who may be acquainted with the whereabouts or fate of the said William Jefferies will please communicate the same to this Office. (*Deseret News and Mountaineer*, please copy.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A voice shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAN.

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"WHY DO THE SAINTS GATHER?"

BY ELDER WILLIAM JEFFERIES.

We doubt that, during the first half of the present year, the above question will be asked many times by those who are in ignorance relative to the great purposes of God in this the dispensation of the fulness of times. Therefore, and because I desire to impart information to the uninformed, honest truth-seeker, I will present a few out of the numerous reasons which Latter-day Saints are prepared to assign for their peculiar conduct in gathering together in the present age.

Why? Because God commands them to do so. He, by virtue of his being their Creator, their Sustainer, their Redeemer, their Judge, the Father of their bodies and spirits, and their all, has the greatest and strongest claim to their implicit obedience. In view of this, his dutiful children consider it their imperative duty to go to that place or to those places he desires them to gather to, even were he not to give them one reason why he wished them to do so. Hence it is that they flee to their mountain home.

Why? Because God's holy word, given through ancient and modern heaven-inspired men, cannot be fulfilled without it. They have foretold the building up in the latter days, just prior to the coming of heaven's King to

reign on the earth a thousand years, of the cities of Zion and Jerusalem, and the gathering together of peoples from every nation under the broad canopy of heaven to do so. This must be done; for, saith the Lord, "Heaven and earth shall pass away, but my word shall not pass away" till it has accomplished that for which it was spoken. Therefore they hasten to where God can use them for performing this work. And even the wicked will gather together, though perhaps in ignorance, to aid in the work of the Great Eternal.

Why? Because God has decreed wars, famines, pestilence, lightnings, thunders, earthquakes, and many other dire calamities upon the wicked nations of corrupt modern Babylon, and called upon his people with a loud voice, saying, "Come out of her, ye people, that ye be not partakers of her sins, and that ye receive not of her plagues." To escape the judgments of an offended God, which the wicked must suffer, unless they repent, and which the Saints would have to be the sharers of, more or less, if they would not gather; and, to be obedient to the voice of God, they "flee from the wrath to come."

Why? Because their virtuous daughters are seldom safe when from home in

the Christian (?) towns and cities of Europe, on account of the many corrupt beings in the shape of men, but unworthy of the name, who are daily and nightly plotting, scheming, laying traps, employing, with the gold with which they ought to bless the poor and do the will of God generally, procurers and procureesses, and almost every other mean thing to add them in carrying out their unhalloved desires, and prowling about the streets, visiting every convenient brothel, and seducing every fair daughter of Adam they can possibly get within their unholy grasp. They want to preserve their daughters in purity before God; hence they take them from the hell-traps and dens of infamy which abound so plenteously in Bible-reading, Bible-believing (?), Bible-teaching (?), and professedly God-fearing Christendom, to blot it, to blight it, and to curse it with the withering curse of the God of heaven.

Why? Because their youthful, unwary, but virtuous sons are unsafe, unless immediately under the paternal or maternal care. Hamlets, villages, towns, and cities contain their standing, living, and multiplying evidences of man's great degeneracy—numerous public and private prostituted daughters of Eve, who are ever on the alert to entrap and seduce inexperienced youths of the opposite sex. Therefore, as fast as opportunities offer, they flee from where such walking machines of seduction can be found, taking with them their sons—the instruments for the creation of the morals of a rising generation—the fathers and rulers of many generations, and placing them in a much more healthy, heavenly, moral atmosphere, where they can learn the will of God, and be the honoured producers of a race which will be a million-fold more worthy of existence and of the propagation of their species than the present generation is.

Why? Because they wish their children to be indoctrinated in truth. Among the nations of the earth, numbers of different gods are worshipped, and many conflicting opinions are entertained relative to the true plan of salvation. This worship and these opinions are taught to children as soon as they are capable of receiving them. Now, for individuals to understand, in part, the result of this teaching of incorrect doctrines, they have

only to launch forth into the world and teach true doctrines concerning the plan of salvation and its Author, and they will soon obtain ample evidence to prove the result of the former to be one of the greatest curses which the "father of lies" has been permitted to bring upon the human family. Therefore, and because *the truth*, unsullied and free as it emanates from its eternal Fountain, is taught by God's inspired servants in "Utah, far away," they hasten there to learn it themselves and to have the "young idea" instructed aright.

Why? Because God's purposes in relation to this earth and its inhabitants *cannot* be accomplished without it. Can the Babel curse be removed, and a pure, universal language be restored? Can the Jews be restored to their former place, polity, and favour with God? Can the other portions of Jacob's vast household enjoy the fulfilment of God's promises to their father? Can Jerusalem be rebuilt, old men walk therein leaning upon their staffs, children play in its streets, prophets prophesy within it, the armies of the earth surround it while yet without walls, half of it go into captivity, and the Son of God come and stand upon the Mount of Olives, dividing that mount, and delivering "his own" from their enemies? Can the Zion of the last days be built up and become the joy of the whole earth? Can "the knowledge of the Lord cover the earth," so that "none need teach his neighbour, for all shall know the Lord from the least to the greatest"? Can man again be found in Eden's lovely garden, walking and talking with his Maker without a vail between? Can these, and many other things which must take place, be brought about *without a gathering*? Common sense, reason, and revelation unite in answering with a loud, emphatic, truthful *No!* Hence they gather.

Why? Because they want the knowledge of God. "But cannot they get that in their native lands?" They can in part, but not in a sufficient degree to satisfy the cravings of the "spark of Deity" within them. In days gone by, when God has had an organized and righteous people on the earth, he has selected and appointed a place or places at which or in which he would instruct them—Mount Sinai, the tabernacle in

the wilderness, and Solomon's beautiful temple, for examples. God has his Church or people organized on the earth in this age; and he has had his Kirtland Temple, his Nauvoo Temple, and his places in the wilderness at or in which he has imparted much saving knowledge; and he has now his “tabernacle in the wilderness,” in which he is giving unto his obedient children the keys and powers of heaven. Another temple is now being erected on the American continent, and many others will be built, which will far surpass the costliness and splendour of Solomon's magnificent building, in which the Lord will instruct his sons and daughters in the precepts, practices, laws, and order of the celestial worlds, to the end that his will may be done on earth as it is done in heaven. Seeing that Latter-day Saints want life eternal, they gather to where they can obtain the knowledge of God and Jesus Christ whom he hath sent, whom to know is life eternal.

“But,” says the objecting critic, “it appears to me that you make the attainment of the knowledge of God dependent on gathering to your Zion in the flesh. What, then, is to become of many of your own good members who die before they go to Zion, and who are thus destitute of the knowledge of God and his Son Jesus Christ? Will they obtain eternal life?” Although it is stated that the Saints gather to obtain the knowledge of God, it is not stated, neither is it implied, that they never can gain that knowledge after they pass from mortality, should that take place before they gather to Zion. But, without discussing the matter further, I will give the objector some of the words of the great Apostle of the Gentiles; and perhaps, after properly reflecting upon them, guided by the light of heaven, he will be satisfied that those who die in Christ, ungathered, will have ample opportunity to be gathered afterwards, and taught what they did not learn in the flesh. “Having made known unto us the mystery of his (God's) will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth.” (Eph. i. 9, 10.)

To obey the voice of God, to fulfil his word, to escape his “vials of wrath” to preserve in purity their sons and daugh-

ters, to get them taught the truth, to accomplish the purposes of the Lord, and to gain, as a reward for their “deeds done in the body,” eternal lives in the presence of their Heavenly Father, are among the many reasons why Latter-day Saints leave their native lands for the Divinely-appointed gathering-place on the American continent.

And now, in conclusion, seeing that I am numbered with the Saints, and have the happy privilege of gathering with them to our God-blessed mountain home, I will bear my humble testimony to the inhabitants of my native land—to as many of them and of my native earth as this little luminary may reach; and I pray that it may exist and travel and testify as long as there is a child of Adam on this earth ignorant of the glorious latter-day message of salvation. I know that, in this, the nineteenth century, the Great Eternal, his Son Jesus, and holy angels have visited this earth. They have spoken to man; they have given him the true Gospel and the legitimate authority of heaven; and they have empowered him to establish and roll on the great Latter-day Kingdom, which will become universal. They raised up and empowered the youthful Prophet, Joseph Smith; and I know that he was and is a mighty Prophet of God. I know that Brigham Young is God's Prophet and mouthpiece to this generation. He communes with God, and angels are his companions. I know that there are thousands of heaven-inspired men in the Church of Jesus Christ of Latter-day Saints. I know that through their administrations hundreds of thousands have received the remission of their sins and the gift of the Holy Ghost. I know that, through the administrations of some, my sins have been remitted. I have received the gift of the Holy Ghost, and I have received a portion of the authority of God. By this authority I have administered unto others, and their sins have been remitted, they have received the gift of the Holy Ghost, they have received a portion of the authority of God, they have been healed of their afflictions, and they have borne testimony, privately and publicly, of these things; and we have rejoiced much together in the enjoyment of the choice gifts and blessings of our Heavenly Father. I know that all who have not sinned away the day of God's favour, who will forsake their sins,

who will covenant to keep the laws of heaven, who will be baptized by the same authority for the remission of their sins, and who will receive the imposition of hands for the receiving of the Holy Ghost, will be forgiven for their past transgressions, and receive the gift of the Holy Ghost, and will know for themselves that the Church of Jesus Christ of Latter-day Saints is of God. I know that the doctrine of gathering is of God, and that those who obey it and continue faithful unto him will have bread when thousands among the nations of the earth will be wasting away for the want of it. They will enjoy peace when the wicked nations of the earth are being depopulated by horrid wars; they will enjoy health when dire and loathsome diseases are laying low in the dust millions of the wicked in proud Babylon; they will be

happy when hellish misery will be the portion of the wicked outside of Zion; and they will bask and luxuriate in the knowledge and blessings of the celestial worlds while those who fear not God, who keep not his commandments, and who persecute his people, and will not repent, will be grovelling and suffering the bitter curses and hot indignation of a wrathful and avenging God. I know that the kingdom of God now established and now growing and rolling on the earth will continue to increase and roll until all that is good in, on, or under the earth, will be swallowed up by it, and it becomes a mighty, universal, and glorious theocracy, which will eventually remove the curse from mankind, and will bless, happily, and immortalize them, and bring them back into the immediate presence of their Divine Creator.

CHRISTIANITY AND "MORMONISM,"*

BY ELDER E. L. SLOAN.

(Concluded from page 117.)

Many of the most interesting and important events connected with the establishing of the Gospel eighteen centuries ago, and its re-introduction in this age, were made known to the human family with no direct evidence to support them but personal testimony; the value of which, in the estimation of those who heard it, was in proportion to the amount of credibility they considered the testifiers were entitled to. And it is a fact that not the first shadow of a reason can be adduced for rejecting the testimony of Joseph and his associates which did not apply with equal force to Jesus and his disciples.

The Prophet Joseph was poor in worldly wealth, and almost unlettered when he began his career, and his name was cast out as evil by an ultra religious generation. His followers and associates were drawn from the same circle of society in which he moved himself, and all manner of malignant slanders were industriously circulated concerning them

to invalidate their testimony, and to heap reproach and contumely upon them. He and his associates laboured in honesty for their sustenance with brain and hands, driven from place to place by the virulence of a mad mobocratic spirit, till the very epithet by which they were known became a byword of reproach, and to believe the testimony of a "Mormon" upon anything relating to religion came to be considered a piece of blind credulity almost equalling their own presumed fanaticism; and this by the professed believers in and avowed followers of that Jesus whose character was stigmatized by his religious compeers as embodying almost the climax of depravity. He was called a drunkard, a glutton, and possessed of a devil; his companions were often the vile and unclean; he rambled about from place to place without a settled habitation; his associates were ignorant and poor; he was so poor himself that he often had not a place to lay his head; and, to crown all, he declared himself to be the

* "Mormonism" is not used here as a legitimate word, it being an epithet fastened on the system we believe in by our enemies. "Mormonism" and Christianity are essentially the same.

actual Son of God, while his reputed and recognized father was well known and often referred to, by those who listened with horror to what they considered his blasphemous pretensions, as "Joseph the carpenter." If the reasons advanced by this generation for rejecting the testimony of Joseph are satisfactory to themselves, how can they, while one particle of intelligent honesty remains with them, condemn the Jews for basing their rejection of Jesus on the same reasons? and why do they not evince something of the last shreds of manhood's nobility by boldly rejecting the Saviour and his mission altogether, and give publicity to their covert infidelity?

A few humble and comparatively unknown individuals were chosen as the special witnesses before whom the plates on which the Book of Mormon was written were displayed. Their testimony stands recorded and irrefutable; yet that testimony is rejected by the world because the Lord did not choose some of the great and learned and notable ones among the children of men to make known his holy purposes to. By a parity of reasoning, it is but natural to suppose that the Jews would look for the announcement of so all-important an event as the advent of the Messiah to be made through some of their leaders—probably the High Priest, who was understood to possess the gift of prophecy by virtue of his office, (John xi. 51,) or at least some of the learned and pious doctors of their nation. But God, "whose ways are not as man's ways," chose a few humble and obscure shepherds as the favoured ones to whom a holy angel declared the joyful tidings. The witnesses to the Book of Mormon saw the plates and handled them; and before three of them an angel appeared, confirming the divine origin of the record; and no mortal could make them believe otherwise, though ten thousand "Spaulding's Manuscript Found" stories had been dinned in their ears. Yet their testimony has been rejected, thus far, by the bulk of the people. The shepherds saw the angel, heard his message, and witnessed the heavenly chorus that joined in songs of praise; but their testimony was rejected by the bulk of the Jewish nation. Where, then, is the difference between the culpability of the two generations as regards this matter? The greater evidently rests upon this generation for rejecting, not the

testimony to a glorious revelation concerning the birth of the child Jesus, but the testimony, Divinely dictated, to a record teeming with prophetic declarations and pure doctrinal truths, delivered by an angel and designed as the precursor of God's greatest work among men, even the completion of his eternal purposes.

The revelations to Simeon and Anna, recorded in Luke ii., are on an equality with many of a similar character given in this age concerning the work of the last days.

Jesus was led into the wilderness, and, after fasting forty days, was tempted of Satan; but alone he passed through that scathing ordeal, and only *he* could bear testimony to the fact. Joseph was privileged to behold the Majesty of heaven and saw the dark train of the Arch Fiend himself, after having felt his fearful power; and he too, like his Divine Master, was alone, so that he was the only mortal witness to the fact.

On the mount of transfiguration the Saviour mingled in company with Moses and Elias, who had figured in Jewish story long centuries before; yet none but Peter, James, and John (his most intimate associates,) were witnesses of the glorious scene, and their testimony would be looked upon with equal suspicion to his own. In the woods, where they had gone to pray and inquire of the Lord respecting baptism for the remission of sins, did John the Baptist appear to Joseph Smith and Oliver Cowdery, and there conferred upon them that priestly power of which he held the keys; but no other mortal was witness of the holy presence. The resurrected Christ appeared to a number before his ascension, but they were sincere and devout believers, whose testimony was met with scepticism and scorn. He announced his presence to Paul on the road to Damascus; yet, though accompanied by others at the time, (persecutors like himself,) his was the only voice that could be raised in support of the fact that it was the crucified and risen Redeemer who had spoken. Why could not those who accompanied Paul bear and understand equally as well as he did, seeing that they possessed the sense of hearing as well as he? In the silence of his chamber the angel appeared to Joseph, revealing to him much of that eventful future which was opening up before him, and time and again has the voice of Heaven come to the servants of the Most High in these days.

and his holy angels have stood by them, protecting them under the shadow of their power, and speaking words of sweet comfort to their souls. But the unbelieving multitude have been ignorant of the fact, and have spurned those who have testified in their midst of that which they had experienced and known, forgetting that the servant of Elisha the Prophet could not see the "chariots of Israel and horsemen thereof" till his eyes were opened to discern spiritual objects. These important facts, with a host of others too numerous to record, are entirely dependent upon personal testimony for their substantiation to mankind as a whole; and this generation, in rejecting that kind of evidence, follow in the track of those Jews whose course of action they so loudly repudiate, and strike at the very basis of all-revealed religion. God is a being of order. He always has chosen and always will choose particular individuals as his spokesmen and special ambassadors to the nations, and to them he necessarily will more particularly reveal himself by the ministration of angels, the voice of his Spirit, and the peculiar manifestations of his good pleasure. But he is "no respecter of persons," and will therefore leave every soul without excuse, by giving to every one who will seek for it in his own appointed way the most incontestable and incontrovertible evidence that man could receive.

This brings us to the last and most important testimony that could be adduced in favour of the divinity of Christ's mission to man, and in favour of the claims of the Latter-day Work upon the human family. Prophetic evidence might be misconstrued, or might even be untrue. Miraculous evidence, as we have seen, might be the workings of an unholy unseen power, or might be the deceptions of an artistic juggler. Personal evidence regarding events might be deceptive and false—the knavish statements of an interested confederacy; but the testimony which it is the privilege of every man to obtain for himself, not only endorses all these kinds of evidence when true, but is stamped upon the tablet of the living soul by the seal of the Eternal and the finger of God. It is a testimony which strengthens and increases with every day's experience in those who are humble, faithful, and pure, growing till it pervades their whole being, and becomes a part of their very existence; and further-

more, it is a testimony which no impostor, nor any one unauthorized of God, could presume to offer, without being immediately detected and his false claims exposed. "If any man will do his will, he shall know of the doctrine, whether it be of God," said Jesus (John vii. 17,) to those among whom he ministered; and this great principle boldly proclaimed stamped the truth of his mission upon every honest inquiring mind. The multitude strewed his path with palms and shouted hosannahs to his name; yet, doubtless, many of them joined with equal fervour the terrible cry of "Crucify him! crucify him!" and jeered and mocked him in his agonizing sufferings, calling upon him, if he were the Christ, to come down from the cross; but they who had done the will of the Father knew for themselves that the "consolation of Israel" was revealed. This is the great characteristic of the everlasting Gospel, whether known as Christianity or "Mormonism," and places it far above the gospels and systems of man's originating. Modern Christianity could give no such knowledge, and modern Christians dare not hold forth such a promise: hence it has degenerated into a multiplicity of dead forms, while they have sunk down to a "simply believe" principle, robbing man of that glorious and certain faith which begetteth knowledge and enters far within the veil.

The declaration made by Joseph to all who would pursue the same path, that they should receive a knowledge from God for themselves, stamps the validity of his message to the nations, and proclaims that the power of Jehovah accompanied his ministrations. It opens up the channel of communication between the Creator and the creature, drives infidelity into the shades of endless night, causes sectarianism to shrink down in its bloated self-sufficiency, and stirs up the powers of darkness to the conflict, while it nerves the hearts of the sons and daughters of God to dare all the fiery persecutions which ruthless mobs, maddened by malignant fiends, can hurl around them. It stamped the mission of Jesus as divine; it stamps the mission of Joseph as divine. It proves the continuation of pure Christianity in "Mormonism" so called, and will condemn this generation for rejecting it as it condemned the Jews to the just indignation of God for refusing to accept it.

HISTORY OF JOSEPH SMITH.

(Continued from page 120.)

[March, 1844.]

Wednesday, 13th. In special council from nine to twelve, a.m. Orson Hyde, Wilford Woodruff, and James Emmett were present, in addition to those of the preceding day. Willard Richards was appointed Historian, and William Clayton Clerk of the Council.

It was decided that Amos Fielding should return to England, when I and my brother Hyrum gave him the following letter of attorney:—

"This is to certify that the bearer thereof, our worthy brother Elder Amos Fielding, hath been appointed, by the First Presidency of the Church of Jesus Christ of Latter-day Saints, our agent, to transact such business as may be deemed necessary for the benefit of said Church, and such as he shall see proper throughout the island of Great Britain.

He is hereby authorized to receive moneys for the Temple in Nauvoo, the poor, or for the Church; and the brethren will be safe should they deposit money in his hands for any purpose pertaining to the Church business in this place.

In witness whereof we have hereunto set our hands and placed the corporation seal of the city of Nauvoo, this 13th day of March, A.D. 1844.

JOSEPH SMITH,

HYRUM SMITH,

Presiding Elders of the whole Church of Jesus Christ of L. D. S.

Thursday, 14th. In special council over the store from nine till one.

At two, went to see brother John Wilkie. He had sent to me to come and see him. He wanted to know what he should do. I told him of the order of Tithing, &c., and he wanted I should come again.

At four, went to Assembly Room again. Lucien Woodworth sent on a mission to Texas. At seven, adjourned to next Tuesday, at nine, a.m.

Friday, 15th. Dull, cloudy day, north wind. Frosty night.

Spent the day in Council.

Being in a strait to raise money to assist the hands in the Pine country, I sent Elders B. Young and W. Richards to

borrow some money from Mr. Orme, who, it is believed, had a large sum of money lying idle, but did not get any.

I copy from the Law of the Lord:—

"This day President Joseph Smith rode over to brother John Wilkie's, at his special request, to give him some instructions relative to his duty in regard to Tithing and consecration.

Brother Wilkie has for a long time back been struggling with his feelings, desirous to do right, but labouring under many fears and prejudices, in consequence of having in some degree given way to believe the base reports circulated by individuals for the purpose of injuring the authorities of the Church, and also from various other causes. His faithful companion has persevered diligently, and with fervent prayer has called upon God in his behalf, until he has realized her utmost wishes.

Brother Wilkie now feels anxious to do right in all things, and especially to pay his Tithing to the full. President Joseph showed him the principles of consecration and the means whereby he might realize the fulness of the blessings of the celestial kingdom; and as an evidence that he desired to do right, he paid over to the Trustee-in-Trust the sum of three hundred dollars in gold and silver for the benefit of the Temple, and which is now recorded on consecration. \$300.

He also signified his intention of paying more as soon as he could get matters properly arranged. The President then pronounced a blessing upon him and his companion, that they should have the blessing of God to attend them in their basket and in their store—that they should have the blessing of health and salvation and long life, inasmuch as they would continue to walk in obedience to the commandments of God.

May the Lord grant his Spirit and peace to abide upon brother Wilkie and his companion through the remainder of their days; may their hearts expand and become enlarged to receive the fulness of the blessings of the kingdom of heaven; may they have the light of eternal truth continually springing up in them like a well of living water; may they be shielded from the powers of Satan and the influence of designing men, and their faith increase from day to day until they shall have power to lay hold on the blessings of God and the gifts

of the Spirit until they are satisfied; and, finally, may they live to a good old age; and when they have lived while they desire life, may they die in peace, and be received into the mansions of eternal life, and enjoy a celestial glory for ever and ever! Even so, amen."

The Editors of the *Times and Seasons* published a short account of "Our City and the Present Aspect of Affairs," which we insert:—

"Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently, those who were not previously prepared have been obliged to employ the principal portion of their time in obtaining the necessary means for the sustenance of their families: therefore little improvement has been made. But old Boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam-boats are almost continually plying up and down our majestic river. They have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the up-building of Zion and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel, the carpenter's hammer, the teamster's voice, or, in other words, the hum of industry and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer than in the preceding one.

Almost every stranger that enters our city is excited with astonishment that so much has been done in so short a time; but we flatter ourselves, from the known industry, perseverance, and diligence of the Saints, that by the return of another winter so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity for the cultivation of land; and should the season prove favourable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad that the Saints here of

late have taken hold of the work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speak to us that it is their determination that this spacious edifice shall be enclosed, if not finished, this season.

And a word we would say to the Saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all. Therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all.

Where is the true-hearted Saint that does not with joy and delight contemplate the endowment of the servants of God and the blessings he has promised to his people on condition that they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings if you refuse to contribute your share towards its erection.

It is a thing of importance, and much depends upon its accomplishment: therefore we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty—that every company of Saints, every Elder that comes here, and every mail may bring money and other property for this important work,—which, when completed, will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate the prosperity of the great cause of truth which we all are actively engaged in."

Saturday, 16th. At home. At one, p.m., I sat in Council with W. Richards, O. P. Rockwell, and Bishop Miller.

The Female Relief Society had two meetings in the Assembly Room, as it would not hold all at once, and sanctioned the "Voice of Innocence from Nauvoo."

Sunday, 17th. Last night, Nauvoo was visited by a very strong wind from the west. It blew down a portion of the west wall of the new hall (28 by 40 feet on the ground,) which the Seventies had commenced on Bain-street, and they had raised ready for the roof.

The wind continued very strong all day. In the evening, had a smart snow-storm, which covered the ground, and was succeeded by a frosty night.

Attended prayer-meeting.

Monday, 18th. The frost of last night was so severe as to form ice inside the houses.

I stayed at home to recite German with brother Niebauer.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 2, 1861.

A CONTRAST THAT WILL EVERY YEAR BECOME MORE STRIKING.—The news from the Valley received by the last steamer is in striking contrast with that brought by the same vessel from the *United (?) States*. With the Saints all is peace: the Legislature has met and adjourned, after transacting the business for the Territory devolving upon it; the holidays have passed off, and with something like the quiet enjoyment which used to characterize that season previous to the advent of the U. S. army there; meetings are regularly held; and, indeed, everything necessary for the progress of the work and the development of the people and country is being pushed forward as earnestly and thoroughly as though the United States were in another hemisphere, or were undisturbed by the slightest difficulty. All feel cheerful, and indulge in sanguine expectations and feelings of thanksgiving for the immunity they enjoy from the evils that threaten the overthrow and destruction of the communities which surround them. Property was never valued higher there than it is at present, and though money is not very abundant, business is healthy and thriving.

With the United States the reverse of this is the case. Peace has fled, and a feeling of insecurity and dread has taken possession of all who have any love for quiet and good order. Banks and mercantile houses are failing, stocks are depreciating, and business of all kinds, excepting the manufacture of munitions of war, is paralysed. Prospects the most gloomy present themselves before all classes, though there are some who resolutely shut their eyes to them, and still hope that, even if the dread alternative of war between the North and South be resorted to, they have nothing to be alarmed at. This blind fatuity is only comprehensible upon the principle that the Spirit of the Lord has entirely forsaken them, and they are doomed to destruction; for, while they entertain such ideas, they make no movement to avert the impending and terrible storm that threatens them. According to all accounts lately received of the positions assumed by the Government and the seceding States, civil war seems inevitable, unless the Lord should interpose to prevent it. And if it once begin, and the quarrel be left to the arbitrament of the sword, it will be no difficult thing to imagine where it will end. Such scenes of disorder and bloodshed will be witnessed as have never been exceeded in horror in any generation. The Spirit which impels them to separate will, if war should be commenced, sustain them in waging a warfare that will not cease until both parties are exhausted, or one or the other subjugated.

The business of every State in the Union is being affected by these troubles, the relations between each being so intimate as to make this an unavoidable result; and in every one there is a contrariety of views regarding the proper course to be taken under existing circumstances. In the North, one is in favour of coercive measures against the seceding Southern States, another opposed to coercion and in favour of a peaceful separation (if a separation must come), and still another in favour of compromise and granting unto the South what it demands. In the South there are some who love the Union and are averse to the separation, thinking it better to fight their battles in the Union: there are others who signify their willingness to

remain united with the North on the condition that concessions and compromises are made to make their rights more secure; and still another class, and they are largely in the ascendant, who are determined at all hazards to dissolve the Union, and, if need be, fight to the bitter end in the assertion and vindication of every right.

In this respect, no less than others, the contrast between Utah and the rest of the States and Territories is very striking. Though isolated from the rest, and by no means an uninterested spectator in the struggle now going on, yet there is no division of sentiment among her people respecting it. They have been for years anticipating such a condition of affairs as now presents itself throughout the nation. They have mourned at the infatuation of the people in bringing such evils upon themselves, and have done all in their power to avert them by warning them of their approach. But, having been expecting a dissolution for years prior to their settlement of Utah, they are prepared for the consequences which must attend such an event, and they will pursue the course marked out for them to the accomplishment of their exalted destiny, undisturbed by the clamour and convulsions that may surround them. Thus they are different from any other community within the bounds of the United States, and it is wholly attributable to the Lord, who has kindly revealed his will to his servants, the Prophets, through which they have been made aware of what was coming, and how to avoid it. The world will yet see that, despise the "Mormons" as they may for believing in and hearkening to the Prophets and Apostles, they have been the instruments in the hands of the Lord of preserving his people from misery and the most direful calamities that can befall a nation.

To fully comprehend some of the merciful providences of the Almighty experienced by the people of Utah, the mind must revert to the position they were in three years ago. Then they were threatened with an invasion by an army whose real mission was the overthrow of their religion and cherished rights. To lookers on, who compared the weakness of the destined victims with the strength of the assailing force, and judged therefrom what the result would be, their escape seemed impossible. "Mormonism" (as it was styled,) and its believers were to be crushed out, and their fate was to be pointed to by the historian as a warning to all future generations. The Lord, fortunately for us, arranged differently, and we were preserved. These very demonstrations against Utah, with others equally formidable made against her people at other times, have had the effect to make the shock of dissolution less felt by her than by any other State or Territory in the North American republic. They isolated her, compelled her people to keep themselves aloof from the rest of the Union, by cutting off almost every chance of association, and prevented the formation of those ties, the rending of which is now convulsing the other sections of the country. Utah, to pass unscathed through the fiery ordeal that awaited the nation, had to be different from the rest of her sisters; and this difference they created by singling her out and making her people the objects of attack.

Every one who contrasts the position of Utah with that of the nation of the United States at large must be struck with the advantages she possesses. Her position is an enviable one. Her people dwell at peace, undisturbed by discord or strife; they are united in faith, and have but one object in view—the establishing of the kingdom of God. Martial preparations are not being made, for they are not necessary. The opening and strengthening of settlements, the cultivation of the earth, the erection of dwellings and other edifices, the development of the natural resources of the country, and the increasing of everything that contributes to the

happiness and liberty of a people, occupy their time and attention. With implicit confidence in God and his servant whom he has placed to preside over them, they are not troubled with any fear for the future, knowing that his wisdom has been sufficient for the past, and will be ample for any future exigency that may arise. The contrast between the people who have faith in God and his Priesthood and the nations who are destitute of it will be more and more striking as time rolls on.

CORRESPONDENCE.

AMERICA.

House of Representatives,
Washington, D. C., Feb. 1, 1861.

Elder George Q. Cannon.

My dear Friend and Brother,—Your long-looked for and welcome favour of the 12th inst. was duly received, and its contents read and re-read with interest, and I might say with pleasure, as it is ever a source of such to me to hear from you. Yet I feel that the tenor of your letter breathes fears and responsibilities, which it is not pleasant to know are weighing you down. The condition of the country does not give me that hope for your happiness and for the success and prosperity of the Saints that I wished it did.

The cloud which has been gathering over this once happy country is soon to burst in a fratricidal civil war, the like of which probably has never been witnessed by any people that have ever lived.

Your reflections upon those things, with the bearing and effect which they are to have upon all that affect us, with the bankruptcy of this country as well as Europe, with the hunger, nakedness, and misery—its consequent attendants, and the difficulty of obtaining means to carry out purposes already designed, are, I say, enough to weigh heavy upon the mind and energies of you or any one who loses his own identity for the love and good of the cause.

Matters politically have not, I think, materially changed for the last ten or fifteen days, save as one luminary after another drops from the great galaxy—as State after State (till they now number one-fifth of the States of the Union,) have seceded from the parent Government, with Texas, Arkansas, and North Carolina soon to follow. I said not materially changed, because the public mind having become stupefied by the frequency of a secession, it is less exciting than

in the beginning; and Mr. Buchanan, evidently using all his efforts to avoid a collision with this and the 4th March, leaves the work of tearing the country asunder one of less excitement than if, with the disintegration of the country, civil war was raging.

As you have learned through the press, the Representatives of six of the States have vacated their seats and returned to their constituency, thus causing a vacuum in the representation of the two houses which is sad to contemplate, and drawing many a sigh from those who truly love their country, when they look at the empty seats where this or that Senator or representative once sat, and who mingled their voices in debate for that which appertained to this country's good, now isolated and aloof as it were in a foreign land, banding together, by their Convention on the 14th instant at Montgomery, to construct a government under which they imagine they will be more happy. Those that remain begin to realize the evils which are coming, and the items to which I have just alluded tend much to serious reflection; and I really think, were it to be so, and the Northern States thought they could place matters back where they were, there is no concession in reason they would not make. But the die is cast. The States that have seceded, with two or three others that will go, have cherished the matter as the apple of their eye, and only wanted an opportunity to accomplish their designs; consequently, it is useless to offer them terms. South Carolina says she is out, and going to stay out; and she is the mouthpiece for the others. The Border States evidently would like to remain, if they could do so upon terms of reciprocity; and I have no doubt the North or free States are disposed, and may offer such terms as will be acceded to by the Border States: but the matter would be but

temporary, if the incoming administration should attempt to use force against the seceding States (by what they will deem their duty,) in executing the laws, as in no event would the Border Slave States permit an invading force to pass through their territories, or sanction what they term coercion towards the South. I therefore reiterate that there can be no arrangement made with the Border States that will be permanent.

As you justly remark, those that are inimical to us have other fish to fry than interfering with our fireside relations, and I am at least thankful that they are compelled to let us alone: therefore my situation (apart from the society of my family and my friends that are with me,) is much more pleasant than the past winter, though my labours are heavy.

I have dates from brother Young to the 3rd inst., and from Hooper, Eldridge, and Co. by pony to the 14th instant. To the latter date they had had but two or three cold days. The advices represent matters as moving along just about as we would have them—peace, plenty, and generally all in good health, though brothers Wells and Calder had been quite sick. The President speaks of many useful improvements that are going on in the way of bridges, streets, roads, &c.; all of which, my dear brother, widely contrasts, in the unity, peace, and prosperity of Utah, when we view the counter state of things here. The Legislature was about closing its labours, and I apprehend has adopted some salutary measures.

I have, in my intercourse this winter, tried to pursue that policy which would place Utah right before the country, as I know that all eyes are upon her. I have represented her as being strong "Union" in feeling, without being *ultra*, and, as an evidence of her loyalty, presented her Constitution, and sought to become one of, and to share the fate of the States in this their darkest hour; that notwithstanding we had suffered all kinds of persecution and contempt, yet we had an endearing love for our mother country, and were yet willing to live under the stars and stripes, and under them get our grievances redressed.

I fear we have no hope for admission this winter, though there is evidently a feeling, I think, by the majority of the House, to let us in. Yet, as I before remarked, I think it will not be done;

and it may be the last chance they will ever have to refuse us. The imperfect census returns, showing us with only forty-odd thousand, give our opponents an argument of opposition to our admission, forgetting Oregon and New Mexico, which they are now talking, as a matter of expediency, of admitting, when they talk of population being a necessary qualification. So much for consistency!

We all join in our prayers and wishes for the success and prosperity of yourself and the brethren, trusting that our lives may be spared to be again united with you. May God bless you!

Your friend,

WM. H. HOOPER.

FRANCE.

Paris, February 14, 1861.

President G. C. Cannon.

Dear Brother,—The spring is coming, and I am making my best exertions to increase the little Branch at Paris. Louis Napoleon is getting pretty liberal. His Italian policy will result in removing the French troops from Rome, and the everlasting city shall become the capital of the kingdom of Italy. Then I will take the opportunity to apply directly to the Emperor for the privilege to preach publicly the Gospel in France.

The French work I am writing for (*La Revue Contemporaine*), is getting to a close. The principal organ of the French journalism, *Les Débats*, has published lately a lengthy analysis of the book of M. Jules Remy on "Mormonism." That is a good symptom in the present circumstances. It is, in reality, a sign of the times.

Brother Huber has sent his first letter from Utah. He has settled at Lehi. My faith is getting stronger and stronger in the mighty work of the last days. I should be most happy to become in the hands of the Lord an humble instrument for spreading the eternal truth in my native land. Prospects are better now in France than last year. My only object is to fulfil my present mission to the best of my abilities, and to spend my old days among the people of God.

Dear Brother, may the Lord bless you and your labours in your present important mission, is the prayer of your humble co-labourer in the Gospel Covenant,

LOUIS A. BERTRAND.

SWITZERLAND.

Geneva, February 11, 1861.

President George Q. Cannon.

Dear Brother,—Brother Woodard and myself wrote you on the 23rd ultimo, from St. Immer, since which time we have travelled through the greater part of Switzerland, visited many of the Saints, and got the Priesthood in as good working order as possible.

There are about twelve Travelling Elders who spend their time in teaching the way of salvation to those who are willing to hear them. Besides these, are seven or eight others, holding the offices of Priests, &c., who are also warning the people; also eight presiding Elders, with the various Branch officers necessary to as complete an organization as it is possible to make with the material we have to employ.

The above does not include the Valley Elders. Brother Muller is in Germany, brother Gerber in Canton Berne, and brother Ballif is more particularly employed at present in the French cantons. Brother Woodard has spared no pains to make me acquainted with all the ins and outs of the Mission, so far as our limited means would allow. We have been united in all our movements, and I believe that a general good feeling prevails among the Saints.

The Elders are baptizing weekly. Their prospects are good for future increase, unless the trump of war should call the labourers from the vineyard to the field of battle. Factories are closing business, merchants failing, banks breaking, money getting scarce, governments borrowing at a high per centage, and bills of exchange very dear.

Many of the Saints are out of employment, and know not what to do; and should the present state of things long continue, starvation must stare many in the face.

Darsteller No. 7, Vol. 4, was issued last month. No. 8 is in press. Brother Woodard is thinking soon of issuing a double number, thus closing the volume; but as yet we are undecided on the matter. The Saints in this Mission, including Germany, number about 700.

Brother Woodard and myself have visited most of those intending to emigrate this season, and I believe they are in a situation to be ready at a short notice.

The exact number I am at present unable to tell. Brother Woodard left here, on Saturday last, for Ulrich, on emigration business.

My health is improving, with the exception of my eyes. Best respects and love to Presidents Lyman, Rich, and Cannon, in which brother Ballif joins.

Yours faithfully,

JOHN L. SMITH.

ENGLAND.—SOUTH DISTRICT.

Bristol, February 13, 1861.

Elder George Q. Cannon.

Dear Brother,—According to promise, I herewith send you a report of the District comprising the South, Wiltshire, and Land's End Conferences.

I have visited nearly every Branch and almost every family. It is 250 miles from one end to the other in the straightest travelling direction; and in visiting the Branches it is more than twice that distance: so, you perceive, it requires some leg-service to see them all.

The Saints in this District feel well towards the work of God. Their faith is great, and their confidence strong in the Lord and his servants. The truth is sweet to them, and their religion is the foundation of all their happiness. But they feel that this is not their home, and their eyes and expectations are westward, looking and longing for redemption to come from Zion; for hundreds of them will never be able to emigrate by their own means, for their circumstances are such that they can barely *exist* here, to say nothing of *living*. The circumstances of the past have involved them in difficulties, through their desire to maintain their standing and comply with every requirement. Their clothes are in pawn, their house-rent unpaid, and their provision shop accounts increasing, so that their distress is great; and with little or no work, and low wages, their prospects outside of their religion are gloomy indeed. But the brethren are faithful in visiting, comforting, and directing them in the ways of truth and economy; and now the Saints are trying to pay their debts, and endeavouring to free themselves from bondage, which makes it difficult for the Elders to raise money enough to meet the necessary expenses of the Mission; and I

say, God bless them, and help them to obtain their liberty! And if I can get bread and water, or salt and potatoes, to live upon, and can help them to pay their debts, it makes me feel happy and contented, and so it does my brethren.

I know we are to be judged by our faithfulness to God and his cause, and our diligence among the people in spreading the knowledge of the truth, and the spirit we diffuse as ministers of the Gospel wherever we go, that the effects of our religion might be exhibited in our every-day life, and that we may be "living epistles of God, seen and read of all men." I can say truly that the brethren who labour with me are indeed devoted to the work of God, and we are all united in our operations to bless the Saints and the world.

Our prospects for a good increase in the Church are really cheering; for many of those who have left the Church are now returning, and many strangers are also attending our meetings, and are feeling interested, and some are being baptized. Our meeting-rooms, particularly at Bristol and Devonport, are crowded with strangers, and we are enjoying peace in our meetings, for the spirit of kindness characterizes our instructions to the people, and they seem peaceably inclined towards us and the cause of God, more so than for years past.

We had a rich time on Sunday, the 10th instant, at Bristol, where we held a Conference, and had all the Travelling Ministry of the District together. Also Presidents Amasa Lyman and C. C. Rich were present, and their counsels and instructions to us and the Saints were sweet and profitable, and the inspiration of God in them was apparent and felt by us all. We had to ask the Saints to stay at home that strangers might have room, and in the evening the room was full to overflowing, and much good was done. On Monday, brother Lyman left for London. Brother Rich stayed, and met with the Priesthood at

night, and gave us some good instructions how to direct our future operations in order to effect the most good for the salvation of the people and the glory of God. On Tuesday he left for Cheltenham.

In this District there are many openings for preaching the Gospel, but we are short of labourers. I could use to great advantage a dozen more good Elders, if I had them here,—that is, if they were the kind I want, such as would live their religion themselves, and in the morning rise early, say their prayers, asking God to be with them through the day, and direct them by his Spirit to the honest in heart; then spend their time in visiting the people all round the towns and country, and talk to all they could find to listen to them, and thus introduce the Gospel into new places, and build up Branches. But if they want to travel among the Saints only, spending their time from house to house, and preach once a week to them alone, I do not want them, for they would starve themselves and starve the Saints.

The location of the Travelling Elders here for the future will be as follows:—Wiltshire Conference, John H. Kelson, President; Travelling Elders, Charles H. Rhees and John Windley. (Elders Windley and Kelson intend emigrating this season.) South Conference, Willet Harder, President; Travelling Elders, Robert Hodgert, Thomas Yates, and Richard L. Mills. (Elder Mills intends emigrating.) Land's End Conference, William H. Pitts, President; Travelling Elders, William C. Moody and George Stanneforth. Brother T. O. King will travel with me for awhile, until he is experienced enough to go alone. As to the emigration, there will be from thirty to forty go from this District this season, the particulars of which shall be forwarded as soon as possible.

With kind love, I remain your fellow-labourer in the cause of truth,

GEORGE HALLIDAY.

UTAH NEWS.

(From the "Mountaineer" and "Deseret News.")

"THIRTEENTH WARD ASSEMBLY ROOMS.
—On New Year's Day the above-named

buildings were dedicated. Presidents Brigham Young and Heber C. Kimball,

and Elders W. Woodruff and Lorenzo Snow were present and took part in the ceremonies of the occasion. The building has been erected by the inhabitants of the Ward, under the direction of Bishop Edwin D. Woolley and a select committee, during the past summer and fall, and speaks much for the enterprise and liberality of the people. The large upper room is 60 by 35 feet; the basement is nearly as large, and the vestry and adjoining school-room are each 30 by 20."

"Over the entrance is a slab with a circular inscription — 'Thirteenth Ward Assembly Rooms, erected A.D. MDCCCLX.'

At the entrance door there is a transparency of the All-Seeing Eye over the transom light. Each window in the building has five transparent shades, with the following mottoes painted by Mr. Henry Maibou:—

Front or south windows—'Virtue—Temperance.' On the east side are—'Faith—Hope—Charity—Truth.' On the west side are—'Justice—Mercy—Knowledge—Wisdom.'

The crown of the arch is about twenty feet from the floor. About fifteen feet from the floor is a very fine stucco cornice, and immediately underneath are two enrichments—the workmanship of Mr. Rumel. Above the cornice, over the entrance door, reaching the roof, is a fine small ornament in relief, springing out from a centre shield, on which is well painted by Mr. Morris the escutcheon of the State of Deseret—the Bee Hive with

an Eagle resting over it, and the inscription in Old English characters — 'Deseret.'

On the north end of the Hall is a very commodious tribune or pulpit, capable of seating conveniently six or eight persons with the speaker. On the wall behind the pulpit is a large illustrated map of the Republics of North America and adjacent islands and countries. Over the cornice above is a similar scroll in relief, springing out from a shield with the All-Seeing Eye, underneath which is the inscription—'Holiness to the Lord.'

Two very neat bronze chandeliers hang from the roof. The pulpit and windows are draped in crimson.

Behind the upper end of the hall is a receiving-room, or vestry, 30 by 20 feet. The basement story was probably at first intended for school purposes, but may be turned to some other account. In the centre of the basement is a large adobie heater, nine feet in diameter, and seven feet high, with adobie walls a foot thick. In the inside of the 'heater' is a large stove capable of creating warmth sufficient to keep the whole building comfortable. While the smoke-pipe runs to the north or back of the building, two flue-pipes branch out east and west, conveying the heat underneath the floor to two registers that distribute it in the big hall.

We believe it is the finest building ever reared by any Branch of the Church by its own exertions."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—There has been another outrageous scene at the convict prison at Chatham; but the military force being still kept in prison, the ringleaders were soon placed in irons. Altogether there are now about ninety secured. The *Perseveranza* publishes a telegram from Perugia, dated the 15th instant, announcing that the Papal Zouaves had invaded the Sardinian territory; but that they had been repulsed by Volunteers. The Pontifical soldiers had fortified themselves at Nanzano. A solemn sitting of the Council of the Empire has been held at St. Petersburg, which lasted seven-and-a-half hours. The Emperor presided, and declared his wish that the proclamation for the emancipation of the serfs should be issued on the 3rd of March, the anniversary of his accession. This was agreed to; and on that day, twenty million souls will at one and the same hour have ceased to be property. The *Patrie* and *Pays* say—"The latest news from Cochín China announces that fresh persecutions have been commenced against the Christians."

AMERICAN.—The North Carolina Legislature has unanimously passed a resolution that, in case the endeavours for reconciliation fail, North Carolina will go with the other Slave States. The United States revenue cutter *Lewis Cass* had been surrendered to the State of Alabama. 50,000 people were stated to be on the verge of starvation in Kansas. A despatch from Washington, dated Jan. 20, says—"At ten minutes past two o'clock

this afternoon, the Private Secretary of the President announced to the United States House of Representatives that the name of James Buchanan had been appended to the bill admitting Kansas into the Federal Union as a State. At twenty minutes of three Martin F. Conway, Representative elect from the new State, received the oath of office and took his seat. The news was at once telegraphed to Kansas, and the State Government will go into immediate operation."

VARIETIES.

PLANT SOME ANACHARIS AND STARWORT in a glass jar in water, and place it in a strong sunlight. In the course of a few weeks there will be a confervoid growth on the glass and in the water, and this growth is filled with animalcules.

EFFECT OF BLUE WINDOW GLASS.—If green leaves are viewed through the ordinary blue glass used in ornamental windows, when the sun is shining, all those through which the light is transmitted appear orange-red, while those from which it is reflected appear of a grayish tint. On a favourable day, trees so observed seem covered with brilliant blossoms.

A CURIOUS DISCOVERY.—There has lately been found in the township of Greenbush a hatchet firmly embedded in the heart of a white oak tree. The tree was perfectly sound, and nothing was noticeable indicating that such a thing was embedded therein, until it was struck upon by the axe. Upon examination, it was ascertained that the hatchet stuck there when the tree had about thirty years' growth, and that it had remained there more than two centuries, as more than two hundred years' growth of the tree was counted outside of where the hatchet lay. This must have been the identical hatchet with which the "woodman" had "spared that tree!"

POETRY.

TO ZION.

While a guilty world is quaking,
All its empty glory spent;
Whilst the thrones of kings are shaking,
Zion riseth up in strength.
Unto Zion
Heaven's eternal powers are sent,
Though a guilty world is fearing
Overhanging clouds of gloom,
Zion, gloriously appearing,
Claims the powers of endless bloom:
Zion's Monarch
Triumphed o'er the conquering tomb.

Dublin.

Hail to thee, thou star of glory,
Beaming o'er a world's dark night;
Hail, thou gem of ancient story;
God shall gird thy loins with might.
God is with thee:
God thy everlasting light.
Thou art Israel's consolation;
Sweetest harp thy praise shall sing;
Thou the shrine of inspiration,
Sheltered 'neath th' Eternal's wing.
Hail to Zion!
Hail to Zion's glorious King!

RICHARD SMYTH.

MARRIED—On the 31st of December, 1844, in Mill Creek Ward, by Elder John F. Snedaker, Mr. Daniel G. Bryan, late of Pennsylvania, and Miss Martha E. Ashworth, formerly of England.
DIED—At his residence in Brigham City, Box Elder County, on the 3rd January, very suddenly, Capt. David B. Evans, formerly from Wales.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A voice shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

No. 10, Vol. XXIII.

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THE RESTITUTION OF ALL THINGS.

BY ELDER HENRY WHITTALL.

"And he shall send Jesus Christ, which before was preached unto you, whom the heaven must and will receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—PETER.

In the Scriptures we find recorded a *few* of the sayings of some *few* of the many Prophets of God who have lived at different periods of time since the world began.

The notion so prevalent among professing Christians, that the Bible contains the substance of all that God has ever revealed to men and all that he ever will reveal to them in this probation, is entirely erroneous; otherwise, very little evidence, comparatively speaking, can be adduced from the pages of the Bible in proof of the Apostle's positive declaration that "the times of restitution of all things" have been "spoken" of by "ALL" God's "holy prophets since the world began."

We are therefore justified, in support of the integrity of the Apostle's declaration, in coming to the conclusion that much has been said by many of the Prophets and servants of God in olden times, upon this important subject, than has been handed down to us in the Scripture records.

The great importance of the subject is sufficiently evident from the declared fact that what has been thus foretold was, time after time, specially revealed to the

Priesthood by the Spirit of God. "GOD hath spoken" to man, concerning the latter-day work of universal restitution, "by the mouth of ALL his holy prophets."

"*Restitution.*" This is a term identical in its literal import with *restoration*. To restore is to recover that which has been perverted or ~~lost~~ to return that which has been taken away or destroyed. Hence, the "restitution of all things" is the restoration of everything that has been perverted through apostasy, or lost through rebellion, or from other causes,—thus implying a recovery or return of all things to their originally designed state and condition.

"*All things.*" All things have been either partially or wholly lost or perverted; otherwise, they would not need to be restored. As the loss, perversion, or apostasy has been universal, so must be the recovery or restoration,—the universality of the predicted restoration implying or proving the universality of the apostasy.

If we can obtain a clue as to how all things have declined, degenerated, fallen, or become perverted and lost from their original design or purpose, we shall then

be able to perceive more clearly *how* they are to be *restored* thereto. To know the cause of an evil is to know in a great measure how to remove it.

Evil is literally a state of disorder, which is a perversion of order or rightness; and the *cause of evil* is ERROR. When men have erroneous notions or false views of things, they invariably go astray. If their actions correspond with their thoughts—if their wrong notions or distorted views are carried out in life, evil will result. In nine cases out of ten, evil proceedings, or a disorderly state of things, may be traced to erratic causes. In short, the *actual* manifestation or embodiment of error is evil; that is to say, evil is the embodiment, the carrying out, or *actual* manifestation of error. The resulting evil thus perpetuates the parent error, and from thence other errors and other evils spring and continually increase. Thus it is that the world is full of evil of all kinds, because it is full of error.

Error and its attendant ignorance are represented in Scripture (as in common parlance) by "darkness," while truth and knowledge are denoted by "light." Isaiah, for example, says—"Darkness shall cover the earth, and gross darkness the people," (chap. lix. 2,) meaning that false persuasions of all kinds would exist throughout the earth—that the people would be ignorant of the truth and beclouded with error—that they would be groping about in mental blindness, or falsity and ignorance, void of saving truth. The same Prophet says, on the other hand, in reference to the wide dissemination and establishment of Gospel truth in the latter times—"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. (Chap. xi. 9.) "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Chap. ix. 2.)

As, then, the way to change or arrest the perpetuation of an effect is to remove the cause, it must follow, as a natural sequence, that the most effectual way to overcome the ravages of evil, or unrighteousness, is to disperse the darkness of ignorance and error producing them. And as the only way to *remove darkness* is to *introduce light*, so the way to remove ignorance and error (which result in evil,) is to disseminate truth—to communicate

intelligence—to increase the growth of knowledge and wisdom.

This is *God's* method. Hence, as the darkness of ignorance and error in regard to spiritual things covers the whole world of mankind, and spiritual evils of every kind, as well as natural ones, exist as a consequence, and which, if unchecked, must inevitably ruin the whole human family, God has in these last days commenced to bring about the great work of universal "*restitution*," or restoration of "all things" to their proper and designed condition.

How?

By, in the first place, *revealing anew to mankind the ancient and everlasting GOSPEL*. This divine light will chase away the dense darkness of ages, and will lead to that long-looked-for, long-desired, and long-predicted state of things, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and when "no man need say to his neighbour, Know ye the Lord; for all shall know him from the greatest unto the least." (Isaiah ix. 2.)

This *our own day*, then, is the commencement of that great era called "the times of restitution of all things;" and the starting-point of that great work of "restitution" is the restoration of the *Gospel* in its ancient purity, fullness, and power.

Nearly forty years ago, that great Prophet of the nineteenth century, Joseph Smith, who realized the fact that the whole world was enveloped in spiritual "darkness"—that the people, both religious and irreligious, learned and unlearned, high and low, on every hand, were shrouded in the thick, "gross darkness" of ignorance and error, was chosen by the Lord to commence the great latter-day work of "restitution." To him God revealed the ancient plan of salvation in its integrity and purity, giving him the authority to promulgate the same to the world, and the power to dispense its blessings to all who received it and obeyed its requirements. By Divine authority and the attendant aid of the Spirit bestowed upon him, he was the humble and honoured instrument in the Lord's hand of laying the foundation of his Latter-day Church and Kingdom, and of establishing in the hearts and minds of many of his fellow-men the pure principles of that Gospel which is "the

power of God unto salvation" to all who receive and obey it.

Through the instrumentality of this great Latter-day Prophet were restored, not only the fundamental or first principles of Gospel truth, but also the ancient order of Priesthood and organiza-

tions of the Church, the ancient ordinances of the Gospel covenant, the ancient keys of government and administrative authority—Melchizedecian and Levitical, together with the spiritual gifts, miraculous aids and powers, and various other privileges and blessings pertaining thereto.

LIVE YOUR RELIGION.

BY ELDER W. G. MILLS.

The Gospel of Jesus Christ is adapted to the capacities of all men. The man of the loftiest intellect, whose mind has become acute and active by study and acquirements, and who can grasp ideas and subjects as quickly as they can be communicated, and the humblest soul, whose untutored mind knows little of men and things beyond his little cot, can alike understand the truth of heaven as revealed in the glad tidings of salvation. It is wisely provided by our Father that it should be so comprehended; for as the sun that beams from his glorious seat in the heavens warms and vivifies rich and poor alike, and is free to great and small, so is the Gospel designed to meet the condition of every class of the human family, as all alike are very far from the perfection of God, to which he designs we shall attain. There is not one Gospel for the rich, and another for the poor. There is not one magnificent portal to enter the paths of truth, virtue, and godliness for the proud, bedizened son of wealth, and a mean, dusty, dingy back door for the lowly and degraded. There is no necessity for such; for, in the eyes and estimation of the highest intelligencies of heaven, the state of sin and depravity looks as full of deformity and hideousness in the rich and noble as in the poor and dejected. All are alike ignorant of God and his purposes, and unable to comprehend the laws that place us in connection with the principles and exaltation of eternity.

The first principles of that Gospel as taught by the Priesthood of this Church, which distinguish us from the schemes and systems extant and popular in Christendom, are not only easily comprehended by the honest seeker after truth and true searcher for salvation, but are beautifully

consistent and inimitable. They show the creation of a God; they speak of a regularity and excellency which distinguish that Being who made the perfect laws of the visible creation, and proclaim, with the shining orbs that greet our wondering vision in the nocturnal arch of heaven, that their Original is divine. We feel that the contemplation of those principles makes us love them the more, and adore their Author. They seem as far above the schemes of religion around us as the works of the universe are above the mechanism and display of the most elaborate orrery made by man. Every mind that investigates them must love them, if petty prejudice and false tradition are abandoned. There is no question of their superiority: as the heavens are higher than the earth, so are God's ways than man's ways. Mortals' endeavours to improve the plan only deform it. The statue may have form, proportion, and likeness; but there is no life, no expression, no power, and no perpetuity. The lifelessness of man's imitation is a great contrast to the greatness and vitality of the works of the Creator. So the dead forms and ceremonies of Christianity appear, when placed in juxtaposition with the pure, enlivening, and spirit-giving power of the Gospel of Christ as contemplated by the Saint and offered to all mankind.

Not only, however, are the distinguishing principles or ordinances of our Church superior to all others, but our holy religion throughout is calculated to raise man from degradation, exalt him in the scale of being, dignify his mind, elevate his condition and feelings, and make him more like that Being from whom it emanates. The first principles are only the beginning of the good things of the

kingdom—merely the rays of truth that beam upon us from the Priesthood, as the dawning heralds of the king of day dispel the darkness of night ere his majesty in full splendour greets our mother earth. They are only the inducting powers that place our steps on the road to felicity—the path of truth. Did our religion end there, then it would be as little as the work of man. It is the beginning of wisdom, and imparts, and promises to continue to impart, power to pursue the course of truth, and to enable us to lay aside the traditions of our fathers, and acquire the principles of knowledge, so that, applying them to our individual use and condition, we may be more pure and holy in conduct, conversation, and purpose. It is not he who begins the race who wins the prize; it is not he who stands up in the fight who is the victor. No! To win the prize, he must persevere in the race and attain the goal. Even then, in the worldly race but one or two receive a reward. In the perseverance in truth, all receive a glorious prize. In continuing to battle with error and grapple with the enemy of truth, all will gain the conflict. It is necessary, then, to continue in the truth, to walk in the paths of virtue and rectitude, to be constantly on the alert, and to persevere in every good word and work. The trials and temptations to which man is subject tend to turn him aside from the ways of truth, and weary him in well-doing. Too often does he rest contented with the alphabet of knowledge, and thinks that he is secure when the book is in his hand. To be a good scholar, he must persevere, study the page, and let nothing attract his attention from the object in view. But men are forgetful of their duty, and have to be reminded of it incessantly. Thus the Apostles of ancient times, with all the affection of their natures, and the anxious solicitude of saviours, exhorted the Saints to persevere in the ways of righteousness. They knew the weakness of the human heart, and found it necessary to renew instructive lessons. Thus it is that the man of God, Brigham, fervently and constantly to the Saints utters the following short but pithy and forceful expression—“Live your religion.” He knows by sad experience that the failings of poor humanity are great, and that the cares of life, the anxieties of business, and the love of the world wean many from the truth. They are imperceptibly drawn

away by neglect of one little duty after another, and permitting little deeds of impurity to darken the light which they enjoyed, until the only glimmer remaining is an *ignis fatuus*, and their feet are soon in an unpleasant and unwholesome quagmire. His soul is full of desire for the welfare of the Saints, and with a zeal becoming a prophet he employs all his energies and ability to impress the necessity of being *faithful to ourselves*, which is the only way to secure salvation; and he exhorts them to walk in the path of duty, which is the path of light.

The ordinances of the Gospel are positively necessary to salvation, and without them none can be saved. They are the very basis of religion, but they are not religion itself, no more than the foundation of a house is itself the edifice. The essence of religion is comprehended in the words of Jesus, where he says, “Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength; and thy neighbour as thyself.” On this hang all the law and the prophets. The ancient men of God might enunciate the law, talk of sacrifices, attend the ceremonies, and discourse on rites; but when men had performed all required of them, and the religious principle within them was excited by such requirements and means, the great subject, after all, was—“Do justly, love mercy, and walk humbly with thy God.” The Saviour, in his sublime discourse on the mount, when delivering the truths of heaven to the assembled multitude, said, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” This is the religion of Jesus, this is our holy religion, this is the principle that will make us like God, and this is the key which will open the kingdom of heaven to all men. If such teaching were universally understood and adopted, would not the evil passions of man be subdued, his propensities and faculties be used in the proper channel, the sufferings of fallen humanity be alleviated, and the whole earth become one scene of truth, righteousness, peace, and joy?

To consummate such a desirable state of things—a state for which we are not only suited, but which will and must exist, God has implanted universally within the human breast the religious principle, and has established the Gospel.

in its simplicity and power on the earth. His servants are calling upon the Saints to live their religion, so that they may enjoy its spirit, partake of its holy influence, and make their conduct exemplify their walk with the holy Jesus. Now, to live our religion, we must love God with all the intensity of our nature, recognize his commandments, live by his every word, and make all circumstances bow to his will. If he calls us to go from the land of our fathers and desert the home of childhood—if he demands our talent, time, and money,—if he sends us in the midst of earth's wicked children, though danger or death threaten,—if he requires us, above all, to conquer our evil desires and purify our lives, we must do all these, and more, to live our holy religion—to love God. We must likewise love our neighbour as ourselves. Yes, that is sound religion. We should act precisely to others as we wish them to act towards us in every righteous principle. Some aver that we cannot love others as we love ourselves. If we cannot, then Jesus spoke idle words. He would not give a precept which could not be obeyed. We know that it can be accomplished; and without it we cannot enjoy our religion to the full. When our neighbour's name is evil spoken of, and his character assailed, we should not join in the evil work; for we would not wish him to defame and villify us. We should defend the character of our brother and sister in their absence, and seek to soften rancorous feelings against them, as we would wish them to defend us in such company. We should never steal from others their property, no matter whether valuable or worthless, as we would wish ours to be kept sacred. We should not seduce the fair daughters of Eve, nor commit impure actions, as we would preserve from violation and seduction those fair ones, were they our own daughters or sisters. When misery and poverty are the lot of others, and the poor hearts are dejected by the stroke of misfortune or folly, we should extend the hand of kindness with liberality in its palm, if the means are within our power, or at least speak soothingly and kindly, if we can do nothing more, as we would that others should sympathize with us and administer to our wants, were our state as wretched. Well has President Young inculcated the principle of liberality in giving to all who request

his assistance in the plea of poverty. "It is better," says he, "to give to all who come, even if you are imposed upon often, if in your giving you relieve one or two honest worthy creatures. Your reward will be sure, even for all." Bear kindly with the failings of all, and do all that lies in your power to ameliorate the condition of degraded humanity. You would like that others should bear with you. Yet, let not your eye wink at sin, nor your soul tamper with iniquity. If brethren and sisters need assistance in sickness or distress, apply the remedy of consolation, as you would expect it from others. If the work of God needs pecuniary assistance, render it cheerfully and consistently. Administer to the necessities of God's Ministry, who leave wives, children, and friends, and sacrifice the comforts of home and the profits of business to bless you and the world, as you would like to be remembered kindly, were you in such a calling. Live your religion, by receiving truth and suiting it to your individual necessity. It is your privilege to acquire intelligence from every place—to learn good from every circumstance—to see

"Sermons in stones, books in the running brooks,
And good in everything."

Like the little bee—the emblem of our mountain home, which flies cheerfully along, sipping sweets from every flower; and though at times it may be disappointed by alighting on some juiceless branch or spray, yet it sings gladly on, and pursues its trials until it succeeds and is burdened with its delicious treasure. God is the source of all intelligence and truth to us. He spreads it out for our contemplation and profit. It is our religion to learn all we can of Him by knowing his laws—natural, social, moral, and divine. It is our duty to pour out our souls to God in prayer, whether we bask in the sunshine of prosperity or are cast down in the depths of adversity. Either state is for our good, if God permits it. Humility to bear the former, or courage to meet the latter, should be our desire; and God will assist us in either trial, if we seek his aid.

To perform those duties is religion of the noblest character and highest nature. To do them will make us like God and Jesus his Son. Without an attempt and perseverance to walk in that manner, we shall not live our holy religion; and it is to be feared that we shall be as sounding

brass and tinkling cymbals. It should be our ambition to accomplish these duties. It is true that we may fall short at present of such perfection; yet, if we persevere and hold fast to the truth, our task each day will be easier; and, God be

praised, he will assist our endeavours, and we shall come off more than conquerors, through him who loved us. This is practical, sound religion, such as God recognizes. Let the Saints, therefore, learn to live their religion.

HISTORY OF JOSEPH SMITH.

(Continued from page 136.)

[March, 1844.]

Tuesday, 19th. Met in Council in the Assembly Room. Elders Samuel Bent, Uriah Brown, Samuel James, John D. Parker, Orin Porter Rockwell, Sidney Rigdon, William Marks, and Orson Spencer met in Council, in addition to the former names.

In the afternoon, heavy driving rain. N.W. wind. Dull cold day.

Wednesday, 20th. Severe cold N.W. wind, with a snow and hail-storm until ten, a.m. Afternoon dull. W. wind.

Spent the morning and afternoon in the Assembly Room, studying the languages.

Elder Woodruff read me a letter which he had written to Colonel Solomon Cope-land concerning his nomination to be a candidate for the Vice-President of the United States.

The *Illinois Springfield Register* has the following:—

“GENERAL JOSEPH SMITH A CANDIDATE FOR PRESIDENT.

It appears by the Nauvoo papers that the Mormon Prophet is actually a candidate for the Presidency. He has sent us his pamphlet, containing an extract of his principles, from which it appears that he is up to the hub for a United States Bank and a protective tariff. On these points he is much more explicit than Mr. Clay, who will not say that he is for a bank, but talks all the time of ‘restoring a national currency. Nor will Mr. Clay say what kind of tariff he is for. He says to the South that he has not sufficiently examined the present tariff, but thinks very likely it could be amended.

General Smith professes no such fastidious delicacy. He comes right out in favour of a bank and a tariff, taking the true Whig ground, and ought to be regarded as the real Whig candidate for President, until Mr. Clay can so far recover from his shuffling

and dodging as to declare his sentiments like a man.

At present we can form no opinion of Clay's principles, except as they are professed by his friends in these parts.

Clay himself has adopted the notion which was once entertained by an eminent grammarian, who denied that language was intended as a means to express one's ideas, but insisted that it was invented on purpose to aid us in concealing them.”

The *Iowa Democrat* publishes—

“A NEW CANDIDATE IN THE FIELD.

We see from the *Nauvoo Neighbour* that General Joseph Smith, the great Mormon Prophet, has become a candidate for the next Presidency. We do not know whether he intends to submit his claims to the National Convention, or not; but, judging from the language of his own organ, we conclude that he considers himself a full team for all of them.

All that we have to say on this point is, that if superior talent, genius, and intelligence, combined with virtue, integrity, and enlarged views, are any guarantee to General Smith's being elected, we think that he will be a ‘full team of himself.’

The ‘*Missouri Republican*’ believes that it will be death to Van Buren, and all agree that it must be injurious to the Democratic ranks, inasmuch as it will throw the Mormon vote out of the field.’

A traveller, having visited Nauvoo for a few days, wrote to the *Times and Seasons*—

“Mr. Editor,—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age; and, last of all, I feel that I have met with the greatest, in the presence of your esteemed Prophet, General Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but, to my utter astonishment, on the short acquaintance, I have found him as familiar in the

cabinet of nations as with his Bible; and in the knowledge of that book I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith, his nobleness of soul will not permit him to take offence at me. No, sir; I find him open, frank, and generous,—as willing others should enjoy their opinions as to enjoy his own.

The General appears perfectly at home on every subject, and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way, and I am astonished that so little is known abroad concerning him.

Van Buren was my favourite, and I was astonished to see General Smith's name as a competitor; but, since my late acquaintance, Mr. Van Buren can never re-seat himself in the Presidential chair on my vote while General Smith is in the field. Forming my opinions alone on the *talents of the two*, and from what I have seen, I have no reason to doubt but General Smith's *integrity* is equal to any other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quibblings and squabblings, while nations, governments, and realms are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation one might suppose him as well acquainted with other worlds as this.

So far as I can discover, General Smith is the *nation's man*; and the man who will *exalt the nation*, if the people will give him the *opportunity*; and all parties will find a friend in him so far as right is concerned.

General Smith's movements are perfectly anomalous in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet; but this subject is too ridiculous to dwell upon. Suffice it to say, so far as I have seen, he has wise men at his side—superlatively wise, and more capable of managing the affairs of a State than most men now engaged therein, which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider

General Smith (independent of his peculiar religious views, in which, by-the-bye, I have discovered neither vanity nor folly,) the *sine qua non* of the age to our nation's prosperity. He has learned the all-important lesson 'to profit by the experience of those who have gone before;' so that, in short, *General Smith begins where other men leave off*. I am aware this will appear a bold assertion to some; but I would say to such, *Call*, and form your acquaintance, as I have done; then judge.

Thus, sir, you have a few leading items of my views of General Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day. Yours respectfully,

A TRAVELLER."

A writer in the *Quincy Herald* reflects very strongly upon the conduct of the *Quincy Whig*, *New York Tribune*, and other newspapers, for publishing slanderous falsehoods against the Saints.

Ten, p.m., commenced snowing again.

Thursday, 21st. A cold snow-storm through the night.

In Council in the Assembly Room, discussing the propriety of petitioning Congress for the privilege of raising troops to protect the making of settlements in the uncivilized portions of our continent.

Willard Richards was appointed a committee to draw up a memorial to Congress.

Friday, 22nd. Snow on the ground; cold bleak north wind; cloudy.

At ten, a.m., held Mayor's Court, and afterwards read German in the reading-room.

In the afternoon, met with the Twelve in prayer at President B. Young's house.

I advised the Seventies to pull down the remainder of the walls and rebuild the Seventies' Hall on a permanent basis from the foundation, and not erect for themselves a trap, but build one two stories high, and strong enough to stand for a generation.

Saturday, 23rd. Day warmer. Rode out with Clayton to endeavour to raise money to furnish the hands in the Pinery with supplies. Visited the Temple and Public Works.

Also called with William Clayton and Alexander Neibaur at Dr. Foster's. He was gone to Appanoose, and Mrs. Foster was at Mr. Gilman's.

I here extract from William Clayton's journal:—

"We went down there and saw her. President Joseph asked sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered, 'No.' He then explained his reasons for asking; which were, he had been informed that Dr. Foster had stated that Joseph made propositions to his wife calculated to lead her astray from the path of virtue; and then asked if ever he had used any indecent or insulting language to her. She answered, 'Never.' He further asked if he ever preached anything like the plurality of wife doctrine to her other than what he had preached in public? She said, 'No.' He asked her if he ever proposed to have illicit intercourse with her, and especially when he took dinner during the doctor's absence. She said, 'No.' After some further conversation on the subject, we left. Mrs. Gilman was present all the time. President Joseph and Neibaur then went on foot to the farm."

Sunday, 24th. At ten, a.m., met at the Stand near the Temple. The following very brief outline of the speeches is from the journal of W. Woodruff:—

"President Joseph Smith addressed the people. The following is the substance of what I heard him say:—

'I have been informed by two gentlemen that a conspiracy is got up in this place for the purpose of taking the life of President Joseph Smith, his family, and all the Smith family, and the heads of the Church. One of the gentlemen will give his name to the public, and the other wishes it to be hid for the present: they will both testify to it on oath, and make an affidavit upon it. The names of the persons revealed at the head of the conspiracy are as follows:—Chancey L. Higbee, Dr. Robert D. Foster, Mr. Joseph H. Jackson, William and Wilson Law. And he lies that C. L. Higbee has hatched up as a foundation to work upon—he says that I had men's heads cut off in Missouri, and that I had a sword run through the hearts of the people that I wanted to kill and put out of the way. I won't swear out a warrant against them, for I don't fear any of them: they would not scare off an old sitting hen. I intend to publish all the iniquity that I know of them. If I am guilty, I am ready to bear it. There is sometimes honour among enemies. I am willing to do anything for the good of the people. I will give the name of one of the gentlemen who have divulged the plot: his name is M. G. Eaton. He will swear to it: he is a bold fellow. Joseph H. Jackson

said a Smith should not be alive in two weeks,—not over two months anyhow. Concerning the character of these men, I will say nothing about it now; but if I hear anything more from them on this subject, I will tell what I know about them.'

Elder Orson Spencer addressed the people as follows:—

'While listening to President Smith's remarks, I thought of a figure,—i. e., if a physician was going to dissect a body, he would not be likely to begin at the limbs, but cut the head off first. So the adversary of the Saints has laid a plan to cut off the head of the Church with the intention of scattering and destroying the whole body. It was so in the days of Jesus Christ: the enemies of the truth sought to kill him, that the body might be destroyed; which was also the case in the days of Elijah, Daniel, and many of the ancients.

I once heard a man say, who was opposed to this work, 'That it might be true, but it gave Joseph Smith power.' True, said I; but if his power be subordinate to the power of God, it is right. If a man set up a kingdom by the power of God, then let others seek power from the same source. God sets up kingdoms and pulls down kingdoms: this makes men mad who will not submit to the kingdom of God. We all know the result of the power of Moses, who was the representative of God.

Judging from what is past, how will it be when God sets up his kingdom in the last days? Whether there is a conspiracy now, or not, I don't know; but no doubt there will be, if not now, for it has always been so. In the days of the Nephites, they had their Gadianton robbers. I have not any doubt but that the apostates will join with the other wicked powers to try to put down the power of God, and I am glad to have the power of the kingdom of God tested; and when it is fully tried, it will stand. I care not what sacrifice I am called to make for such a kingdom. If it is friends, wealth, or even life, at the purchase of such a kingdom, it is cheap. Did the ancient Apostles, Prophets, or Saints who died pay too much for that kingdom? They did not. It is necessary that men be put in possession of the knowledge and mysteries of the kingdom of God, in order to sin as far as they wish, that they may go to the highest pitch. How often men lay down their lives for their country and other purposes. How much better, then, to die for the cause of Zion! Good and righteous men will administer justice and rebuke evil. The Church should be cleansed from bad men, and the Lord will take his own way to cleanse the Church.

We should lift up our voice against

wickedness of all kinds. But will the rulers of our land do it? No, they will not; they will be cowards until there is no man to fight, and then be brave. When Government will not do it, some man should take the helm of Government that will do it. Will it be called treason, if the God of heaven should set up a kingdom? May the Lord give you more and more of his Spirit, light, and intelligence, until you are cemented together in union and love. Amen.

Elder Sidney Rigdon addressed the meeting.

President Joseph Smith again arose and said—'In relation to the power over the minds of mankind which I hold, I would say, it is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them, and not because of any compulsion on my part. I wish to ask if ever I got any of it unfairly?—if I have not reproved you in the gate? I ask, Did I ever exercise any compulsion over any man? Did I not give him the liberty of disbelieving

any doctrine I have preached, if he saw fit? Why do not my enemies strike a blow at the doctrine? They cannot do it: it is truth, and I defy all men to upset it. I am the voice of one crying in the wilderness, 'Repent ye of your sins and prepare the way for the coming of the Son of Man, for the kingdom of God has come unto you, and henceforth the axe is laid unto the root of the tree; and every tree that bringeth not forth good fruit, God Almighty (and not Joe Smith) shall hew it down and cast it into the fire.'

After meeting, I rode out with Emma. The trees begin to bud forth.

In the evening, held a conversation with a large company of friends at my door.

Elder R. H. Kinnamon writes that during the last 22 months he has baptized over 100 persons while on a mission in Virginia and North Carolina, organized two Branches in Virginia, and calls are continually made for preaching in every direction.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 9, 1861.

POWER OF THE ELDERS FOR GOOD OR EVIL.—UNVIRTUOUS CONDUCT, MARRIAGE, &c.—When the Elders of Israel are in the active discharge of their duty and enjoying the full measure of the spirit of their calling, they possess an influence with the people who receive their testimony unequalled by any other class of men. The truth they teach is so sweet, and produces such joyful feelings, and the Spirit which accompanies it fills the heart with so great a degree of love, that those who receive it seem to think them but little less than angels. This is universally the case in every land where the Gospel has been preached and believed. Of course, therefore, the Elders possess great power for good or evil: for good, if they are led by the Spirit of the Lord; for evil, if, instead of that Guide, they suffer themselves to be exalted in their own feelings by pride, and give themselves up to be led by their lusts. The inducements for the Elders to do right are most glorious; the temptations to do wrong with those in whom a love of righteousness is not implanted are very strong. Their very position, which in one case is so powerful for good, is in the other powerful for evil.

Among those who bear the Priesthood, there are found occasionally some individuals who no sooner obtain a little influence with the Saints, through their position and the principles of which they are the ostensible teachers, than they become lifted up, forget the Lord and their obligations, and abuse their opportunities. They take advantage of their position to accomplish their own ends, entirely regardless of the principles of truth and virtue. Instances of this kind have been and still are, we

are sorry to say, far too common. The day is fast passing, however, for such persons to be in the least tolerated. As a people, we are progressing too far in the knowledge of the principles of righteousness for the Lord to bear with us in the commission of such acts now as he might have done in the days of our ignorance. If Elders will not demean themselves as becometh men of their profession, they may rest assured that their conduct will not be overlooked either by the Lord or by his servants.

Among the evils that are indulged in by those who fail to give heed to the Spirit of the Lord as their guide, there is none that is attended with more baneful effects than lustful and unvirtuous conduct; and yet it is a sin that has been indulged in more frequently, probably, by such characters than any other. We are satisfied that most of the cases of apostasy of those who have made any advancement in the knowledge of the truth, if traced to their beginning, would be found to originate in this sin. The weakness, confidence, or ignorance of the opposite sex has been taken advantage of, and the result has been a withdrawal of the Spirit and a loss of that knowledge and certainty which enabled them to remain steadfast. As in the days of Jesus, when the Gospel was preached in purity and power, accompanied by the Spirit of the Lord, so now, while being preached similarly and with the same accompaniment, woman is found to be very susceptible to the truth, to embrace it readily, and to open her heart to its spirit and all its influences. By nature confiding, there are no bounds to her confidence when the light and power of the Gospel and the Holy Spirit rest upon her; and, undisturbed by a doubt, she yields herself to be governed by that Priesthood which her newly-awakened knowledge testifies to her to be of God. Then commences to rest upon the Priesthood a grave responsibility. The men of God who bear the Priesthood watch over the convert as a kind father watches over his young and tender offspring, instilling into its mind correct principles, and strengthening it against every trial that may assail it; but false shepherds, having only the outward guise of true shepherds, strive to take advantage of that confidence to accomplish their own ends: they look with eyes of lust, which Jesus has said will be followed, unless repented of, by their denial of the faith.

The Presidency here are determined, as far as possible, to cleanse the Ministry from all such characters as belong to the latter class. No man that is dishonest, unvirtuous, or guilty of taking advantage of his position in any way to the injury of the work or the Saints, is fit to act in the ministry. We wish you to see to it, Presidents of Districts, throughout your several fields, and report every man who so conducts himself to the Presidency here, that we may take action upon his case. Much as we want help in the ministry, we should yet think the work and ourselves in a far better condition with any conceivable reduction in the number of Elders, if all who remained were pure and upright men, than to have as many as we could use of the other kind. The more of such there are, the worse off the Mission will be. This every man who has had any experience in the work must know. And they know also that while impurity exists among either officers or members, the blessings of the Almighty must of necessity be withheld. On the part of the Priesthood there must be an awakening to the importance of their position. Iniquity of every kind must be banished from their midst; and when they become free therefrom, the Saints will not be far behind.

In this connection, we would advise the native Elders engaged in the ministry who may wish to marry to send in their resignations before doing so. Although there may be a time for all things, yet we do not think the present a suitable time for Elders to marry who are labouring in the ministry. Their usefulness would be impaired thereby, as to do their duty as it ought to be done requires their undivided

attention. The Elders from the Valley, of course, know as well as we what their duty on this subject is. They have been taught to refrain from marrying, from covenant-making, and from courting by letter or otherwise; and any Elder who indulges in any of these things must know that he does so in direct contravention of his instructions, and commits an act which is offensive in the sight of Heaven and of good men. Any man taking such a course ought to be, and doubtless would be, sent home, upon its being known by the Presidency here. Even if the young men and women who are members of the Church in these lands could realize what would really be for their good, they would spare no exertions to gather before they married. They can effect their deliverance much more easily while single than afterwards. We have known numerous instances of Saints having been kept for long years from gathering with the body of the Church, through being so fettered with a family that they could not move, unless helped. They might have gathered years before with but little or no trouble, had they remained single and exercised wisdom and forethought; and we doubt not there are numbers throughout this Mission who have thrown obstacles in the way of their own emigration by a similar course.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Baxter writes from Kilmarnock, Feb. 18th, that he is “at the present time labouring in the western district of the Glasgow Conference,” and says that “the Saints are feeling first-rate, and rejoicing more and more in the great work of the Lord. The Local Ministry are united in all their efforts to do good, and numbers are still being added to the Church by baptism in this quarter; and many who have fallen by the way in days past are inclining their ears to the warning voice of the servants of God.” He adds —“As a general thing, we have good meetings, a goodly numbers of strangers attending.”

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, Jan. 17, 1861..

Brother Amasa Lyman.

This being the last week of the Legislative session, of course everybody concerned is very busy. Many bills have been presented during the session, but very few have passed, and those mostly not of the highest importance. Amongst them is one granting the privilege of a branch penitentiary at Carson, at the expense of the county.

On Tuesday, the new bridge over the Jordan was fairly inaugurated by Presidents Young and Kimball, the members of the Legislature, and many of the county and city authorities passing over it. The unanimous conclusion seemed to be that it was the best bridge in the Territory.

After the adjournment of the Legislature, I expect to take a tour in the southern settlements, in company with Joseph A. Young and Brigham Young, junior.

The Supreme Court continues in session; cases moving very slowly, as is consistent with great bodies!

The weather is rather more winterly now, though not severely cold. On Tuesday the snow fell all day. Snowing this afternoon.

Yours, &c.,

GEORGE A. SMITH.

SCOTLAND.

Edinburgh, Feb. 20, 1861.

President George Q. Cannon.

Dear Sir,—Thinking it would not be uninteresting to you, I forward a brief

sketch of the progress of the Scottish District during the last six months of 1860. I intended to have written you before, but I have been busy travelling with President D. M. Stuart and turning over to him the business of this District. In June, 1860, Elder Elias H. Blackburn, from Utah, succeeded Elder Wm. Gibson to travel through Scotland to infuse the spirit of Zion amongst the churches. During their administration the work began to revive, and many who had stepped out of the way renewed their covenants. The meetings were well attended, and much good seed was sown. In August, Elders D. M. Stuart and John Tobin, from Utah, commenced travelling through the District; and in September, William S. Baxter arrived. These brethren have travelled and preached the Gospel through all the churches in Scotland, infusing the spirit of Zion. In September, we were also blessed with a visit from Presidents Amasa Lyman and N. V. Jones: our meetings were filled to overflowing. One Sabbath evening, after President Lyman had finished his discourse, which was delivered in the Clyde St. Hall, Edinburgh, a gentleman arose and said he had attended the meeting for the express purpose of hearing the peculiar tenets of the "Mormons," but declared he had heard nothing but Christianity—nothing but what he could fully endorse. The fact is, they know nothing but newspaper or pulpit "Mormonism;" so it is no matter of surprise that such remarks should be made when they hear the truth.

Elder E. L. T. Harrison wrote a pithy circular, entitled "The Truth as it is in Christ Jesus; or, A Few Words about the Power of God;" at the conclusion of which a testimony was borne to the restoration of the Church of Christ. It was signed by the Presidents of Conferences and myself. Many thousands were printed and widely circulated through the District.

We have also had many lectures given. In the summer season the Travelling and Local Ministry spent much time in outdoor preaching, bearing their testimony to the truth.

We baptized 173 during the last year, and the prospects are that a far greater increase will be realized the present year. There are 34 Branches in the District, 3 Seventies, 159 Elders, 72

Priests, 45 Teachers, 33 Deacons, 990 members; in all, 1,292 souls. We emigrated 62 persons, had 13 deaths, and excommunicated but 14 during the whole year; which, I think, speaks well of Scotland.

The generality of the Saints are poor in their circumstances, and are very much oppressed: generally they have large families, and hard indeed is their battle of life; but they strive, as a general thing, to do their best for the Church. Their prospects for emigration are poor, and many have been quite a number of years in the Church, and are weary to go home to Zion. Truly have I seen the comforting influences of the Holy Spirit in the homes of the poor, and have felt blessed indeed while administering in my calling as a Travelling Elder. If any need the voice of comfort and salvation, it is the poor, oppressed, and down-trodden amongst mankind who earnestly desire to do right, and are striving in the midst of conflicting circumstances to work out their salvation. May the time soon arrive when the Lord, with a mighty, outstretched arm, will gather his elect from the midst of the wicked!

On January 1st, 1861, Elder D. M. Stuart was appointed to succeed me in the Presidency of this District. I feel very happy in having the privilege of emigrating to Zion—the mountain of Ephraim, to learn the ways of the Lord and walk in his paths. I have had the pleasure of travelling through with President Stuart, and have been much blessed in his society. I am now travelling under his direction, preaching the Gospel, have felt renewed and refreshed in my spirit, and feel determined by the help of our Heavenly Father to endure unto the end.

I have been treated with the greatest kindness by the Saints in Scotland, and shall ever pray for their prosperity and advancement in the kingdom of God.

With regard to the Travelling Ministry, I believe we have all done the best we could. I feel it is a great blessing to all that have had the privilege of being schooled in the school of the Prophets in Zion, or elsewhere, and feel like leaving myself in the hands of God's Priesthood to judge of my course.

I can bear my testimony that God has established his Church upon the earth,

and that the dispensation of the fulness of times has been ushered in; and all can have this testimony, if they will obey the Gospel with an eye single to the glory of God.

Ever praying for the salvation of Israel and the honest in heart everywhere, I subscribe myself yours very respectfully in the kingdom,

GEORGE TEASDALE.

Edinburgh, February 19, 1861.

President Cannon.

Dear Brother,—I forward you a brief report of our proceedings up to this time. Having just completed a tour through the Conference, most of the way in company with brother Stuart, I am happy to be able to state that the spirit of freedom and lenity seems to be greatly on the increase.

We held three District meetings—the last on Sunday, 17th February, in Fife. At each of these meetings the reports were cheering. At the District meeting held in Fife, two emigrating Branch Presidents were replaced by two good and promising men; and a young brother (Alexander Rogers,) was called out by brother Stuart to travel in Fife and preach the Gospel.

We had a very interesting time in visiting the Saints from house to house, were very kindly treated, and found, in fact, that both good and indifferent Saints are all the better for association with those appointed to be their fathers in the things of God.

It will take patience and time to bring the bulk of the Saints to drink fully into the spirit of the present administration; but the spirit and influence appertaining to the Priesthood are gaining ground; and there are in every Branch men and women of the very best kind, who appear to have been all the time living their religion, and only too anxious to progress.

From many quarters we hear continually of visions, dreams, &c., given to people out of the Church, preparing them for the Gospel. My own faith is that in scores of places new Branches will yet be opened. There appears to be a great work of preparation going on among the people.

There seems to have been a heavy cloud for years past over this portion of Scot-

land. The Lord has been pleased to bring his people through a peculiar train of circumstances. As far as I am concerned, I do not know of any cases in which the presiding Priesthood, as well as Saints, have not done the very best under the circumstances.

That we labour under more favourable circumstances is the cause of any improvement in matters. For being thus privileged, we can only thank our Father in heaven.

Brother Stuart says he feels all is moving right in Scotland. We are thankful for his spirit and influence.

Yours very truly,

ELIAS L. T. HARRISON.

ENGLAND.

Leeds, February 25, 1861.

President Cannon.

Dear Brother,—I returned from the Hull Conference on Saturday evening, where I left brothers Cromar and Halls. The Saints were feeling first-rate, enjoying the Spirit of the Lord, and striving to live their religion. Yesterday we had two good meetings in this place.

The Saints are feeling well, with one or two exceptions. One man took offence yesterday, because I wished those who were in the habit of drinking liquor to keep off the stand on the Sabbath, when their breath smelled; and in a few hours after meeting he sent President Shires a note, accompanied by his Elder's License, and a penny for his *Star*, stating that he had burnt up his "hymn-book" and all other works that he had, and would burn the "Book of Mormon" as soon as he could "find it."

Oh! when will men learn that in rejecting their own salvation they themselves alone are the sufferers? What a wonderful influence the Devil has over men when they once give way to the wickedness that is in them! That which yesterday was lovely and dear to them, to-day is hateful and obnoxious. Yet truth is the same for ever: it is man that changes.

I received a letter from brother Clarke, Sheffield Conference, informing me that on Monday last five persons were added to the Church by baptism, and the Saints were generally feeling well. I am happy to say that there are many in this Dis-

trict, once in the faith, who are very anxious to return to the fold as soon as "circumstances will permit." However, I would like to see people make circumstances bend to that particular object, and not wait for the "due time of the Lord!"

Praying for the prosperity of Zion, and the blessings of heaven and earth to attend the faithful in God's kingdom, I subscribe myself your affectionate brother,

JOSEPH F. SMITH.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Moniteur* says the treaty for the cession of Mentone and Roquebrune to France was signed with the Prince of Monaco on the 2nd of February. A treaty has been concluded between Holland and Siam. The treaty between Russia and China, which was signed at Peking on the 14th of November, cedes to Russia the seaboard between the rivers Amoor and Tumen. Chusan has been evacuated by the Allies. A destructive hurricane has passed over the island of Java. An official despatch from Mostar says that on the 28th the Montenegrins, with a band of insurgents from the neighbouring villages, which they keep in a state of revolt, had surprised several villages in the district of Riesch, and behaved with the utmost cruelty and atrocity towards the peaceable Mussulman inhabitants, killing altogether forty-one persons, of whom ten were children and three women. A second band attacked the chief town Carianitz, assassinated several people, burned many houses, and behaved with the greatest ferocity and cruelty towards the inhabitants.

AMERICAN.—The Texas State Convention has passed an ordinance favouring the speedy formation of a Southern Confederacy. Preparations for attacking Fort Sumter were being continued at Charleston. 1,200 troops at Pensacola were threatening an attack on Fort Pickens. Private advices from Montgomery state that arrangements have been made for a loan of \$14,000,000, to be concluded by the 1st of March, when the Southern Confederacy will have fifty rifled pieces for the field, for the purpose of resisting coercion. A considerable number of vessels, principally engaged in the lumber trade, have been wrecked on the coast of British Columbia.

THINGS WORTH REMEMBERING.

CHINESE BRIDGES.—There are stone bridges in China three miles in length.

HOW TO MAKE A SMOKLESS FIRE.—Before throwing on coals, pull all the fire to the front of the grate towards the bars, fill up the cavity at the back with the cinders or ashes which will be found under the grate, and then throw on the coals. The gas evolved in the process of roasting the coals will be absorbed by the cinders, rendering them in an increased degree combustible. The smoke will thus be burnt, and a fine glowing and smokeless fire will be the result.

EARLY CUSTOMS.—In the fourteenth century, the shops in Paris were universally open at four o'clock in the morning. At that period, the King of France dined at eight in the morning, and retired to his chamber at the same hour in the evening. In the time of Henry the VIII. of England, seven in the morning was the fashionable breakfast hour; ten that of dinner. In the reign of his daughter Elizabeth, the higher classes, students, &c., dined at eleven, and supped between five and six.

MATHEMATICS.—Mathematics is the science of quantity—its proportions and relations, and comprises three branches—arithmetic, algebra, and geometry; *arithmetic* being the science of numbers, and the art of performing calculations thereby; *algebra*, the method of solving problems, or investigating the relations of quantities, by means of letters and signs; and *geometry*, that branch which treats of magnitude—its proportions and relations. Mathematics is of two kinds—pure and mixed. In *pure mathematics*, quantities are considered independently of any substances actually existing: in *mixed mathematics*, the relations of quantities are investigated in connection with some of the properties of matter, or with reference to the common transactions of business.

HOW TO TELL IF AN OYSTER WAS LIVING WHEN OPENED.—If the muscle appears small, it is a proof that the animal was living; but if it appears higher and above the oyster, it was dead before it was opened, and is consequently unwholesome and unfit for food.

"FOOLSCAP."—Among the numerous monopolies which Charles I. granted for the support of his government, was the privilege of manufacturing paper. The watermark of the finest sort was the royal arms of England. The consumption of this article was great at this time, and large fortunes were made by those who had purchased the exclusive right to make and vend it. This, among other monopolies, was set aside by the Parliament that brought Charles to the scaffold; and by way of showing their contempt for the king, they ordered the royal arms to be taken from the paper, and a fool, with his cap and bells, to be substituted. It is now more than 175 years since the fool's cap and bells were taken from the paper; but still paper of the size which the Rump Parliament ordered for their journals bears the name ("foolscap") of the watermark then ordered as an indignity to Charles.

VARIETIES.

CRAMP.—The cramp may often be prevented by forcing the heel down and the toes up immediately on feeling the symptom approach.

FABLE.—A gourd had wound itself around a lofty palm, and in a few weeks climbed to its very top. "How old mayest thou be?" asked the new comer. "About a hundred years." "About a hundred years, and no taller! Only look; I have grown as tall as you in fewer days than you can count years." "I know that well," replied the palm. "Every year of my life a gourd has climbed up round me, as proud as thou art, and as short-lived as thou wilt be."

INVENTION FOR DISPELLING RAIN.—There is now before the Academy of Sciences at Paris a wonderful invention of Monsieur Helvetius Otto, of Leipsic, by which he promises to insure fine weather. In fact, by making use of his invention, rain cannot fall unless desired. His plan is simple enough. He erects a platform at a considerable height in the air, on which he places a "propeller," or huge bellows, worked by steam. With these bellows, which are very powerful, he blows away the clouds as they gather; and as rain comes from the clouds, it must necessarily follow that where clouds are not allowed to gather, there can be no rain. He maintains that if a certain number of his "rain-propellers," or "pluvifuges," as he has named them, are placed at intervals over the city, he can provide for the inhabitants a continuance of fine weather, and a certain protection from sudden showers and muddy streets, so long the terror of fair pedestrians. The Academy has received the proposition of Monsieur Otto with acclamation.

A NZERO SZAMON.—"My tex, bruderen and sisteren, will be foun' in de fus chapter ob Genesis, and de twenty-seben verse:—'So de Lor' make man.' Now, my bruderen, you see dat in de beginnin' ob de world de Lor' make Adam. I tole you *how* he make him: he make 'im out ob clay, an' he sot 'im on a board, an' he look at him, an' he say 'Fus-rate!' an' when he get dry, he brethe in 'im de breff ob life. He put him in de garden ob Eden, and he sot 'im in one corner ob de lot, an' he tole him to eat all de apples, 'ceptin' dem in de middle ob de orchard: dem he wanted for winter-apples. Bym-by, Adam he get lonesome. So de Lor' make Ebe. I tole you *how* he make her. He gib Adam lodnum, till he git sound 'sleep; den he gonge a rib out de side, and make Ebe; an' he set Ebe in de corner ob de garden, an' he tole her to eat all de apples, 'ceptin' dem in de middle ob de orchard: dem he want for winter-apples. Wun day, de Lor' go out a bisitin': de Debbil come along: he dress hisself in de skin ob snake, and he find Ebe, an' he tole her—'Ebe! why you no eat de apple in de middle ob de orchard?' Ebe say—'Dem de Lor's winter-apples.' But de Debbil say—'I tole you for to eat dem, 'cos dey's de best apples in de orchard.' So Ebe eat de apple, an' gib Adam a bite; an' de Debbil go away. Bym-by, de Lor' cum home, an' he miss de winter-apples; an' he call—'Adam! you Adam!' Adam he lay low; so de Lor' call again—'You Adam!' Adam say—'Hey, Lor?' And de Lor' say—'Who stole de winter-apples?' Adam tole him he don't know; Ebe, he 'spec! So de Lor' call—'Ebe!' Ebe, she lay low. De Lor' call again—'You Ebe!' Ebe say—'Hey, Lor?' De Lor' say—'Who stole de winter-apples?' Ebe tole him she don't know; Adam, she 'spec! So de Lor' coteh 'em 'fofe, and he throw dem ober de fence, an' he tole 'em, 'Go work for your libbing!'"

WHEN IS A MAN RICH ENOUGH?—When a lad, an old man took the trouble to teach me some little knowledge of the world. With this view, I remember he one day asked me, "When is a man rich enough?" I replied, "When he has a thousand pounds." He said, "No." "Two thousand?" "No." "Ten thousand?" "No." "A hundred thousand?" which I thought would have settled the business; but he still continued to say, "No." I gave it up, and confessed that I could not tell, but begged that he would inform me. He gravely said, "When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then twenty, then fifty: from that his riches would mount to one hundred thousand, and so on till he had grasped the whole world; after which, he would look about him, like Alexander, for other worlds to possess." Many a proof have I had of the old gentleman's remarks since he made them to me.

POETRY.

CHRIST'S SECOND ADVENT.

What joy exists among the Gods?
What songs of praises angels sing?
Jesus, once slain by godless men,
Returns to earth to reign as King.

The pure exulting see his "sign"—
The prophets hail him with delight;
The heavens seem decked with golden robes—
The earth is full of heavenly light.

No more shall sinful monarchs rule,
Nor prophets lose their precious blood;
Dark sin and tyrant death shall flee
Before the coming of our God.

Then peace and love will spread their power
Among the sons of men abroad,
And all the earth shall join to sing,
"Jesus is now our sovereign Lord!"

Belfast.

THOMAS CRAWLEY.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAH.

No. 11, Vol. XXIII.

Saturday, March 16, 1861.

Price One Penny.

UNBELIEF IN GOD'S INTEREST IN NATIONS—HIS JUDGMENTS YET TO BE POURED OUT.

In a previous Number of the *Star* (No. 7) we briefly touched upon the causes which have been operating to hasten the dissolution of the United States, and which have been sapping the foundation of that Government for years. The observers of events now in progress in that land, who look from the stand-point usually taken by the world, cannot admit that the great republic has already reached the zenith of its glory and power, and that the dissensions now agitating the nation are the precursors of its retrogression and downfall. They look through history in vain to find a parallel of a nation making such a progress and achieving such glorious results in so brief a period, and experiencing so rapid a declension as now threatens the United States. Not finding the parallel, many conclude, despite all the indications which so unmistakably besetken trouble and difficulties of no ordinary character, that there is yet a glorious future in store for the American republic, and that it will emerge from the struggle which is now convulsing it, brighter and healthier than it entered upon it.

Men of this class entirely ignore the fact, though they may make different professions in words, that overruling providence of the Supreme Being, and his watchful and interfering care in the affairs of the nations of the earth. The dispo-

sition to confine the Great Creator to the heavens, and not to acknowledge his intervention in the rise and fall of nations, is very prevalent indeed among all classes. When a nation falls, what are termed "natural causes" are sought for and pointed to as the means of its destruction. God is scarcely thought about in the matter, or, if thought about, is not supposed to have had any agency in producing or effecting such results. We can give no better illustration of the widespread infidelity on this subject than by citing the case of the United States, which is now before our eyes. How many of all the speakers, editors, and writers of the Christian nations of Great Britain and America, who have lately spoken and written so much about the division now taking place in the United States, have acknowledged the hand of the Lord in what is transpiring, or have even alluded to him in any way as having the slightest care or interest in the affairs of that people? How many of those whose entire welfare is intimately associated with and dependent upon the stability and prosperity of that Government have looked deeper than the surface for the causes which are threatening its overthrow, or have imagined for a moment that there was such a Being as God who bestoweth wisdom when it is needed to carry out his designs, and withdraweth it when his pur-

poses will be better accomplished thereby? The proverb of the Romans was—"Whom the gods would destroy, they first make mad;" but "Christian" Englishmen and Americans cannot make so broad an admission respecting the Being they profess to worship. They fail to recognize the hand of God in the madness that seizes upon nations and rulers, and hurries them blindly into the commission of acts evidently suicidal; or to perceive that he has withdrawn his Spirit and protecting care from them. In this respect they are far behind the pagans of antiquity; for, however erroneous their ideas were respecting the character and attributes of the Supreme Governor of the universe, they nevertheless appeared to fully believe that the affairs of the earth occupied some share of his care and attention.

Having, then, so little faith in God's interposition in the affairs of nations, it is not surprising that there should be so great a reluctance on the part of this generation to receive and place reliance in the revelation given to the Prophet Joseph Smith, December 25th, 1832, concerning the wars that were to come upon the earth. Our readers will remember we embodied that important revelation in the article in No. 7, previously alluded to. Any one whose mind is not completely closed to all the influences of truth, and entirely devoid of faith in God, upon perusing it at the present time, must be struck with wonder that it should be received with such apathy and indifference by those who ought to be so much interested in it. This generation denounce the Jews with unsparing severity for their wilful rejection of the prophecies of an Isaiah, a Jeremiah, and other inspired men, and affect to wonder at the unbelief exhibited in the rejection of their wise counsels and warnings; but there is no longer any foundation for their wonder on this point. They themselves are living instances of similar unbelief. Had they made the unbelieving Jews of the days of the Prophets, or the Pharisees who were contemporary with the Saviour and his Apostles, the prototypes whose example they studied and carefully strove to imitate, they could not have been more like those unbelievers than they are.

They read the pages of sacred history with no other feeling than that of wonder at the blindness of the people in passing by unnoticed plain and pointed revelations,

which were afterwards literally fulfilled. They read, and are not surprised, that God should reveal beforehand his judgment upon Solomon and his house for his worship of strange gods, and his abandonment of the principles of righteousness. They see nothing inconsistent in his declaring, while Solomon yet lived, that he would rend the kingdom out of the hand of Solomon, and give ten tribes to his servant; or in his revealing his purposes, on that account, to his servant Ahijah, concerning the dissolution of the union of the twelve tribes of Israel, and the secession of ten of the tribes under Jeroboam from the confederacy; or in his permitting Rehoboam to forsake the counsel of the old men, (when their counsel, if followed, would have conceded to the dissatisfied what they required, and kept the kingdom together,) and to adopt the counsel given by the young men, which had precisely the effect foretold by the Lord—the rebellion of ten tribes. They see nothing strange in all this. Of course, the Lord could manifest interest in the fate of that nation and other nations then; but now he is believed by the orthodox to be in the condition that Elijah mockingly said Baal was—either on a journey or sleeping.

The revelation received by the Prophet Joseph Smith, alluded to above, was not the first intimation which the Lord gave to him of the fate that should befall the United States and the other nations of the earth. In that revelation the Lord said that South Carolina should rebel, that the Southern States should be divided against the Northern States, and that war should be poured out upon all nations, beginning at South Carolina. In the Book of Mormon, published in 1830, nearly three years before this revelation was received, the Lord plainly foreshadowed what the fate of the United States would be when his Gospel should be revealed in their midst. If they accepted the Gospel which he would send unto them, they were to be numbered among his people of the house of Israel, and were no more to be brought down into captivity. Their government was to be amended, recognized, and upheld by the Almighty, and was to become the nucleus of the mightiest power that had ever been built up on the earth—a power which should overshadow every land and prevail over every other form of government known among men, under which

the people of every nation, kindred, and tongue might take refuge from tyranny, and dwell in peace and safety, enjoying the most extended liberty. Every enemy that should arise against them was to be confounded, and they were to be a blessed people upon the continent of America for ever. These were some of the blessings which the people and Government of the United States had held out to them, on condition of their acceptance of the message sent unto them by the Lord. But if they rejected this message and made war against those who received it, woes and cursings equally great as their blessings otherwise would have been were to befall them. They were to be divided asunder and turned one against another, they were to war among themselves, and the sword of their own hands was to fall upon their own heads. And when in this condition, weakened by civil war, and no longer a united powerful people, but a number of factions, then were "the remnants who are left of the land" to marshal themselves, and to become exceedingly angry, and vex them with a sore vexation, and to go through among them "as a lion among the beasts of the forest, and as a young lion among flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver." Their cities were to be destroyed, their strongholds thrown down, and all their pleasant places defaced.

In perusing these predictions after the lapse of thirty years from their publication, an unprejudiced, candid reader must be struck with their perspicuity and force. Had the Prophet Joseph been writing now with the full knowledge of the events that are at present transpiring, he could not have written more definitely and with greater plainness than he has in his translation of the Book of Mormon on these points. Future generations, when they read the history of what is now taking place, and the prophecies uttered by him respecting these events, will think that the generation who would reject such testimonies and warnings as he gave, with the palpable evidences of their truth increasing on every hand, must have been bereft of their faculty of exercising their senses. In fact, even now a person well acquainted with the news of the day, upon reading the revelation which the Lord gave through him respecting the wars that

were to be poured out upon all nations, must be forced to the acknowledgement that there is every prospect of his predictions being fulfilled so far as war itself is concerned. Let what is said in that revelation and in the Book of Mormon respecting the United States be placed in juxtaposition with the following extracts from an article in one of the most popular and widely-circulated American papers, on the dangers that threaten that country, and the unavoidable conclusion of every reflecting, clear-sighted, and unprejudiced man must be that but a short period can elapse, according to every appearance, before they will be fulfilled. The Editor says:—

"Ultra counsels at the South and the rabid fury of extremists at the north once more menace the country with disaster. Civil war and its attendant horrors can only be averted by prompt and speedy action on the part of the incoming administration. Compare the speech of President Davis at Montgomery with the caucus proceedings of Congressional Republicans at Washington, and the inevitable conclusion must be arrived at, that inter-State hostilities are impending, if the sentiments they inculcate represent, to any extent, the views of the masses of the people in the North and at the South."

Mr. Jefferson Davis, who has been elected President of the Southern Confederacy, has been known as a Union man.

"He now appeals, however, to the sword, and devotes his military services to the welfare of the six States over which he has been called on to preside, as though a 'baptism in blood' of the Southern Confederacy were the only hope he entertained of maintaining its integrity. He even throws away the scabbard and exclaims—'The time for compromises is passed, and we are determined to maintain our position, and make all who oppose us smell Southern powder and feel Southern steel. No compromise, no reconstruction can any longer be entertained.' . . . Meanwhile, bayonets bristle, cavalry prance, and the heavy tread of artillery is heard on Pennsylvania avenue; and, under the auspices of the Fessendens, Sumners, Wades, Hales, and Greeleys of the Abolitionist party at the North, every nerve is strained to force Mr. Lincoln into actively aggressive measures against the seceding States. . . . There never was a moment in the history of the United States when time was of so much value. The errors or inadvertencies of a moment may precipitate events beyond the

possibility of a remedy. Yet day by day passes by, and the country gazes with stupefaction at the apathy, inactivity, and ignorance of those who are entrusted with their most sacred interests. If the Crittenden amendments to the constitution had been adopted by Congress a few weeks ago, an instant stop would have been put to the progress of the disunion contagion in the cotton States. That chance was allowed to pass away. The Border Peace Conference was then convened; but its members have unfortunately been selected from among the most antiquated fossils of the land—men behind the time and unequal to its requirements. They have accomplished nothing, and their efforts can effect no permanent good. They are afraid of the sounds of their own voices, and have refused to permit their deliberations to be known to the public. They have the confidence of no one, and no plan of compromise they can suggest will be accepted. Neither will the present Congress do ought to dispel the tempest that threatens to engulf us. The shiftless imbecility, incapacity, stupidity, together with the gross venality of the Senate and House of Representatives, have literally filled every corner of the republic with amazement. The Republican majority see the nation drifting towards a precipice, but can imagine no higher aim than to squabble for place and apportion spoils, which, if they are not careful, will never come into their hands. Can anything be more horrible? In the annals of history—in the darkest periods of Rome, the Italian republics of the middle ages, or even in the convulsed epoch at which Mexico has arrived—does there exist the parallel of a nation, at the height of its prosperity, surrounded by every external and rejoicing in every internal essential of happiness, plunging its future destiny, its wealth, fair fame, and the hopes humanity had founded upon it, into a more hopeless abyss of ruin, desolation, and misery. The mind shrinks with dismay from the humiliating prospect before us. . . . It is painfully true that an unnatural, factitious outside pressure of revolutionists in both sections is compelling those whom they have entrusted with power to bury out of sight their proclivities for peace. Abolition fanatics and fire-eating mobocrats have possession of the portals of Janus, and they are resolved that its gates shall be closed. . . . The latest stages of the revolution have been colossal in their footsteps, and historical experience shows that passions and purpose of political change once unloosed, outstrip in consummation the keenest imaginations of those even who have inspired them and given them birth."

This is the fearful picture that presents itself before the people of the United States at the present time. Even the chances that remain of bringing about a peaceable solution of the difficulties have not been taken advantage of; precious time has been wasted in fruitless discussion, and every hour that passes hurries them nearer to the brink of the precipice. Wisdom has fled from the councils of the nation, and it is a cause of lamentation on the part of many that there is no statesman that seems capable of rising to the greatness of the occasion, or that can suggest a remedy in the emergency. Just as sure as the revelations and prophecies have been so far fulfilled concerning the rebellion of South Carolina and the division of the United States, so sure will the remainder respecting the war that shall take place, the insurrection of the slaves against their masters, and the descent of the Indians upon the divided and distracted nation be fulfilled. Yet who takes warning by what has taken place? They who have rejected the Gospel and the salvation which it proffered cannot or will not see what the present events are hurrying them to. They see nothing to-day but what they flatter themselves will be better to-morrow; and they will continue to delude themselves with this hope until they are overtaken by destruction. The mind shrinks with horror from the contemplation of the scenes that must ensue if the present course be persisted in by that nation. The horrors of civil war are sufficiently fearful; but when to these are added the breaking loose of a maddened servile population, whose lust and passion know no bounds, and who condemn every law of warfare to which the civilized and superior race conform, and the descent of the Indians—a pitiless race with no more disposition to grant mercy to the foes in their power than has the wild beast—a race which, when among the objects of their wrath, the Lord compares to a young lion among flocks of sheep, (a most terrific yet truthful comparison,) the prospect is appalling.

The rebellion of South Carolina was to be the first great step. It was to be a noticeable event—a beacon standing out prominently beyond other events as a warning of what was to follow. It was to be the beginning of wars which should spread until all nations should be involved in

deadly strife; therefore it is as great a sign to this generation of what is to follow as was the compassing of the city of Jerusalem with armies a sign to the Jews that its destruction was at hand.

The view now presented to mankind is a fearful one to contemplate; and when we see event after event taking place precisely as foretold, a feeling of sorrow takes possession of us for blind, infatuated man, who persistently closes his eyes and ears to everything that would warn him of his peril. The way of escape that is provided is plain: every nation might obtain deliverance thereby, if they would. But it is to be feared that they will not. A comparatively few individuals in each may receive the warning and accept the proffered refuge from the storm that will ere long sweep the surface of the earth. No nation can escape this storm who reject the message sent unto them. It will rage until, with bloodshed, famine, plague, earthquakes, and the thunder and the fiery and vivid lightning of heaven, the consumption decreed hath made a full end of all nations,—until the sword of God's justice shall fall upon all the nations of the Gentiles who repent not.

The same Prophet who has so clearly foretold, by the inspiration of the Almighty, what is now taking place, has also foretold the above judgments. That mankind might be fully warned respecting them, God has sent forth his servants to make them known, that all may be left without excuse, and that those who will receive the warning may escape by fleeing to the place prepared as a sanctuary of refuge. The same generation which witnessed the commencement of this labour of warning was to witness the fulfilment of many of the threatened penalties. Men were standing in that generation who were not to pass away until they should see wars, earthquakes, sickness, and other overflowing scourges covering the land with desolation, and causing many among the wicked to lift up their voices and curse God and die. They were also to witness the blessings of the Lord descending upon the righteous who should obey the warning and flee from among the wicked; for a temple was to be reared in that generation unto the Lord, upon which a cloud should rest, even the glory of the Lord, which should fill the house.

HISTORY OF JOSEPH SMITH.

(Continued from page 153.)

[March, 1844.]

Monday, 25th. At home in the morning. After dinner, rode up to the upper landing to see the *St. Louis Oak steamer*. Learned that a company of emigrants from England were expected soon. Called at my office on returning, and heard read the draft of a Memorial to Congress which my clerk had been writing, as a committee appointed by the Council on Thursday last, and was pleased with the instrument.

Millions of wild pigeons flying north, and millions of gnats dancing in the air. Dull day. At night, thunder, lightning, and rain.

Tuesday, 26th. Dull day. From 9 to 12, noon, in Council; also from 2 to 5 p.m.

The memorial drawn up by Dr. Richards was read, discussed, and approved by the General Council.

Started this morning to go to Ramus with brother Amasa Lyman. Rode as far as the Temple, and found it so muddy that we turned back.

Issued a warrant on the complaint of Vernon H. Bruce, against Ianthus Rolfe, for stealing two stone-cutter's tools.

I wrote the following:—

"To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled:

Your memorialist, a free-born citizen of these United States, respectfully sheweth that from his infancy his soul has been filled with the most intense and philanthropic interest for the welfare of his native country; and being fired with an ardour which floods cannot quench, crowns cannot conquer, nor diplomatic intrigue corrupt, to see those principles which emanated from the bosoms of the fathers of seventy-six, and which cost the noblest talents and richest blood of the nation, maintained

inviolable and perpetuated to future generations; and the proud eagle of American freedom soar triumphant over every party prejudice and local sinistry, and spread her golden pinions over every member of the human family, who shall stretch forth their hands for succour from the lion's paw or the oppressor's grasp; and firmly trusting in the God of liberty, that he has designed universal peace and goodwill, union, and brotherly love to all the great family of man, your memorialist asks your honourable body to pass the following

ORDINANCE.

An Ordinance for the protection of the citizens of the United States emigrating to the adjoining Territories, and for the extension of the principles of universal liberty.

PREAMBLE.

Whereas many of the citizens of these United States have migrated and are migrating to Texas, Oregon, and other lands contiguous to this nation; *and whereas* Texas has declared herself free and independent, without the necessary power to protect her rights and liberties; *and whereas* Oregon is without any organized government, and those who emigrate thither are exposed to foreign invasion and domestic feuds; *and whereas* the Oregon, by geographical location and discovery more rightfully belongs to these United States than to any other general government; *and whereas* it is necessary that the emigrants of that newly settling territory should receive protection; *and whereas* the Texian Government has petitioned the United States to be received into our Union, but yet retains her national existence; *and whereas* the United States remember with gratitude the seasonable support they received in a like situation from a La Fayette; *and whereas* the United States desire to see the principles of her free institutions extended to all men, especially where it can be done without the loss of blood and treasure to the nation; *and whereas* there is an almost boundless extent of territory on the west and south of these United States, where exists little or no organization of protective Government; *and whereas* the lands thus unknown, unowned, or unoccupied, are among some of the richest and most fertile of the continent; *and whereas* many of the inhabitants of the Union would gladly embrace the opportunity of extending their researches and acquirements so soon as they can receive protection in their enterprise, thereby adding strength, durability, and wealth to

the nation; *and whereas* the red man, the robber, and the desperado have frequently interrupted such research and acquisition without justifiable cause; *and whereas* Joseph Smith has offered and does hereby offer these United States, to show his loyalty to our Confederate Union and the Constitution of our Republic; to prevent quarrel and bloodshed on our frontiers; to extend the arm of deliverance to Texas; to protect the inhabitants of Oregon from foreign aggression and domestic broils; to prevent the crowned nations from encircling us as a nation on our western and southern borders, and save the eagle's talon from the lion's paw; to still the tongue of slander, and show the world that a Republic can be, and not be ungrateful; to open the vast regions of the unpeopled west and south to our enlightened and enterprising yeomanry; to protect them in their researches; to secure them in their locations, and thus strengthen the Government and enlarge her borders; to extend her influence; to inspire the nations with the spirit of freedom and win them to her standard; to promote intelligence; to cultivate and establish peace among all with whom we may have intercourse as neighbours; to settle all existing difficulties among those not organized into an acknowledged government bordering upon the United States and Territories; to save the national revenue in the nation's coffers; to supersede the necessity of a standing army on our western and southern frontiers; to create and maintain the principles of peace and suppress mobs, insurrections, and oppression in Oregon and all lands bordering upon the United States and not incorporated into any acknowledged national government; to explore the unexplored regions of our continent; to open new fields for enterprise to our citizens and protect them therein; to search out the antiquities of the land, and thereby promote the arts and sciences, and general information; to amalgamate the feelings of all with whom he may have intercourse on the principles of equity, liberty, justice, humanity, and benevolence; to break down tyranny and oppression, and exalt the standard of universal peace; *provided* he shall be protected in those rights and privileges which constitutionally belong to every citizen of this Republic; *therefore*, that the said memorialist may have the privilege, and that no citizen of the United States shall obstruct, or attempt to obstruct or hinder, so good, so great, so noble an enterprise to carry out those plans and principles as set forth in this preamble, and be shielded from every opposition by evil and designing men:—

Sec. 1. *Be it ordained by the Senate and*

House of Representatives of the United States of America, in Congress assembled, that Joseph Smith, of the city of Nauvoo, in the State of Illinois, is hereby authorized and empowered to raise a company of one hundred thousand armed volunteers in the United States and Territories, at such times and places, and in such numbers, as he shall find necessary and convenient for the purposes specified in the foregoing preamble, and to execute the same.

Sec. 2. *And be it further ordained* that if any person or persons shall hinder or attempt to hinder or molest the said Joseph Smith from executing his designs in raising said volunteers, and marching or transporting the same to the borders of the United States and Territories, he or they so hindering, molesting, or offending, shall be punished by a fine not exceeding one thousand dollars each for every offence, or by hard labour on some public work not exceeding two years, or both, at the discretion of the nearest District Court of the United States, where the hindrance or offence shall be committed, having jurisdiction.

Sec. 3. *And be it further ordained*, the more fully to remove all obstructions and hindrances to the raising, enlisting, and marching the volunteers as aforesaid, the said Joseph Smith is hereby constituted a member of the army of these United States, and is authorized to act as such in the United States and Territories, and on all lands bordering upon the United States and Territories, for the purposes specified in the foregoing preamble, provided said land shall not be within the acknowledged jurisdiction of any acknowledged national government.

Sec. 4. *And be it further ordained* that nothing in this ordinance shall be so construed by any individual or nation as to consider the volunteers aforesaid as constituting any part of the army of the United States; neither shall the said Joseph Smith, as a member of the United States' army, disturb the peace of any nation or government acknowledged as such, break the faith of treaties between the United States and another nation, or violate any known law of nations, thereby endangering the peace of the United States.

Sec. 5. *And be it further ordained* that the said Joseph Smith shall confine his operations to those principles of action specified in the preamble to this ordinance, the perpetuity of which shall be commensurate with the circumstances and specifications which have originated it.

And your memorialist will ever pray, &c.
JOSEPH SMITH.

City of Nauvoo, Illinois,
March 26, 1844.

Dr. Willard Richards wrote to the Saints at Augusta, Lee County, Iowa, requesting a brief history of the settling of that Branch, and also asking a donation of lumber for his house.

In the afternoon, Abiathar B. Williams made the following affidavit before Daniel H. Wells, Esq.:—

"State of Illinois, }
Hancock County, } ss.

Personally appeared before me, Daniel H. Wells, Acting Justice of the Peace in and for the said county, Abiathar B. Williams, who, being duly sworn according to law, deposeth and saith that on or about the 15th day of March, A.D., 1844, Joseph H. Jackson came to my house and requested me to walk with him; which I did. During the time we were walking, said Joseph H. Jackson said that he was then coming direct from Mr. Laws; that there was going to be a secret meeting in the city of Nauvoo, probably to-morrow evening: but, as it was not decided, he could not say positively as to the time; but he would inform me in season. The said Joseph H. Jackson said that Doctor Foster, Chancey L. Higbee, and the Laws were red hot for a conspiracy, and he should not be surprised if in two weeks there should not be one of the Smith family left alive in Nauvoo. After we arrived at Mr. Loomis', near the Masonic Hall, in the city of Nauvoo, he related some things which he stated that Dr. Foster had said relative to his family. This he did in the presence of Mr. Eaton and myself, and strongly solicited myself and Mr. Eaton to attend the secret meeting and join them in their intentions. The said Joseph H. Jackson further said that Chancey Higbee had said that he, the said Chancey Higbee, had seen men tied hand and foot, and run through the heart with a sword, and their heads taken off, and then buried; and he durst not say a word. This the said Jackson said in Mr. Loomis' room. And further this deponent saith not.

A. B. WILLIAMS.

Sworn to and subscribed before me this 27th day of March, A.D., 1844.

{ L. S. }

DANIEL H. WELLS, J. P."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 16, 1861.

PRONENESS OF THE PEOPLE TO GO ASTRAY—THE LORD'S REMEDY IN THESE DAYS FOR IT.—There is probably no point in the histories of the children of Israel in the land of Palestine, and of the Jaredites and Nephites in the continent of America, that seems more strange to the person who enjoys a knowledge of the truth and the Spirit which accompanies it than the proneness of those nations to depart from the principles of righteousness. One year they appear to be diligent in the discharge of their duty to the Lord, and faithful in keeping his commandments and the teachings of his servants; and the next year they would relapse into wickedness and be practising all manner of corruption. It required constant watchfulness and labour on the part of the Prophets and other servants of the Lord, preaching, prophesying, and warning them continually of the judgments of the Almighty, to keep them anywhere near right; and even then, with all the eloquence and power they could bring to bear upon them, they would often fail in arousing them to a sense of their situation and the importance of diligence and faithfulness. This was a constant source of sorrow to the servants of the Lord, and they were forced to confess that they were but strangers and pilgrims on the earth. Even the most favoured of them were compelled at times to acknowledge this.

After the manifestations of the power of God among the Nephites, subsequent to the resurrection of the Saviour, they dwelt in righteousness for a long space of time. Jesus had visited them and ministered unto them openly, performed the most marvellous works in their midst, and ordained twelve men to be his Apostles and special witnesses, three of whom remained with them constantly, instructing and labouring with them, and working mighty miracles; yet the second generation had scarcely passed away before they began to forsake righteousness, and the fourth generation witnessed the complete extinction in their midst of all faith in the Lord. Still this is the most striking instance of the faithfulness of an entire people to the truth, for a long period of time, that has been handed down to us.

We have been led to these reflections here by looking at our position as a people at the present time in these lands. Though we may think it surprising that other peoples should have been so easily led astray, and have imbibed erroneous notions and views, and put them into practice, what reason have we for thinking ourselves any better than they; or any stronger to resist the influences they yielded to than they? How many would there be out of the numbers who have embraced the truth, or even of the numbers who have received the Priesthood, who, if left to themselves, would be unswerving in their devotion to its principles? We undoubtedly think there would be many who, having the love of the truth deeply and strongly implanted in their hearts, and having partaken of the Spirit and comprehended its voice, would rather depart from life than from the principles they have espoused; but there are others, and we fear they are not few, who, if left to themselves by the guiding Priesthood, would in a short time stray into wickedness and corruption, and permit ideas and views as foreign to the Gospel of Jesus as darkness is to light to take possession of them. This, we are aware, is rather a sweeping declaration; but we nevertheless

believe it to be true. This people are but little better than their predecessors in this respect. Were it not that God had placed his oracles in the Church on the earth, they would be in a critical position; and, judging by the proneness they at present manifest to go zigzaggedly in the path marked out, they would soon wander wide from the pure principles of the Gospel of Jesus. This is the conviction which will be forced upon every faithful man's mind who will mingle among the people and the various Branches of the Church. But it is those who hold the Priesthood who are, in many instances, the most to blame.

Men who have received the Priesthood and partaken of the Spirit of Truth commit sin, and the Spirit leaves them; and then they begin to wander, imbibe incorrect views of the Gospel themselves, and impart them unto others. If a President of a Conference or of a Branch, or a Travelling Elder take a course of this kind, but a short time will elapse before those under his charge will be to a greater or less extent impregnated with the leaven of his errors. Such is the confidence of the people generally in the Priesthood, that they are apt to be carried some distance by such characters before they become fully aware of the direction in which they are hastening. The cases of this kind have not been few in this country; and were they to be permitted to operate unchecked by the Presiding Priesthood, every kind of abomination would soon be practised and false doctrines taught, to the subversion of the principles of the Gospel, and the people of the Church would soon relapse into sectarianism or idolatry.

There is this difference, however, between the work of God in these days and the days of old—it is to be no more overcome, but to stand for ever. Therefore He will cleanse his people from everything that is impure. No man can go to any such lengths in these days in leading the people astray, neither can the people themselves go out of the way so far, as in former times. All who pursue a course of that kind will be removed from among his people. The work is not to continue in purity and power for two hundred years only, as among the Nephites, but is to endure throughout a millennium. Those who engage in it, and continue, must necessarily be pure and full of faith and good works, or they will never be able to be the instruments to lay the foundation of a work of such durability and magnitude.

When we take this view of the work, can the Saints wonder that men who violate the principles of righteousness go down speedily? or can the Elders be surprised that the Prophet Brigham is moved upon as he is from time to time to utter sharp and powerful rebukes? Upon the speedy withdrawal of the dishonest and corrupt depend the purity and strength of the Church; upon the fearless and pointed correction of error and improper conduct by the Prophet of God depend the influence and power of the Priesthood, and upon both depend the triumph and perpetuity of the work. It never could be what it is destined to be, unless this were the case. The Lord takes this manner of remedying the disposition on the part of his people to go astray.

The sifting process is continually in operation. While in other dispensations the heaven of evil continued to work until it overcame the good, in this dispensation the reverse of this will be the case—the good will overpower the evil. Causes will continue to operate to bring this about. Those who practise iniquity will do well to take warning, for they may rest assured that they cannot escape the fate which has ever befallen those who in these times have preceded them in this course. We sincerely trust that throughout this Mission there will be an awakening among officers and members to the importance of this subject, and that all who have any love for the truth, or any desire to remain identified with the Church, will take a course

to secure to themselves and their posterity a place which shall be permanent among those who shall achieve the promised triumph over the powers of evil.

INSTRUCTIONS ON EXCOMMUNICATION OF MEMBERS.—There is no power bestowed upon the Priesthood that should be exercised with greater discrimination and wisdom than the power to sever offending members from the Church. There is no doubt but this power, in the hands of hasty, inconsiderate men, has often been abused. An excess of zeal in some instances, a desire of showing authority in others, and personal pique in others—qualities which have their origin in ignorance—have frequently prompted action upon this point; and the result has been that many persons have been excommunicated from the Church, who, if wisely and mercifully dealt with, might have been brought to see the error of their ways, and repented. True wisdom and experience will teach us that it is our duty to exercise the heavenly qualities of mercy, and to strive to save men as fathers, rather than to exercise authority over them as masters.

The Presidency here have taken this matter into consideration. We wish, in future, when there are offending members, whose conduct is such as to demand excommunication, that instead of the Branch Presidents acting upon the cases in their Branch meetings, and cutting off the persons so offending, they will notify the President of their Conference, who can inform the District President of the existence of such cases; and before any Conference President shall take action upon such cases, he shall have the sanction of his District President. This may seem like a slow arrangement; but we are satisfied that it will be better than to give any persons cause to say that they were dealt with in a harsh or arbitrary manner. It secures the united counsel of all the presiding officers, with the benefit of their united experience and will bring into exercise that wisdom and spirit of kindness which should ever attend the Priesthood. Of course this counsel is not intended to deprive the Branches of all power to express their disapprobation of wickedness, and to leave them burdened with characters guilty of flagrant wrongs, without the power to act in the matter. When such cases occur, the Branches can disfellowship the parties until further action can be taken upon them.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder James Brown (3rd), in a letter dated from Nottingham, March 1st, informs us that the Saints in that part are “beginning to feel better and better in spirits, and many that have strayed from the fold are beginning to return with renewed zeal.” He says—“Many strangers are beginning to attend our meetings, and some are reading our books and inquiring. We are anticipating flourishing times again.”

Elder Gleason writes from Newcastle, March 1st, as follows:—“I think there is an improvement in the spirit of the Saints. Our meetings are very well attended both by strangers and Saints. We had an interesting time at a Conference meeting last Sunday at Newcastle. The Saints declared it to be the best meeting that has been held in the place for years, and invitations to visit and preach in other places were given; and enough are yielding in obedience to the Gospel to encourage us in our labours and convince us that our testimony and time are not given altogether in vain.”

Elder Charles Turner, in a communication from Dundee, on the 1st of March, says that “the work in this Conference is still progressing; the Priesthood and

Saints are growing in love and good feelings towards each other; also there is an increasing desire growing within them for the spread of truth and redemption of mankind." He adds that "they have not only baptized two or three new members, but that several of those who left the Church have been re-baptized, and express their gratitude to God for enabling them to see their folly, and the need of retracing their steps."

Elder Liez writes from Preston, March 4th, to say that "the Saints throughout the Conference, with very few exceptions, are feeling well and enjoying the spirit of their religion." Many, however, he informs us, have been out of employment for some time on strike for wages; but adds—"There is a prospect of their returning to their employment soon, and it will be well for them if they do. The masters have given their workpeople a fortnight to decide; and if they do not resume their labour before the expiration of that time, there is to be a general lock-out, and thousands must literally starve."

Elder John Brown, in a letter dated March 5th, from London, says of the Kent and Essex Conferences—"These Conferences are spread over a wide extent of country, with small Branches, or rather fragments of Branches, as there have not been many added to them for two or three years past, and many of the most efficient ones have gone to Zion. Yet I find many warm-hearted Saints among them that rejoice in the truth. We are sadly in want of some more good efficient Elders in the field. In the London Conference the Saints are pretty lively, and some strangers are inquiring, and many are attending our meetings."

GROWTH OF THE LATTER-DAY WORK.

BY ELDER E. L. SLOAN.

Nations gaze with admiration on the patriotic conqueror as he marches victoriously from battle-field to battle-field, striking down the tyrant's bond-chains and giving newborn freedom to an enslaved people. Wise men watch with interest the growth of states from weak dependency to power and importance. Science wins its trophies amid the plaudits of enraptured hosts, and the "march of civilization" receives the approving smile and support of a generation that stretches its mighty arms into the depths of the primeval wilderness, driving the wild man from his rude lair and savage home. But the truths of heaven drawn from the arcana of eternity, which would ennoble, happyfy, and bless mankind, have to contend with the most bitter opposition, the strongest prejudices, and the traditions of many generations, which have rendered sacred, in the eyes of the great mass of humanity, a belief in the various false systems and doctrines received by mankind as correct.

It is very common to speak of the fickle favours of the multitude, and the aphorism has been often verified in the case of individuals whom circumstances have suddenly elevated to a prominent notoriety. Nearly deified for a time, fêted, honoured, and bepraised, they have been looked upon as something almost transcending humanity, while the multitude have worshipped in them idols of their own creation, till counter circumstances have revealed the fact that these idols were composed of the same sordid materials as themselves, when, rising in madness at their mistaken credulity, they have shattered with rude hands the objects of their former adoration.

But with systems which have struck their roots deep into the hearts of nations it is different. It is not the fleeting favour of a day which the multitude bestows upon them. Dear to them by a thousand reminiscences, they gather close to their hearts the very leaves shaken off by the passing hand of time, and venerate

in the aged trunk a sacred heir-loom bequeathed them by their sires to be guarded as a priceless heritage. And of these none have so potent a hold upon the mind and affections of man as the systems of religion which have claimed and received the faith of ages.

Dynasties may pass away and others assume their honours and positions; institutions and constitutions may be remodelled or changed; despotisms may succumb to republics, and republics give place to despotisms; but a people's faith—a nation's religion, will longest withstand the might of revolution's power, and present the strongest front to the arm of opposing change. It would be a needless task to introduce proofs in support of this. The history of the world proclaims it on every page.

Taking these facts into consideration, it will be seen that the Latter-day Work, in its progress, must needs meet with terrible opposition.

In re-introducing pure Christianity, it necessarily strikes at the root of all institutions and systems which have grown out of and are based upon a corrupt Christianity. And a corrupt Christianity, with its offshoots and growths being believed in by that portion of the world termed in these lands "enlightened and civilized," as a necessary consequence it has all the prejudices and traditions, the learning and talent, the wealth, power, influence, and popular feeling of the so-called "enlightened and civilized world" developed in the bitterest and most extreme forms to contend with, while the visible agents who have conducted this seemingly unequal warfare on its past have been drawn from the ranks of the hard-handed sons of labour—men whose sinews were developed by the exercise of toil, and whose minds sparkled with scintillations of innate truth. Truly the odds have been fearfully against it, and no arm but that of Omnipotence could have successfully sustained it in its hours of peril.

Men often judge of the truth or falsity of a system by its success. If it fights its way to prominence and importance, adherents flock to its ranks, till, embarked on the tide of popularity, it glides smoothly on to a recognised position and takes its place in the annals of the times amongst its kindred systems. Tested by this rule, "Mormonism," so called, has

claims upon the respect, reverence, and belief of humanity, such as no system of ancient or modern times could offer. Not only has it combatted with the fearfully unequal odds arrayed against it, (unequal as far as mortal eyes could see,) but it has done so successfully and victoriously, striding into importance and power with a rapidity unparalleled in any age. It has emerged from every billow of persecution's angry flood, strengthened and invigorated, with its organization increasing in perfection, through Priesthood and knowledge, verifying the promise of Jehovah that it "should never be broken down, nor given to another people."

How the Saints have been spoiled and driven; how they have been repeatedly plundered of their hard-acquired property and most sacred rights, without the shadow of a just reason; how their leaders have been made the butt of persecution's most fiery darts; how they have suffered the foulest wrongs, of which red-handed murder was not the least common, unatoned for and unredressed; and how they have grown, increased in numbers, and progressed in importance, are facts written in the history of the age with which the world ought to be familiar; and if it is not, its ignorance is culpable. But there are a few facts connected with their progress which may not be so generally known.

True progressive increase does not so much consist in the rapid influx of numbers as in the real worth of those united to the body of which they become members; and that the devoted worth of the Latter-day Saints as a body has been severely tested in their voluntary exile from the homes of their childhood, to which they are knit by all the endearing ties of kindred and fatherland, no one who knows anything of their history as a people will for a moment dispute. In every zone which circles this globe of ours, the Elders of the last dispensation have travelled and toiled proclaiming the advent of the kingdom of God, and from each have borne willing, enthusiastic, and self-sacrificing souls to be citizens of that kingdom, and to have part in a salvation therein. From Australia to Scandinavia, from Oceanica to either India, through the length and breadth of the vast American continent, in every nation of Europe, on Africa's wild and luxuriant land, and over the burning plains of Asia,

even in Palestine—land of sacred historic remembrances, indefatigable missionaries have carried the sound of the everlasting Gospel, and have called converts home to the great gathering-place of the last days.

In their wanderings and travellings, they have been careful observers of the manners and customs, the laws and institutions of the various nations among whom they have mixed; and carrying the knowledge thus obtained and purified by connection with principles of truth and virtue with them into their private citizenship, as they gave place to others in the same field of labour, they have aided in presenting the spectacle of a *travelled community*, who, by practical acquaintanceship, have gained a knowledge of the world, and are tutored in the school of experience. That knowledge and that experience have shown them the hollowness of all man-invented institutions and taught them to rely on the Lord God Omnipotent in the hour of need, and to honour his statutes in the season of prosperity. Still the great missionary work rolls on, and each returning season witnesses these unsalaried and devoted labourers bidding adieu for a time to families and friends, and hurrying forth into the wide field of the world, to bear thence their "sheaves of worth" when returning "with songs of everlasting joy to Zion." Who shall say such a work, conducted upon such self-abnegating principles, is not bound to grow and prosper? Think of it, ye liberal-hearted ones, who freely donate your shillings and pounds till they swell into thousands, that ye may send missionaries into the field and sustain them there; and ask yourselves how that religion ye so liberally pay to present to others who are ignorant of it, in a corrupted form, first spread and grew into importance. And while ye so venerate primitive teachers, their devotion and self-denial, we challenge your admiration and respect for successors who worthily walk in their footsteps.

The unity which pervades all the ramifications of the Church of Christ upon the earth is a powerful cause of its rapid growth. To those unacquainted with the spirit which animates the Saints of the first days this unity is a perfect mystery. How a people, so varied in speech, nationality, and early traditions, can break down the barriers which divide races and peo-

ples, and dwell together in one vast brotherhood, is a problem so complex that it puzzles the brains of sociologists, and puts to the blush all the communism ever preached by uninspired man.

But when it is considered that this unity pervades them as a people while yet scattered among the nations—that every mission in every nation yearns for and strives to obtain the blessing and approbation of God and the Presidency of his Church upon the earth; when it is considered that the voice of that Presidency finds an answering echo in the breast of every faithful Saint throughout the world, even though he climbs the snow-clad heights of the giant Alps, or wanders o'er the sunny isles of the Pacific Ocean, it will be seen that a mighty lever is erected, which in its increasing power will become able to exalt, not merely a few isolated individuals, but a world, socially, morally, politically, and religiously, to an eminence consonant with the divinity of man's heaven-born intelligence.

Look at the picture which the religious world presents. Reputedly following him who said, "If ye are not one, ye are not mine," its appearance is anything but indicative of a practical application of the injunction given by the Son of God. Quarreling, contending, disputing, and ever at variance on every point of doctrine, instead of presenting a holy unity such as the faith of Christ requires, it seems an embodiment of every conflicting element, and presents the idea of chaos come again. Sending missionary representatives of its conflicting dogmas to the remotest climes of the earth, who carry a Bible, the sacred precepts of which they profess to revere, it compasses sea and land to make proselytes, and fills them with the hate of hell against other believers in the same Bible and professed worshippers of the same Deity.

Contrast this with the unity which pervades the entire body militant of the Latter-day Work—a unity increasing in breadth and volume with every son and daughter of God born into the kingdom, and therein discover a power and organization which grows unceasingly in every element of permanent greatness—a power which has grown in the short period of *thirty years* from six obscure humble individuals to a nation, with united missionary operations in every quarter of the globe, whose converts

flock by thousands yearly to the appointed gathering-place, all fired with the same holy zeal, manifesting the same self-sacrificing spirit, and united by a loving fraternal bond stronger than the ties of nationality or kindred; and a nation that will soon take its place in the legislative senate of the world, directing by the voice of inspiration the destinies of empires for the ushering in the world-spread reign of peace upon the earth, when King Jesus assumes the crown and claims the sovereignty of all nations.

The growth of the Latter-day Work and its ultimate destiny are but the fulfilment of the voice of prophecy in all ages. Its origin, its growth, and continued progression, individually and as a whole, are all based upon one simple principle, which

every man can test and apply in his own experience; and that principle is continuous communication with the eternal world, or *modern revelation*.

To apply it and enjoy it, all must render obedience to the commandments of God, repent of their sins, believing in the message declared unto them, be baptized by one who has authority to administer that sacred rite, and, having hands laid on for the gift of the Holy Ghost, *continue to live godly in Christ Jesus*; so shall the spirit of freedom, love, knowledge, and unity abide with them, and in living godly they will become more like God and learn the nature of their mission here, their ultimate destiny, and the ultimate destiny of the earth, with its inhabitants, in the growth of the Latter-day Work.

CORRESPONDENCE.

AMERICA.

House of Representatives,
Washington, Feb. 14, 1861.

Elder G. Q. Cannon.

Dear Brother,—The city is full of strangers brought here as members of the Peace Congress and as office-hunters under the President elect.

The Seceded States have formed a Confederation, made a Provisional Government, elected Jefferson Davis President, and A. H. Stephens Vice-President. Texas has passed a secession ordinance, and gone out of the Union. Virginia has elected a decided majority of the Convention against secession (except conditionally). Tennessee has gone overwhelmingly for the Union—voted down a Convention. As yet the Peace Congress has done but little; a committee of one from each represented State reports their status of agreement to-morrow, being, as I am informed, in substance, the Crittenden propositions.

Congress has been noisy for the last week, and hundreds of petitions are coming in, signed by hundreds of thousands, praying for the Crittenden or any other proposition that would give peace to the country. This last expression of the public will is evidently alarming to the ultra politicians of the North, and some of them acknowledge that such are

the inconsistencies of the people, that, were the Crittenden proposition submitted to the people of the North, they would adopt it overwhelmingly.

Some of the remarks of Mr. Lincoln, expressed at Indianapolis, are deemed significant and full of meaning, wherein he defines the interpretation or meaning of the words coercion and invasion. The House has not come to a vote upon the measures of the "Committee of Thirty-three." They will probably do so on Tuesday, when I shall offer an amendment by an additional section to that part of the report giving an enabling act to the Territory of New Mexico. My amendment proposes the admission of Utah under the Constitution which has been presented. By this, at least, I shall get the sense of the House, for I have no hopes of admission. The Special Committee on the Indian Fraud Bond matter have reported, and it certainly shows up the participants in no very favourable light, particularly Governor Floyd, whom the *Herald* styles "Captain of Forty Thieves." Pike's Peak, as Colorado and Nevada, will, I think, be organized next week. Senator Green has fixed the boundaries in the Senate Committee to suit me, notwithstanding the efforts of others to the contrary. I have saved sixty miles east of Green River, Browne's Hole on the east, and Ruhy Valley on the west, thus

giving me from the parallels of longitude from 109 to 116.

May the Lord bless you is my prayer.

Your brother,

W. H. HOOPER.

New York, Feb. 19, 1861.

Elder G. Q. Cannon.

Beloved Brother,—We now have a large and pleasant meeting-place in Williamsburg, called the "Odeon," capable of seating about 700 or 800 people, which has for the last two or three Sundays been pretty well filled with

hearers. But as yet few have received the Gospel, though brother Orson and Erastus and also brother Jones and Gates have preached the Gospel with great power Sunday after Sunday. What little time I can get I have devoted to answering inquiries into "Mormonism" by Germans in this city, and the Lord has greatly blessed me for so doing. Two I have baptized since you left here, and I expect more will follow before many days.

With best wishes for your welfare, I remain your brother in the Gospel,

B. H. SCHETTLER.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—News from Naples states that the Mint and some other former royal establishments have been suppressed. A despatch from Rome says—"Francis II. and his Queen are making preparations for their departure to Bavaria. They are selling their carriages, and have dismissed their household. Popular political manifestations are continually taking place. Twenty students have been expelled from the University." The following despatches from Warsaw have been received:—(Feb. 27th)—"Riotous assemblages forming in several streets. Troops, being pelted with stones, replied by firing on the people, killing six, and wounding a similar number." (Feb. 28th)—"Order is re-established. In the event of fresh disturbances taking place, a state of siege will be proclaimed." (March 1st)—"The town presents a most gloomy appearance, everybody wearing mourning." (March 2nd)—"A solemn funeral of those who fell in the recent disturbances has taken place. A committee of public safety, comprised of citizens, has been formed, and has issued a proclamation requesting the maintenance of order. The funeral of those killed gave rise to a great popular manifestation, in which 100,000 men were assembled. The troops were confined to their barracks. A petition to the Emperor is being signed, soliciting the re-establishment of the Polish Constitution, which has been suspended since 1831."

AMERICAN.—Another star has at length fallen from the Federal constellation—Texas has seceded from the Union. Jefferson Davis was inaugurated President of the Southern Confederacy at Albania on the 19th ult. The spectacle is described as the grandest ever witnessed. The South inaugural address says:—"Union with the Northern States is neither practicable nor desirable; and, if necessary, we must maintain, by the final arbitrament of the sword, the position assumed." The Southern Congress has declared the navigation of the Mississippi free. Advices from Montmorency, Mexico, announce that Mejia had entered the town of Rivodi, at the head of 2,000 men, and butchered 200 of the inhabitants, and burned the town. The Indians were ravaging the New Mexican Territory. Application had been made at Washington for assistance to suppress hostilities. The *Herald* reports "the city of Albany flooded, vessels driven ashore, and great destruction of property," and says—"No description can convey a correct idea of the extent of the disaster. Steamboats, propellers, ferry-boats, vessels, and canal-boats are jammed together in a promiscuous heap of ruins. All the bridges are more or less injured. There are at present no signs of a fall in the flood."

VARIETIES.

CONUNDRUMS.—What is most like a horse's shoe? *A mare's.* Why are fixed stars like pen, ink, and paper? Because they are stationary (*stationery*). Why is a miser like a man with a short memory? Because he's always forgetting (*for getting*). Why is a room full of married people empty? Because there's not a *single* person in it.

NEVER REPRESS YOUR TEARS.—A lengthy dissertation has been published by a French physician on the beneficial influence of groaning and crying on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish—that he has uniformly observed that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose that it is unworthy a man to betray such symptoms of cowardice as either to groan or cry. He is always pleased by the crying and violent roaring of a patient during the time he is undergoing a violent surgical operation, because he is satisfied that he will thereby soothe his nervous system so as to prevent fever and insure a favourable termination. He relates the case of a man who, by his crying and bawling, reduced his pulse from one hundred and twenty-six to sixty, in the course of two hours. That some patients often have great satisfaction in groaning, and that hysterical patients experience great relief from crying, are facts which no person will deny.

POETRY.

SCHOOL THY FEELINGS.

School thy feelings, O my brother!
Train thy warm impulsive soul!
Do not its emotions smother,
But let wisdom's voice control.

School thy feelings; there is power
In the cool collected mind:
Passion shatters reason's tower—
Makes the clearest vision blind.

School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.

Have defence before deciding,
And a ray of light may beam,
Showing thee what ill is hiding
Undereath the shadow stream.

Should affliction's acrid vial
Burst o'er thy unsheltered head,
School thy feelings to the trial,
Half its bitterness hath fled.

Should a fancied friend betray thee,
Seek not to retaliate,
Birmingham.

Nor let outraged feelings sway thee,
His mean act to imitate.

Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard,
Keep thy rising anger down.

Rest thyself on this assurance—
Time's a friend to innocence,
And that patient, calm endurance
Wins respect and aids defence.

Noblest minds have finest feelings,
Quiv'ring strings a breath can move,
And the Gospel's sweet revealings
Tune them with the key of love.

Hearts so sensitively should be
Strongly fortified should be,
Trained to firmness, and enfolded
In a calm tranquillity.

Wound not wilfully another;
Conquer hate with reason's might;
School thy feelings, sister, brother;
Train them in the path of right!

CHARLES W. PENROSE.

ADDRESSES.—Joseph Bull, } 20, Well Street, Bedford.
George Cooper, }
Edward Cliff, 3, Furlong Place, Burslem, Staffordshire.
William Dallin, } 8, High Ponteland Terrace, Newcastle-on-Tyne.
John S. Glendon, }
William Thurgood, care of Mr. Robert Holt, St. Clement's Square, St. John's, Worcester.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A voice shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAS.*

No. 12, Vol. XXIII.

Saturday, March 23, 1861.

Price One Penny.

THE GATHERING A MEANS OF SALVATION FROM APOSTACY.

BY ELDER W. G. MILLS.

Man is a social being. He is so organized by his Creator that it seems necessary for him to associate with his fellows to develop the powers of his mind, advance in the progress of the race, renew his exhausted feelings, and check any errors that may occur by his limited knowledge in carrying out his designs, and those of the master-minds that guide the current of society. In government, science, art, and religion alike, mind must associate with mind as a great corrective and purifier. For this reason, the Saints meet together, Sabbath after Sabbath, in the places appointed, to get their spiritual strength renewed, to be instructed in the things necessary for their growth in knowledge, and to disabuse their minds of any false impressions they may have received during their intercourse with error, and connections with designing people actuated by impure and wicked motives. Not only are they benefited spiritually, but they are likewise bodily invigorated, inasmuch as the mind more or less acts upon the system, and shows itself by the smiling, cheerful face, or the downcast countenance. Not only do the Saints feel blessed in communion, but the sectarian world enjoy themselves much in their meetings; and to make them more interesting, they make their places of worship attractive, and engage the most talented and energetic men to please or

instruct them. Indeed, the ancient records testify of this means as necessary; and they exhort the Saints to assemble themselves together often. We feel that a gathering of this kind is highly beneficial to us all, and that the variety of gifts and the instructions imparted keep our feet in the path of truth, and remove error and prejudice from our minds. If any false doctrines or principles are advanced or entertained by our brethren, then they may be exposed and subdued, and the channel of communication be kept pure. Outrageous views and improper practices borrowed from unholy systems around can be dispelled and corrected, and we can thus preserve ourselves from running into extremes and apostacy.

This great principle of gathering, counselling, and united investigation will be one great means of preserving the Church pure and intact, and enable God and his Prophets to fulfil his designs in the perpetuity of the kingdom, and making it successful in breaking down all other kingdoms,—in short, to make it last for ever. Were it not for this principle, the Church of the latter days would be as short-lived as that in former times.

We have often felt astonished and surprised that the Church established by Jesus himself and his actual associates,

the Apostles, should have so soon fallen away from the truth. Notwithstanding the powers which the Apostles and Elders enjoyed, the blessings poured upon the Saints, and the revelations so copiously given the Church, yet, as the originators and advocates of the Church predicted and expected, it became corrupt and powerless, and partially amalgamated with other systems, and allowed forms not sanctioned by God to be associated with Christianity. It is true that God placed in the Church "Apostles, Prophets, Evangelists, Pastors, and Teachers, inspired by himself, for the perfecting of the Saints, the work of the ministry, and the edifying of the body of Christ; that they henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." In consequence, however, of no gathering-place being established—as the world was not prepared to grant one—and the Travelling Ministry not associating with the head authorities of the Church, but being thrown upon their own resources, they taught what seemed to them right and consistent, introduced many of their own peculiar views, and the dogmas of the schools of philosophy which they respected, and allowed speculative theories and revelations, or spiritual manifestations which appeared to them supernatural, and were not understood to be guides of the Church.

The Apostles were appointed or apportioned to various districts of country far apart from each other, and the fields of their labour barren and difficult to manage; and they resided in their several places until the enemies of the truth shed their blood. St. Peter was at Rome, and crucified there; James the Great, at Jerusalem, and beheaded; John at Ephesus, after being at Rome; James the Less at Jerusalem, and thrown from the temple; Philip at Phrygia, and hanged against a pillar; Matthew in Ethiopia, and was slain by the sword or otherwise; Bartholomew in India, and flayed alive; Andrew in Achaia, was nailed to a cross, and preached until he died; Thomas in Coromandel, East Indies, and put to death by a lance through his body; Jude in Armenia, and shot to death with arrows; Simon the Zealot in Persia, and crucified; Matthias in Colchia, stoned and beheaded; Paul at Rome and other places, which he

never visited but once, and beheaded in Rome; Luke in Greece, who was hanged on an olive tree; Mark in Egypt, and dragged through the streets; and thus with the whole of the early advocates of Christianity. The modes of communication from person to person and from place to place were tardy, uncertain, and dangerous. No penny postal arrangements were then and there in operation to carry the gushings of love and friendship, the items of business, or the reports of accidents, martyrdoms, or political movements; no steamboats or railroad carriages to transport the traveller to his place of destination; and no wires laid to convey with the lightning's velocity the burning thought, the ominous warning, or the mart's pulsations. Apostles and Evangelists might be murdered, and months or years might elapse before the solemn tidings could be known by many branches of the Church. With these difficulties they had to contend; and very seldom could the chief propagators of the Gospel meet in conference to know the condition of the Church, or the nature of the doctrines promulgated. They had the authority, it is true, to preach the Gospel and administer the ordinances, and were inspired more or less to declare the principles; but they were only men, born in ignorance, nursed in false tradition and prejudice, and had to unlearn error as well as others. They too frequently gave their own private views on important subjects, and introduced notions and dogmas under the influence of their old religious creeds. The sacred page gives many illustrations in support of this statement; and it is to be regretted that, despite the gift of the Spirit which accompanies the obedience of truth, there is a tendency with men to try and improve God's Gospel; and, unwilling to acknowledge their ignorance on unknown questions, they give their narrow speculative religion or theories as sound doctrine, and as well worthy the notice and belief of every mind. Men may be ordained to holy offices, but they are fallible creatures, subject to err, and cannot work alone; men may be inspired, but they are subject to their peculiar education and prejudices; and men may be instrumental in bringing many to the truth; yet, if not sufficiently humble, and if without a thorough knowledge of themselves, they may speculate deeply,

and ultimately draw many aside from the truth.

The great Apostle Paul is an eminent example of this position. He was convinced of Jesus' being the Christ in a miraculous manner, and was highly favoured by a direct communication to himself, convincing him of his awful position. He displayed unremitting zeal in spreading the Gospel of the Son of God, and established many churches. He met the prejudices of the age and the false learning of the civilized world, combatted the religious philosophy of Judaism and Paganism, and received revelation from heaven for many purposes; yet, after a fourteen years' ministry, with all his zeal and capabilities, he tells us he was not really positive that he had not taught error or withheld truth. In the 2nd chapter of Galatians he says—"Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain." Here we learn from himself that 1st, he went up to Jerusalem by revelation; 2nd, that he communicated the Gospel as he had preached it for fourteen years to them of reputation—in other words, to the head authorities of the Church; 3rd, that they were more competent than he to judge what was genuine and what was false; 4th, that he was not certain whether he had preached all truth or partly false doctrine—in other words, *should run, or had run* in vain; and 5th, that as a consequence of this he dreaded getting a rebuke; hence he told them *privately*. Now, we see the absolute necessity of a gathering together of the chief authorities of the Church to the place where he resides that receives the authority and the power, in the sweet and pathetic language of Jesus to Peter, to "feed my sheep, feed my lambs." By going up to the fountain head, we receive the waters pure and unadulterated; and they taste not there of the various bodies with which they come in contact in their journey afar off; they taste not of minerals, poisons, or decayed substances or vegetable matter. By the Elders returning to the courts of Zion, they have opportunities of learning truth and correcting mistakes. Do we not know that if there

was not a constant supply of Elders from Zion, and a return of those labouring here, the most extravagant notions would be entertained, absurd theories taught, and foolish and corrupt practices prevalent. Speculative theories would be advanced for our consideration, wonderful revelations announced, and damning doctrines promulgated to the credulous receivers; and those who dared to question their validity and truthfulness would be severed from the Church. It is not the ignorant or untaught Elder who would be guilty of such follies, but the wise, zealous, and favoured men of integrity, who, rejoicing in the truths revealed by the Prophet, would not be content, but would seek in their own way to learn God's will and purpose, and allow their reasoning, logic, and deductions to darken their minds. Men of taste may get so familiar with deformity and disorder that they may fail to descry them as such. The timid girl may dread the very appearance of a negro at first sight; but after the first repulsive shock is over, and the negro becomes an every-day visitor, giving his bland smiles and showing his white teeth, and bestowing little attentions, she sees no deformity whatever, and no longer thinks the black skin hideous. So may good men love to speculate in religion, and thus see no error in error, but actually clothe it with the garb of truth. Too often have we seen such conduct manifested, and we thank God that the facilities of communication are so numerous and available, that men can go to-and-fro and be at head-quarters with the men of God there, in order to learn the ways of God aright. And we feel that God has wisely ordered the gathering as one grand means to carry out his own purposes, and fulfil the sayings of the old Prophets, that the kingdom will not be overcome again, and the Saints will inherit it for ever and for ever. Without such a principle, too, we feel confident that the truth of heaven could not progress over the whole world, and the churches could not be saved from delusions, errors, phantasies, and abominations so effectually by any other means known to us. Indeed, being God's way, it is the best, and will be effectual for every purpose for which it is designed. It is by means of the gathering alone that the influence and power of Apostles and Prophets can be brought upon the Saints

universally, that they may learn all truth, and be no longer as children tossed to-and-fro by every wind of doctrine, whether that wind be from the worldly-taught

parson or the better taught and more advanced Elder of this Church, who may deal too much in speculative religion.

OUR RELATIONSHIP TO GOD.

BY ELDER CHARLES W. PENROSE.

The beginning of religion in the soul of man is faith in a Supreme Being. All forms of worship and all creeds must of necessity spring from this principle. A religion based upon belief in a false god is erroneous, and those who embrace it waste their time. No matter how beautiful it may appear, or how powerful it may become,—no matter how many correct principles may become incorporated with it, as a system it must be incorrect, because it is built upon delusion. Its root is an error; therefore the sap of falsehood flows through its branches.

The true religion, then, will in its first effort direct the minds of men towards the true God. It will convey to them some information concerning him, that their faith may be properly exercised. Mankind, by their own researches and reflections, cannot obtain a correct understanding of the Deity. Many of their conclusions, being formed out of imagination, will certainly be fallacious. Information concerning the true God must therefore proceed from himself, and he must be the direct Author of the true religion. Hence any system of religion established by men who have no communication with God—let their intentions be ever so good, or their learning ever so extensive, must be erroneous. The efforts made, by the founders and promulgators of the various forms of modern Christianity to explain what God is, only tend to bewilder and mystify the human mind: both teachers and pupils are alike enveloped in the dust which they raise themselves to the blinding of their own eyes. Truth is always compatible with common sense. But the orthodox definitions of Deity are utterly opposed to common sense; indeed, their advocates avowedly require us to go far beyond it; therefore their definitions are untrue, and the religions springing from them are a delusion and a snare.

"Mormonism" comes to us, amid the darkening clouds of falsehood and mysticism, as a pure beam of light from the Sun of Righteousness, revealing to our wondering eyes and exulting souls the Omnipotent God as our own Eternal Father. In its rays the sayings of Jesus and the declarations of the ancient seers sparkle as gems of truth, which before were hidden from our gaze, though presented before our eyes in an open casket.

"God made man in his own image" because men are his children. Every seed produces after its kind. When a man wishes to know what God is like, let him reflect upon the sayings of Paul, that "We are the offspring of God," and that he is the "Father of spirits," and his understanding is opened; let him ponder upon other like sayings of inspired men, and the truth enters; and as his expanding mind receives the repeated evidences of the glorious fact, his soul swells with the ennobling consciousness that he is literally a son of God; that therefore God in person is like unto himself, and that he may one day in *all* respects become like his Father.

Jesus told his disciples that his Father was their Father also, and that they were his brethren; and in their prayers he taught them to say, "Our Father who art in heaven." This has been viewed by men in a mystical, figurative, "spiritual" sense. "Mormonism" shows it to us as a literal fact, and explains away the difficulties that lie in the way of its comprehension.

God is the Father of the *spirits* of all men. Jesus Christ was the first-born and the "express image" of the Father; he was the "only begotten" according to the flesh: all mankind are therefore brothers and sisters; they dwelt together "in the beginning" with the Father "before the foundation of the world."

but have descended to this lower world to obtain a tabernacle or body made from the earth, that they may be brought in contact with evil, and, by overcoming it, show themselves worthy of an exaltation in "the world to come." The spirit or soul, which is the real man and the offspring of God, operates and is operated upon through the medium of the body. Those who exhibit, in the school of trial, the most Godlike traits of character, will in a future state become rulers in the Father's kingdom—"kings and priests unto God," and be like him in all things.

Jesus, "because he loved righteousness and hated iniquity, was anointed with the oil of gladness above his fellows." When his body was raised to immortality, he went back with it into the presence of the Father; so, when the resurrection which he has brought about shall restore to us our bodies from the dust, if we have followed in his footsteps, we also shall enter the presence of our Father and be like him—that is, immortal spirits incorporated in immortal bodies, with all the functions and attributes of our being developed, sanctified, refined, and in perfect control. (See Heb. xii. 9; Job. xxxviii. 1-7; Gen. i. 27; John xx. 17; Col. i. 15; Heb. i. 3; Rev. iii. 14; 1 John iii. 2; Phil. iii. 21; Rev. iii. 21.)

In the light of "Mormonism," we understand, in a limited degree, something concerning God by studying ourselves. To know God, we must know ourselves. All the personal attributes which are ascribed to God by inspired men we find in ourselves, in an imperfect, undeveloped state. But "Mormonism" does not detract in the remotest degree from the potency and majesty of the Supreme Being. It does not present the Almighty to our view in a degrading light. On the contrary, it exhibits his glorious perfections and infinite power in the most sacred and love-inspiring manner. It does not tend to debase God to the level of man, but to exalt man to the perfections of God.

It leads mankind to the reception of the first principle of true religion, by showing them, as far as they can comprehend it with newly-opened minds, something concerning the Author of their being,—thus creating in them a lively faith, and showing them that He is their Father, drawing them high unto Him, and leading them

to look to Him for light and truth, for laws and precepts, the reception and practice of which will purify them and prepare them for his presence.

It has come direct from God himself for the salvation of his children, revealing their glorious origin, and the still more glorious future that awaits them, if they prepare for it, showing them how to become cleansed from the filthiness of the past, and how to act every day and in every position so as to develop the germs of divinity within them, to control and put to its proper use every power and attribute of their existence, and how to deport themselves one with another, that each may be a help, a strength, and a comfort to his brother, and opening up a direct communication between each son and daughter of God and their Father in heaven.

By this intercourse with Deity, the people of the earth may advance from faith to knowledge; they can learn the ways of God with certainty, walking in the light of the spirit of revelation; and, by practising what they learn, they will approximate towards his full image and perfections.

Men will become like God, not by some supernatural and sudden change, either in this world or another, but by the natural development of the divinity within them. Time, circumstances, and the necessary intelligence are all that are required. The time is given to all, the circumstances are continually transpiring around us, and the intelligence is free to every one who will seek after it. God alone can impart it, and he will be inquired of. He will only convey it in his own way, because he knows that his way is the best. Therefore all men must become humble and draw near unto the Lord; they must practise *His* religion, and cast aside all others; they must direct the entire energies of their souls according to his regulations.

If they do this, then they will have great joy in all their works; they will understand the designs of the Father in relation to the human family; they will see his wisdom displayed in all the various positions in which he has placed them; they will comprehend how he overrules and controls every event without destroying or curtailing the free agency of man; they will discover a benefit resulting even from the very

things which they before accounted as the greatest evils that could befall them; they will behold in their daily life and varied associations opportunities afforded them of cultivating those Godlike attributes which they feel growing within them, and the perfect exercise of which they so much admire and adore in the Great Eternal.

And though they will experience many failures, discover in themselves glaring deficiencies, and find that a continual warfare has to be kept up within their own bosoms, yet a rich glow of joy will animate their hearts when they reflect that their Elder Brother, who was "tempted in all points" as they are, has overcome and entered into his glory, and realize that they are gradually advancing on the same road, and making sure progress and certain improvement.

If all mankind could be brought to understand and believe that they are sons and daughters of God, that they are all one family, that their interests are really identical, and that they are in a state of probation to manifest their fitness for exaltation or debasement in a future state, and if they would humble themselves and consent to be taught of God, what a mighty change would speedily take place in the world! Strife would begin to cease, enmity to depart, and falsehood to die; justice, mercy, love, and concord would put forth their buds, and their blossoms would be a sweet-smelling savour unto the Lord.

O ye sons of men, think upon the noble qualities and powers of the "better part" of your nature! What are they? Whence come they? They are the fruits

of the seed of Deity. They have descended to you from the loins of the Holy One. Ye are the *sons of God*—children of the Most High sent to a school of trial. Learn well your lessons. Let the holy aspirations and sacred impulses of your heaven-born spirits have room for their development. Conquer every earthly, debasing inclination. "That which is of the earth is earthy," and leads downward; that which is of the heavens is God-born, and draws back to its source. Which shall gain the ascendancy? Overcome your earthly body, and you shall raise it to the sphere of immortality, the birthplace of the soul.

Gaze around on the works of the Father, contemplate his greatness in the wonders of the universe, examine the structure of this revolving globe, go down into the ocean's briny depths, soar aloft into the firmament, watch the overwhelming multitude of glittering worlds that move in silent sublimity in the midst of the unbounded expanse, and realizing that thou art a son of Him who created far more than what thou beholdest, say, canst thou stoop to the mean, paltry acts which unthinking mortals around thee practise every day? No! Press onward to the glory of the Father. Do good and refuse the evil. Learn well thy part below, and in the family mansions above thine education shall be perfected, and with eternity, unbounded space, and an infinitude of matters amidst which to exercise thy immortal powers, the prospect is before thee of becoming, in power, in majesty, and in dominion, like the Almighty Father our Eternal God.

HISTORY OF JOSEPH SMITH.

(Continued from page 167.)

[March, 1844.]

Also M. G. Eaton made affidavit as follows:—

"State of Illinois, }
Hancock County, } ss.

Personally appeared before me, Daniel H. Wells, an acting Justice of the Peace, in and for the said county, M. G. Eaton, who being duly sworn according to law, de-

posed and saith that on or about the fifteenth day of March, A.D., 1844, Joseph H. Jackson came to me several times and requested me to go on the hill with him. I finally consented and went with him to the Keystone Store, in the city of Nauvoo. Dr. Foster and one of the Higbees (I think Chancey L. Higbee) were in the store. The said Joseph H. Jackson, together with the said R. D. Foster and said Higbee, went into the back room of the store. They

appeared to enter into private council. Soon after they went into the said room, the said Joseph H. Jackson invited me into the room where they were then sitting. I immediately complied.

Soon after I went in, the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them, whether the females were willing or not; and they did it by recording the marriage in a large book, which book was sealed up after the record was made, and was not to be opened for a long time,—probably not till many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's. I asked the Chancey L. Higbee * * * * *

[Here follows some expressions too indecent for insertion.]

The aforesaid R. D. Foster then asked me what I would think, if, during my absence from home, a carriage should drive up to my house, a person alight, and the carriage then drive off again; this person should then go into my house and begin to tell my wife a great many things against me to prejudice her mind against me, and use every possible means to do this, and finally would introduce and preach the spiritual wife doctrine to her, and make an attempt to seduce her; and further, this person should sit down to dine with my wife, bless the victuals, &c.; and while they were thus engaged I should come home and find them thus associated, this person should rise up and say, 'How do you do?' and bless me in a very polite manner, &c.; and also if, upon these appearances, I should feel jealous that something was wrong, and when the person was gone I would ask my wife what had been the conversation between her and this person, but she would refuse to tell me; I then draw a pistol and present it to her head and threaten to shoot her if she did not tell me all, but she would still refuse: I then would give her a double-barrelled pistol, and say to her, 'Defend yourself; for if you don't tell me, either you or I would shoot.' she would then faint away through fear and excitement, and when she came to again, she would begin and tell how this person had been trying to poison your wife's mind against you, and, by preaching the spiritual wife system to her, had endeavoured to seduce her. I replied, I should think he was a rascal: but who has had such a trial as that? The said R. D. Foster answered

that he was the man who had had that trial, and who had been thus abused.

The said Dr. Foster, Higbee, and Joseph H. Jackson then remarked that they were about to hold a secret meeting to oppose and try to put a stop to such things. The said Joseph H. Jackson also said that if any person undertook to arrest him, he should begin to cut them.

The said R. D. Foster further said he was afraid of his life, and dared not be out at nights.

The said Higbee said he had not a doubt but there had been men killed in Missouri who had secrets that they were afraid they would divulge. He said he was afraid of his life.

The said Jackson further said he should not be surprised if there should be a real muss and an insurrection in the city in less than two months; and that if a disturbance should take place, the Carthaginians and others would come and help them.

He mentioned some names of persons who would come from Carthage, which names I do not remember. The same day, when in Mr. Loomis' room, I heard the said Jackson say that the Laws were ready to enter into a secret conspiracy, tooth and nails.

The said Higbee also said, while at the Keystone Store, that if ever he was brought before the Mayor's Court again, and the Mayor told him to hold his tongue, he should get up and tell him he had a right to speak, and should do so; and then if any man attempted to put him out of court, he would shoot him through. And further this deponent saith not.

M. G. EATON.

L. S.

Sworn to and subscribed before me, this 27th day of March, A.D. 1844.

DANIEL H. WELLS, J. P."

This evening, Dr. Reynolds, of Iowa City, lectured on astronomy in the Assembly Room.

Thursday, 28th. Dull day, drizzling rain, cold N.E. wind.

Transferred the trial of Ianthus Rolfe to Aaron Johnson, J. P.

This afternoon, had the Assembly Room and Office plastered where the same had been knocked off, &c.

Friday, 29th. Night boisterous: about eight, a.m., hail-storm, N.E. wind, nipping frost; frost, hail, and strong wind all day.

Spent the day at home.

Saturday, 30th. This morning I heard there was some disturbance on the hill;

rode up and found it reported that a robbery had been committed at the Key-stone Store, kept by Mr. Rollasson, of some \$400 or \$500 and some goods, and they were suspicious of a certain black man. I issued a search-warrant and returned to my office, where I found the black man, — Chism, with his back lacerated from his shoulders to his hips, with twenty or more lashes. My clerk, Dr. Richards, kept him secreted, and called Aaron Johnson, a Justice of the Peace, who issued a warrant for —, a Missourian, who had boarded at my house a few days, and on testimony fined him \$5 and costs for whipping — Chism. One Easton, a witness, said he could not testify without implicating himself, and he was apprehended and held in custody. W. H. J. Marr, Esq., refused to testify, because he was counsel.

I got prepared a Memorial to his Excellency John Tyler, the President of the United States, embodying in it the same sentiments as are in my Petition to the Senate and House of Representatives of the United States, dated 26th March, 1844, asking the privilege of raising 100,000 men to extend protection to persons wishing to settle Oregon and other portions of the Territory of the United States, and extend protection to the people in Texas.

Sabbath, 31st. Cold, fine day.

At home this morning until nine, when I went over to my reading-room, again heard read and signed my Memorial to Congress for the privilege of raising

100,000 volunteers to protect Texas, Oregon, &c., dated 26th instant; and also a Memorial to the President for the same purpose, if the other fail.

Also signed an introductory letter to Elder Orson Hyde, who is going to carry the memorials to Washington; as follows:—

“City of Nauvoo, Illinois,
March 30, 1844.

To whom it may concern. We, the Mayor and Recorder of said city, do certify that Orson Hyde, Esq., the bearer, a Councillor in the City Council of said city, is sent as our agent, by the authorities of said city, to transact such business as he may deem expedient and beneficial for the party whom he represents; and as such agent and gentleman of principle and character, he by us is recommended to the due consideration of all the executive officers of the Government, both houses of Congress, and gentlemen generally of the United States.

{ Corporation
Seal. }

In witness whereof, we have hereunto set our hands and affixed the seal of said corporation at the time and place aforesaid.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder.”

About this time, brother Alexander Mills, one of the police, informed me that Chancey L. Higbee drew a pistol on him the night before, and threatened to shoot him. I instructed him to make complaint to Esquire Wells, and have him apprehended.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 23, 1861.

A GIFT MORE VALUABLE AND EFFECTIVE THAN RICHES.—Faith, says the Apostle, is the substance (assurance) of things hoped for, the evidence of things not seen. This principle is one that we, Latter-day Saints, are fond of talking about. Nothing is more common in our testimony meetings than for the Saints to exhort one another to “earnestly contend for the faith which was once delivered to the Saints.” To the lack of this faith we attribute the present condition of the so-called Christian bodies, destitute of the spirit of revelation, the ministering of angels, and all those gifts and blessings peculiar to the Gospel in primitive days, and split up into numberless sects and parties. To the revival and presence of this faith in the

midst of the Church we ascribe the many favours and distinguished blessings and gifts which we, as a people, enjoy. But though there is much greater faith in the midst of the Branches of the Church in this Mission than is found in the world, and the Saints approximate more nearly to the ancients on this point than any other people, yet they are not so far advanced as they might be. They have much to learn in relation to this principle, and they are in the right school to obtain such knowledge, if they will be faithful.

The experience of the past thirty years has brought the body of the Church in Zion into the possession and enjoyment of a considerable portion of that faith which was once obtained by the Saints. The circumstances they have been called to pass through have developed this principle. Not only has its development produced an increase of the gifts and power of the Spirit and the knowledge of the things of God, but it has enabled them to accomplish works such as none but a people of great faith would attempt. Their faith has exhibited itself in theory, but it has been more strikingly illustrated in the practical results which have been brought to pass by its operation. The nature of this Latter-day Work demands that this should be the case. It demands that those who are engaged in it should be capable, by faith, of performing the mightiest works and bringing about the greatest practical results. The entire history of the Church in these days sustains the truth of this idea. Step by step has the Church been led by the Lord through the most difficult circumstances—circumstances which have called for the exercise of the greatest obtainable faith, the surmounting of one difficulty being the training needed to afford the necessary strength to cope with the next. Though the riches of the earth have been *His* to bestow, he has withheld riches from his people when they might, in many instances, with them, have accomplished what he required, that he might train them in the exercise of a faith which would make them more like himself. He could have converted the riches of the earth to the building up of his work in these days; but this would not have called for the exercise of faith on the part of those engaged in that work. He wished the work to be built up, but he required a people trained in the exercise of faith as much as he did the work: they both had to grow up together.

The Saints in these lands can look at their brethren across the great ocean, trace the path they have trod, and contemplate the works they have performed by faith, without apparent means, and calculate upon following in their footsteps. Many of their labours have been attempted when they had nothing to encourage them but an assurance of things hoped for, and an evidence of things not seen. Indeed, all the prominent actions which the history of our people abound in have been accomplished upon this principle. The Lord has made promises, and they have put their trust in them, hazarding their lives, in many instances, upon their fulfilment. Of course they were not required to go to such lengths as this at first. They had repeated opportunities afforded them of testing the truth of his promises and of cultivating their own faith, until they could go forward without a doubt and perform whatever might be required of them. That faith is more powerful than riches, and will accomplish what riches will not, they have proved, like the ancient servants of God, to their own satisfaction. Riches would never have brought the Church to the position which she at present occupies; neither would they sustain her in her present position, much less cause her to advance to the position which she must eventually assume.

When God called his people to take their journey westward to a land which he

should designate, they were poor and destitute of many things which seemed absolutely necessary to enable them to obey the counsel. Had they not had an assurance that the things they needed would have been furnished them, or that they would be sustained without them, they would scarcely have undertaken to obey. But they had the assurance of things hoped for, the evidence of things not seen. Difficulties beset their pathway every step of the journey; but, though poor in this world's goods, they were rich in faith. God had commanded, and they willingly obeyed. No danger could appal them, for they knew that "the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them." The treacherous and lurking savage, the trackless and desert wilderness, and the uncertainty and privations of a new country, with a reasonable prospect of starvation, had no terrors for them. With unyielding faith they clung to the commandment, determined that no obstacle should interpose to prevent their fulfilling it. And they did fulfil it. Volumes might be filled with the instances in which faith triumphed over apparently insuperable obstacles during the time of our exodus. Single individuals and whole families made the journey, and they scarcely knew how.

We desire to exhort our brethren and sisters throughout this Mission to earnestly contend for the faith which was not only delivered aforetime to the Saints, but is again enjoyed by the Saints now on the earth. If they can get possession of this faith, they will not listlessly fold their arms and wait ten, fifteen, or twenty years in this country for an opportunity to emigrate. But they will feel the importance of the commandment, and the necessity of its being obeyed will be ever present with them, and with constant prayer and tireless efforts they will exert themselves until they accomplish their desires. We know that to many it seems almost impossible to do anything towards emigrating. They feel that they are wretchedly poor, and, in looking around them, they see not the slightest glimmer of hope. But where there is faith, there always is hope. Faith opens a prospect of deliverance to the most hopeless. Despair has no depths for the humble faithful Saint that faith does not lighten up and point out a way of deliverance from. Escape may seem difficult, but it will not be so much so as to discourage the Saint who has faith. Faith has this peculiarity—it gives its possessor eyes to see the accomplishment of that which it is right for him to attempt, and which he cannot see naturally: it also gives him the greatest confidence that he will successfully terminate that which it prompts him to undertake; and if he retains it, he will accomplish it, because his exertions or works will be commensurate with his faith. Faith without works is dead.

If the Saints in this Mission would all seek earnestly for this faith, and, instead of waiting for somebody to come along and give them a lift before they made any exertion themselves, would go to as though the Lord and themselves were all that could do anything, there would be a mighty ingathering to Zion, and that before a long time would elapse. If all took this course, they would not think it absolutely essential to accumulate a few years' clothing before they started; but we are of the opinion that if they had a change they would be satisfied, and they would not stop long even for that. We wish to remind the Saints that if they keep all the commandments of the Lord, so far as they may be acquainted with them, it is their privilege to go before Him, in the name of Jesus, in faith, and ask him for what they want; and, if they comply with his requirements, the Lord is bound by his own word, which cannot fail, to bestow upon them that which they thus supplicate him for.

MOVEMENTS OF PRESIDENTS LYMAN AND RICH.—Presidents Amasa M. Lyman and Charles C. Rich left Liverpool for Scotland on Thursday, the 7th instant, for the purpose of meeting in conference with the Priesthood and Saints in that District. Under date of the 11th they write:—

“We met the Glasgow Conference yesterday in the Trongate Hall, and had a full attendance. A most excellent spirit prevailed, and the representations of the three Conferences composing the Scottish District were most cheering.

President John Reed represented Glasgow Conference, having 747 members; increase during the past year, 70; eight cut off; general prospects for future increase brightening. At present but two Travelling Elders in the Conference. Elder John Tobin has been travelling generally in both Glasgow and Edinburgh Conferences.

The Edinburgh Conference was represented by President E. L. T. Harrison, who reports an increase of 100 during the year, and but two excommunicated, and good prospects for the future. The numbers in the Conference are 400, and now but one travelling Elder.

The Dundee Conference, represented by Elder Charles Turner, increased thirty during the year, and four were cut off. Prospects good for the future increase and spread of the work. Elder Turner is released to go home to Zion.

President Reed was released to go to Zion, and Elder Robert Sands was appointed to preside over Glasgow Conference. District President David M. Stuart is labouring generally, and with good effect, through his District.

Our health is better than when we left you, and we hope the like blessings may have been with yourself and household. Ever praying for your prosperity in the good work of our Master, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN.
CHARLES C. RICH.”

PHILOSOPHY OF HAPPINESS. *

BY ELDER HENRY WHITFALL.

All men desire and seek after happiness. Whatever may be their position in life, their rank in society, or their caste of character,—whether high or low, rich or poor, wise or ignorant, moral or immoral, pious or impious, religious or irreligious, they are equally seekers after happiness, or what they regard as happiness. All sentient beings, from the proud monarch on his glittering throne down to the lowliest peasant in his hut, however widely they may differ in other respects, are much alike in this—namely, a constant desire and unceasing search for what they deem happiness. Where the difference lies is in the particular *kind* of happiness that is sought, and in the particular *mode* of seeking it.

And what *is* happiness?

It is a term which may be variously defined, according to the particular point from which it is viewed. But perhaps the broadest definition of it that can be

given is—*The enjoyment of what is deemed good.*

It is undoubtedly true that what one person, under some circumstances, and with his peculiar tastes and desires, might regard as a great good, another person, under other circumstances, and with other tastes and desires predominant, might *not* regard as a good at all. Just so true is it that what will render one person happy will produce no such effect upon another; and indeed, what will, under certain circumstances, contribute to one man's happiness, may not, under other circumstances, have any such tendency, but perhaps the very opposite. “The same cause” will not always “produce the same effect.” To make the adage a truism, it requires to be supplemented by the following conditional member—“*under the same circumstances.*”

GOOD and EVIL (like high and low, large and small, &c.,) are *relative terms*,

expressive of ideas of things that are *relatively* different in character. *Absolute* good or evil (like absolute happiness or misery,) is an impossibility. *Good*, as such, cannot exist without *evil*; nor can *evil*, as such, exist without good; for that which is designated "good" is deemed such only in comparison with something else that is deemed relatively *evil*; and that which is designated "evil" is deemed such only in comparison with something else that is deemed relatively *good*. And again: Neither good nor evil, *as such*, can exist independently of *sentient* beings, who alone erect the standards of comparison, and by whom everything that is capable of qualification is deemed either good or evil when compared with its opposite.

And what is *good*?

So far as concerns the influence or bearing which good or evil has upon man's personal happiness, we may set down this as an axiom:—Whatever a man most desires, and most ardently seeks to obtain, as answering best the requirements of his nature, is *to him* the greatest known *good*; while, on the other hand, that which he most dislikes and most earnestly seeks to avoid, as being most diverse to the requirements of his nature, is *to him* the greatest known *evil*: that is to say, such is so regarded by him. Consequently, the possession of this desired and sought-for good yields to him the greatest conceivable happiness; while, on the other hand, the non-possession of that most desired good, or the experience of that most dreaded evil, inflicts upon him the greatest conceivable misery.

The satisfactory supply of man's wants, then, by the gratification of his desires, makes up his sum of happiness; while the non-gratification of them, or, in other words, the unsupplied *WANT* itself, is *evil*. Whatever man's natural wants may be, he instinctively desires and seeks to gratify or supply them; and if he succeeds, happiness (of its kind) is the result: but, on the contrary, if those desires are *not* gratified—if the want that gave rise to them remains unsupplied or unsatisfied, the man naturally becomes unhappy, or miserable.

It is true that men oftentimes acquire, by disorderly habits, artificial or *unnatural* wants, as in the case of the glutton, the drunkard, &c. The resulting happiness (of its kind) is consequently abnormal in its character. The principle is, however, the same.

Want, then, is evil; and evil produces misery, or suffering. Gratification of desire, or the supply of want, is the sought-for good; and the possession of such good yields happiness. In other words, the avoidance or overcoming of the evil by the enjoyment of such good is happiness.

Again: Inasmuch as desire precedes gratification, and want precedes desire, it naturally follows that good cannot exist without its opposite, evil; and thus that happiness cannot exist without its opposite, suffering. Take away want, and there can be no desire, no gratification, and consequently no resulting happiness. Take away evil, and that which is good loses its relative character; for happiness, considered as the enjoyment of what is deemed good, is no more obtainable without evil, or suffering, than gratification is obtainable without desire, or desire without want.

As illustrations of this, take, for instance, the feelings and conditions of body known as hunger and thirst. That they are experienced as evils, alas, too many of earth's sons and daughters can testify. But, on the other hand, that they are *necessary* evils, is also evident from the fact that, without hunger and thirst, food would be neither desired nor sought, for the support of nature; and man would, consequently, soon cease to be.

And further: In proportion to the nature and extent of the want and desire will be the nature and extent of the sought-for gratification, so as to yield a corresponding full degree of happiness. The less or greater the want, and the less or greater the desire, the less or greater will be the gratification, or the *good* required to result in the sought-for happiness.

Lastly: "Mormonism," as a system of Gospel truth, answers to and is capable of satisfying *all* man's *highest* wants and necessities. It comprehends and circumscribes *all truth*, whether secular or spiritual—scientific or religious. *All* truth is divine, and all is comprised in what the world narrowly calls "Mormonism." By it, man's intellect, however gigantic,—his soul, however mighty and noble, may be fed and strengthened and increased in its eternally-growing powers and capabilities. By it, the loftiest aspirations of his nature can be satisfied, and his highest conceptions of happiness be fully realized.

CORRESPONDENCE.

AMERICA.

New York, Feb. 8, 1861.

President George Q. Cannon.

Dear Brother,—We improve the first opportunity to communicate with you, knowing that you will be anxious to hear from us. We arrived in New York the first day of February. The passage was rather a rough one. We encountered a very severe gale on Sunday, the 27th Jan., which ended after sundown on Monday. It was indeed terrific. The good vessel shipped seas over the top of her wheel-house; her deck was washed the whole length, and everything inside and outside was in commotion. We both were taken seasick on the Sunday after we sailed, and from that time until we landed we were alternately hallooing New Y-o-o-r-k, until we got so much in the habit of it, that we have continued it since we came ashore! We are now beginning to feel better. On our arrival we found brothers Pratt and Snow here, who had just arrived,—brother Pratt from Boston, and brother Snow from Washington. Both are well and feeling fine. We met with the Saints last Sunday in Williamsburgh. They were glad to see us. Many of them we knew. There were a few strangers out to hear us, and all felt well.

We remain your brethren in the Gospel,

N. V. JONES,
JACOB GATES.

[The above should have appeared sooner, but has been mislaid.—ED. M. S.]

SCANDINAVIAN MISSION.

Copenhagen, March 3, 1861.

Presidents Lyman and Rich.

Dear Brothers,—The time since I saw you has passed very agreeably, yet swiftly away. We are now ushered into another spring, with all its cares, labours, and responsibilities. The emigration business is now coming in daily, which, with other labours and duties, occupies my time to good advantage. Our emigration will be larger this year than last, if there be no impediment. There is no lack of spirit to gather out of this land (I mean among the Saints). We are not under the ne-

cessity of preaching the gathering, for as soon as any of the Saints can obtain sufficient means to take them to America, they want to go. Their desire is great to gather to Zion. It is extremely hard here for the labouring class, as it is difficult to obtain employment at all times; and when obtained, it is but poorly compensated. From present appearances, the prospect in the future is not very flattering. In case there should be war here, public improvements, building, &c., will stop, which will throw many mechanics out of employment.

As regards the prospect for the spread of the Gospel in this land, it never was better than at the present time. The spirit of inquiry is quite prevalent. Our meetings, as a general thing, are well attended by strangers. As far as I have received reports from the Conferences for the last quarter, they represent the people, together with the authorities, as a general thing, humane; and the prospect is good. During the last quarter many have been baptized, notwithstanding the cold weather. In the Copenhagen Conference there have been 74 baptized, and in Venjysse 61. I mention those, as I consider the number unusually large for this country, all things considered.

The Missionaries here who are from Zion are all well and doing well, as far as I know. Brother Beeström has travelled very extensively in Sweden during the winter. Two weeks ago he was at the Gotheborg Conference. Next Friday I expect to meet him at Malmö, where there will be a Conference: it will be held in the night.

Brothers Liljenquist and Jesse N. Smith are now at Aalborg, where there is a Conference meeting to-day. Brothers C. A. Madsen and A. Christensen will be there. Brothers Lund and Cluff are out in Sealand. Brother Brown is in Fredericia, H. C. Hansen in Lolland, and S. Christophersen in Aarhuns. Brother Johnson, who was one of the last that came, is now President of Fredericia Conference. The brothers Dorius were well, and give a flattering account of the work in Norway. They say there has been right good life there ever since you were there,

Brothers Smith and Cluff are making great progress in the language: they will probably soon be far ahead of me in the language.

You will recollect that when we were in Stockholm there were two Elders appointed on a mission to Gotland—a little island in the Baltic which I showed you. They have succeeded in opening the work there. From last accounts, they had baptized four.

Brother Poulsen succeeds brother Wilhelmensen in the presidency of Copenhagen Conference. There will be seven or eight Conference Presidents who will emigrate this spring: their places are already supplied. We have many labourers in the field, yet there is plenty to do, and room for more.

I often think of the brethren who were my companions in travel over the Plains, and have them in remembrance in my daily supplications, as well as all the faithful Saints of God throughout the earth. I feel interested in the news from America. I want to see fulfilled the words of the Prophets concerning the inhabitants of that land.

May the Lord bless you abundantly in your high and holy callings, is the desire of your servant in the cause of truth,

JOHN VAN COTT.

FRANCE.

Paris, March 4, 1861.

President George Q. Cannon.

Dear Brother,—Since my last, 14th February, several houses in Paris have thrown open their doors to "Mormonism." My writings being nearly over, I am making my best exertions to gain some precious and important souls to the kingdom of God. I hope and trust that the present year will prove more favourable than the last to the cause of truth in my native land. The French Catholic bishops and priests are mad against the present government. Things are assuming a gloomy turn in French political affairs: the eyes of everybody are looking at Rome.

Dear brother Cannon, my present mission is a hard one; but I am making the best I can of it. My faith is still stronger than my health. May the Lord prosper you and your family, is the prayer of your faithful brother in the Gospel,

LOUIS A. BERTRAND.

JERSEY.

St. Heliérs, March 5, 1861.

President George Q. Cannon.

Dear Brother,—I drop these few lines to inform you that we are rejoicing much under the influence of a spirit of improvement, which is steadily increasing amongst the Saints.

Realizing that "example goes further than precept," myself and my brethren connected with me in this Conference have harmonized our feelings together, and in so doing have felt and realized a greater portion of the Spirit of the Lord, which has produced similar effects amongst the Saints.

We feel to thank our Heavenly Father that this is the case with us; and although we have no very great increase to report in our numbers, yet we feel that the Lord is with us, and that the few Saints who compose this Conference are increasing in the knowledge and practice of the truth.

Last Sunday was with us a day of real enjoyment, the Saints from St. Heliérs and Gorey Branches met and partook together of the sacrament; and I can truly say, that this was the best day we have had since I have been on this island. We had felt for some time to teach the Saints in the spirit of the instructions given in the *Star* on partaking of the sacrament, and were much rejoiced and comforted to read them, it being a testimony to us that the same spirit that was with our brethren at head-quarters was with us here.

Brothers De la Mare and Henriod join with me in love to you, Elders Lyman and Rich, and all the Valley brethren.

Your brother in the Gospel,

MARK BARNES.

ENGLAND.

Luton, Bedfordshire, March 7, 1861.

President George Q. Cannon.

Dear Brother,—I improve the present opportunity of addressing a few lines to you relative to our movements in this Conference.

On receiving my letter of appointment calling me to preside over the Bedfordshire Conference, I immediately left the Norwich Conference, where I had been labouring for a short time, and repaired

to my new field of labour. On my arrival at Bedford, I met with Elder E. H. Blackburn, President of this District, and Elder Joseph Silver, the former President of this Conference; from whom I met with a most cordial welcome. Elder Silver transferred the books of the Conference over to me, and at the same time gave me much information relative to business matters. For the first two weeks after my arrival, I had the pleasure of travelling with President Blackburn and Elder William Bramall. We then parted, they going to another part of the Conference.

The Bedfordshire Conference at present numbers about 500 members. There are fifteen Branches, and they extend into six different counties. The Conference is divided into four Districts, a Travelling Elder presiding over each one. The Branches are from ten to twenty-five miles apart; so you see we have our share of travelling on foot, as well as others.

During the last four weeks, I have, in connection with Elder Joseph Silver, visited nearly every Branch in the Conference. I find that there is a good feeling existing in the minds of the Saints. Wherever we have been, we have met with a hearty welcome from those who are in the Church and those who are not. Our halls have been crowded to overflowing, and many strangers have attended our meetings, and have listened with marked attention. Some have come forward and obeyed the Gospel, and many more are investigating the doctrines. I consider that the prospect for doing a good work in this part is at present very flattering. We held a District meeting at Hemel Hempstead on Sunday last. Our chapel was crowded, and in the evening some 150 had to stay outside, not being able to get in. The next day several gave in their names for baptism. Last night we held a meeting at a village called Kensworth, and baptized three. So it is, more or less, throughout the Conference. Many who

have been in the Church once, and who have stepped on one side for a little season, are coming back again to the fold. They have learned by bitter experience that the "way of the transgressor is hard." They are now rejoicing once more in the truth, and I hope and pray that they will do right from this time forth and seek after and cherish the good Spirit of our God, that they may, with the faithful, be saved in the day of the Lord Jesus.

I am happy to say that the Saints comprising this Conference are feeling first rate. They are a good people, and are on hand to do anything that is required of them. Wherever I have been, they have treated me with the utmost kindness. They are striving to keep the commandments of God and to assist in rolling the work forth. The Travelling Elders are united with Elder Blackburn and myself, and are willing to carry out our counsels. They are men who have the work of God at heart and are striving to do the people good.

Since I have been in this part, my health has been very good. Travelling from ten to twenty-five miles a day and preaching several nights in the week agrees with me first rate, not only *temporally*, but *spiritually*. I do rejoice in the work of God; and if I know my own heart, I have but one desire, and that is, to do all that I can for the rolling of it forth in the sphere which I am at present called to act in.

I have been canvassing for the *Star*. I want to have that circulated more than it is. This I shall accomplish in time. That part of my preaching comes perfectly natural to me, and I often feel "the old times come over me again."

Remember me kindly to brothers Lyman and Rich, and the brethren associated with you, and believe me, as ever, your fellow-labourer in the cause of truth,

JOSEPH BULL.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Archbishop of Canterbury appointed the 13th inst. to receive an address on the subject of the Oxford "Essays and Reviews," signed by upwards of 6,000 clergymen. During the week meetings of the Archbishops and Bishops of both provinces were held, to determine upon some course of action against the

alleged heterodox volume. The Paris papers publish telegrams, dated Beyrout, Feb. 25, asserting that the Mussulmans had redoubled their insults and provocations against the Christians at Damascus. The Mussulmans were said to have thrown down the crosses and trampled them under foot, as they did, before the late massacres. The Paris papers add that it is asserted that consular reports confirm that the Christians are in danger. The emigration is said to have commenced. The Hauran threaten the most implacable vengeance should Fuad Pacha order the execution of the condemned Druses. A separate Council of State has been granted by the Russian Emperor to the kingdom of Poland, of which Zamoisky has been appointed President. The Municipality of Warsaw has been confirmed in its functions. All official acts are to be executed in the name of the Emperor, as King of Poland.

AMERICAN.—A shock of earthquake was felt in many localities in Humboldt County on the 12th of November last. Great excitement has been created by President Lincoln's having proceeded in great haste from Harrisburg to Baltimore, and having passed through that city direct to Washington, without any public recognition. The reason for this movement was that Mr. Lincoln's friends believed, from information acquired, that if he had carried out his programme, and left by special train at nine that morning, the train would have been either run off an embankment, blown up by grenades placed beneath the track, or in some way destroyed, between the Maryland line and Baltimore; or that, this failing, Mr. Lincoln would have been mobbed and assassinated in Baltimore during his ride from dépôt to dépôt. According to the *Herald*, President Davis is making every preparation for a bloody contest; and, referring to the Peace Congress, says that all hope of an adjustment is passed. A collision between the Government forces and the Texas State troops is imminent. The result of the North Carolina election is yet in doubt. The counties from which returns have been received are about equally divided between union and secession.

POETRY.

A YOUNG SAINT'S ASPIRATIONS.

While many most highly extol their birth-place,
And laud their descent from the Anglican race,
My country is Zion, the land of the free,
Where the noble and pure in heart e'er agree.
To the land of my birth I'll soon bid adieu;
No more, O proud Babylon, I then shall thee view.
My heart will exult when I leave thee afar;
Thou canst not from Zion me longer debar.
No blandishments e'er can induce me to stay;
To my home in the valley I'll hasten away.
Then farewell, ye brethren and sisters I love!
I ne'er can forget you, though far I may rove;
For the Gospel of Jesus has bound me so true,
Of my thoughts will revert in remembrance of you.

Liverpool.

Oh grant then, my Father, that soon I may be
In the land that I love, with the noble and free,
Still more of thy laws and precepts to learn,
And tread in thy courts, nor e'er wish to return;
For then I shall greet the loved Saints gone before:
With joy and with gladness they'll welcome me more.
Far away I shall be from deceit and from strife,
With the great and the good to obtain endless life.
I thank thee, O Father, who hearest my prayer
When far from thy people in exile so far.
Yea, ofttimes before thee in secret I've prayed,
And graciously, Father, thou gavest me aid.
Now a long, long farewell to my own native land!
Soon I hope with the faithful in Zion to stand.

HANNAH SELINA PRIGG.

MARRIED.—In Ogden City, December 24, 1860, by Bishop Edward Hunker, Mr. Harvey Murdock, of this city, and Miss Leonora M. H. Hall, formerly of Devonport, England.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

No. 13, Vol. XXIII.

Saturday, March 30, 1861.

Price One Penny.

SOCIAL AND MORAL REGENERATION.

BY ELDER E. L. SLOAN.

The most strenuous supporters of the existing institutions and systems which are dominant in the world of mankind admit that, socially and morally, humanity is in a fearfully degraded condition.

To ameliorate this condition, "to make the man a better mechanic, and the mechanic a better man," to elevate "the masses," to cleanse and purify the social and moral cesspools which stagnate in every place where man-directed and misguided human beings congregate, their efforts are avowedly directed. The desire which prompts to this is good, the cause is noble and praiseworthy, and the philanthropists who devote their time and talents to its success are neither few in number, nor wanting in ability. To say that the motives which prompt many who are engaged in this regenerating work are not honest would be unjust. To say that no good results have attended their labours would not be literally true, and would only tend to excite a needless antagonism. Yet, somehow, as the world grows older, its depravity does not decrease in virulence, nor does its degradation slacken in the downward race to ruin.

While the causes exist which produce such evil results, and man acts upon his own conceptions of their nature and the remedies to be used, schemes will be proposed as numerous and conflicting as the

diversified opinions of those who propose them.

Almost every year finds some new plan eloquently urged by zealous and energetic adherents as a universal panacea for all the ills which fatten upon the life-springs of society. At one time teetotalism is advanced as the one thing needed, and the multitude of crimes and iniquities which disgrace civilized communities are traced to the degrading practice of indulging in intoxicating drinks.

Again: We are told to "educate the masses," and sin, like a baffled and beaten foe, will retreat before the advancing footsteps of education.

Turning in another direction, we find it warmly urged that civil and political liberty is all that is required to meet the existing evils; and that once in possession of this, communities will speedily regenerate themselves; while yet from another quarter the sepulchral tones of zealous religionists call upon us to evangelize the world, by aiding them in spreading their missionary operations and telling us that a "free Bible" will bring peace to mankind, and happiness to their homes, and regenerate a world sunk in ignorance, sin, and depravity.

These schemes, as the results of man's undirected exertions, are so far praiseworthy; and if they had accomplished no

other good than that of awakening mankind to a sense of thought—to an understanding that there was *something* needed as a lever to elevate man from his fallen condition, their mission would not have been in vain. They are a free open acknowledgment that a world lies before us, which, with all its progress in the development of science, is still ignorant of that science by which man can govern and control himself under the principles of truth and righteousness.

But these schemes have proved themselves powerless to accomplish the desired object. There is no one who has witnessed the scenes of wretchedness, squalor, crime, and want produced by indulging in intoxicating drinks, but will admit that the cause of these is a prolific source of evil, and lament that man endowed with a noble intelligence should descend so far beneath the brute creation as to become the insensate slave of such a debasing appetite, and shroud his divinity in such a demon guise. Yet to suppose that man can be prevailed upon to lay aside a strong powerful habit, the growth of years, and in many instances received as a hereditary curse, without a great underlying principle of knowledge and duty so impressed upon him as to become almost a part of his existence, is to suppose an impossibility. Facts support this, for drunkenness is as widespread and demoralizing now as it was some twenty-five years ago, despite all the energy and eloquence of those who have laboured to crush it. That education alone (as the word is commonly applied,) will not regenerate mankind, requires but little argument to prove. Unfortunately too many of the great public criminals whose names and misdeeds figure on the records of law and crime within these last few years have been educated scoundrels—men who had drunk in the “Pierian” draught at the fountain heads of education in the land, who had mingled in the best educated society, and possessed every advantage which wealth, position, and the educating spirit of the age could impart, yet who used all these advantages for iniquitous purposes till their names stand foremost on the roll of fraud and crime. Nations have enjoyed civil and political, and even religious liberty, to a great extent, of which our own land and the confederated republics of North America are examples; yet the regene-

rating process is so backward in its results that hope of success from that source has long since departed from our bosoms. A “free Bible” has been printed, disseminated, and preached from; colporteurs and Scripture-readers have been employed and paid by the thousand; home missions and foreign missions have been subscribed for and maintained; yet, despite all, the *heathen, resident natives* of these highly favoured Christian lands are numbered by the million, and are rapidly increasing in numbers, while their gross ignorance upon matters pertaining to the religion of which they are nominal adherents is lamentable and appalling. The anecdote of the wise old clergyman, who announced to his congregation that he was about to undertake a mission to the heathen, is not without its moral. Astonished at his announcement, they crowded round him, inquiring when he had come to such a determination, and what part of the dark and benighted lands of heathendom he was about to visit in his old age: but he calmly told them not to disturb themselves, nor have any fears on his account, as *he did not intend to leave the town.*

All these schemes and plans, then, have failed in accomplishing the regeneration of mankind; and all, if united, would fail in accomplishing it. Why? Because man has “transgressed the laws, changed the ordinance, and broken the everlasting covenant” (Isa. xxiv. 6); for which cause, the earth is devoured with a curse; and to remove that curse, and restore him to that condition of existence from which he has fallen, his erring footsteps must be directed anew in the pathway of truth and knowledge.

Society is a mass of fragmentary sections, not bound by any strong enduring power of cohesion, but swayed by the master passion of self-gratification and interest. Its standard of morals is and must necessarily be regulated by its knowledge of true and correct principles, and its power of living up to that standard will always be in proportion to the amount of self-control which the individuals composing it can exercise over their own passions, desires, and propensities. Hence the imperative necessity for true and correct principles being taught, that the human intellect may be raised above sectional prejudices and ignorant traditions, to perceive the beauty and holiness of perfect righteousness, and learn that, by

the application of true principles in our own organizations, we can acquire control over ourselves and progress towards perfection.

For man to labour successfully in the work of social and moral regeneration, he must have an understanding of the basis upon which the social fabric is reared, the causes which operate upon man's nature for good or evil, and the principles best calculated to elevate him in the social and moral scale.

He must be qualified and empowered to instruct his fellow-man in the nature and design of his being, and assist him to call into action and cultivate every pure emotion, every holy aspiration, every divine feeling, and every spring of power and greatness. This qualification and authority the Author of man's being can alone bestow; and all who labour to reproduce society upon a solid and righteous basis—who strive to divert from its course the sweeping current of deathly evil which now floods the world with misery, and try to make man the noble, God-like being he might become, unless authorized and taught of God, will find the blossoms of their hopes wither ere yet full blown, and the fruition of their labours palsied by the touch of failure.

The evil is wide-spread and deeply rooted. It has entered into the very constitution of man as a fallen being, and no power short of His who gave man an existence in this probation can provide a sufficient remedy. From the time when the flaming sword and cherubim guarded the portals of Paradise against the progenitors of the human family till now, philanthropists called and empowered by Jehovah, and noble-minded men acting upon the sympathetic impulses of their nature, have toiled and laboured to raise mankind in the scale of being. But, deaf to the voice of a kind Father calling through his servants—deaf to the nobler feelings which actuated their fellows labouring in their midst, they have pursued the imaginations of their own perverted minds, followed the bent of their foolish conceits, and wallowed in the filth of increasing iniquities, till God in his great mercy has once more revealed himself in power, and in the fulness of the everlasting Gospel provided a remedy for a diseased and dying world.

Its efficacy in regenerating man, not only socially and morally, but physically,

by developing every faculty which he possesses, is attested by the testimony of Jehovah through his Holy Spirit; and its power to cement together the broken fragments of society has been proved by practical results, of which the history of the Latter-day Saints is an ample demonstration.

No nation, no people ever lost sight of the revelations of God, broke his commandments, and with rebellious spirit rejected the message of life and salvation to themselves, but rapidly descended in the scale of humanity, and sank into degradation and sin. While the experience of the past and the condition of the present demonstrate the fact that man, unaided by God, is powerless to regenerate himself or his fellow-man, the history of the ancient Israelites and the nations which surrounded them proves how rapidly nations can sink into moral and social depravity when they have rebelled against the commandments of God and acted in opposition to his holy decrees.

No people were ever so blessed of Heaven as the posterity of Israel; and while they hearkened to the voice of the Lord their course was onward and upward to power and greatness. But when they waxed fat and forgot their God and the blessings they had received, and mingled in the debasing practices of the neighbouring nations, sinking into idolatry, whoredoms, and vile depravity, the power which attended them as a people departed; and, torn by miserable dissensions in their midst, they became an easy prey to those whose iniquity they had copied, but whose ignorance they could not plead. When, in those times of slavery and degradation, they awakened to a sense of their fallen condition and sought unto the Lord for the voice of inspiration to direct their erring footsteps, his ministers, clothed with the holy Priesthood and enlightened by the influence of truth, could point out in plain, unmistakable language the path of salvation and happiness, obedience to whose words brought social and moral exaltation. But if their warning voice was not listened to, and their call to repentance unheeded, further misery, weightier afflictions, and deeper degradation were the results of continued rebellion; while the nations around them were one after another shattered to pieces and destroyed, when their iniquities and abominations

became too great for the Author of man to longer bear with or suffer to exist.

The condition of the inhabitants of the world at the present time is in part synonymous with that of ancient Israel. Given over to the lusts of the flesh and the devices of Satan, they stand upon the verge of ruin; yet, if they accept the offered message of mercy, and speedily repent, the avenues of redemption and regeneration are opened to them, and a world robed in the beauties of restored

virtue and purity, and bound together in the bonds of peace and holy love, will bear record to the saving power of those eternal principles revealed in these latter times by the ministry of angels, and proclaimed by the mouths of God's holy Apostles and Prophets. While, if they continue to reject the remedy provided by Jehovah for their amelioration and ultimate regeneration, their future is dark, downward, and terribly horrible.

RETROSPECT OF THE LATTER-DAY WORK.

BY CAROLINE BAILEY.

Our minds are filled with astonishment when we take into consideration the great plan of Jehovah to gather in his elect in these the last days. An extensive field has been opened up among the various nations of the earth for the spread of the Gospel of his Son, and his promises are the pledges that what is undertaken in singleness of heart and with true Christian love shall not be in vain. The zeal of our great Prophet and our brethren has already compassed almost the length and breadth of this so-called enlightened world. While ever keeping in view the lesson taught by our Lord, that the field is the world, in which the seed of the Divine word must be sown, the Lord has worked and is working with them among the nations of the earth in various ways, by wars, pestilence, famine, &c., to break the bonds which bind the people, that the sound of the everlasting Gospel may reach their ears, and that the seed of Israel may be gathered out of every nation whither they have been scattered; and thousands are flocking round the standard of liberty and truth, while the great men of the earth and those who call themselves ministers of God are astonished at the progress of the Latter-day Work. And while they are using all their puny efforts to put an end to this great work which the God of Israel has established upon the earth through the instrumentality of his Prophet Joseph Smith, it yet grows and flourishes, and it will continue to grow and flourish till all the honest in

heart who dwell on the earth shall be gathered into one fold, and shall receive those blessings which the Lord has promised to all those who live faithfully and endure to the end. Then how great is the reward!—a reward which counterbalances every sacrifice we make when we are called to participate in the untold treasures which the Lord has in store for the faithful.

By the blessings of God, and through the exertions of our brethren, many sources of misery have been dried up, and streams of mercy flow. Many who had wandered long in darkness have found the truth and rejoice therein; for the Gospel of Jesus Christ dispels the darkness of superstition and ignorance by the light of heavenly truth, and that light will shine forth till all the systems which man has framed shall be destroyed by its lustre and glory, and perish from off the face of this our earth. They shall sink into oblivion. No more shall they appear when our Saviour restores all things to his Father—when he shall say, “Father, I have finished the work which thou hast sent me to do: here are the keys of death and hell.” Then shall this earth appear in glory, redeemed from all the superstition and darkness which have been upon it—a heaven prepared for kings and priests, and for all who have fought valiantly in his glorious cause.

The law of the Gospel will go forth till all shall give place to the order and purity of the kingdom of God. This is the object which the Spirit of prophecy

plainly points out, and it has its source in the counsels of eternity—an object for which the Son of God expired on Calvary for the redemption of the human family, and to redeem this earth, and ultimately make it a fit abode for heavenly beings to dwell on; and for the accomplishment of all these purposes he still lives, works, and triumphs.

We are now hastening to a period when the kingdom of Jesus Christ shall appear in full splendour and unfold the counsels of infinite wisdom to our view. Distant as the consummation may be,

we nevertheless rejoice in the thought that we form part of that kingdom which shall not pass away, nor be given to another people; for the Saints of the Most High shall possess it for ever and ever. Then let us not fail, but fight valiantly the good fight, that we may be found acceptable before God, and have his Spirit to be continually with us while we exist, so that we may be counted worthy to receive of the crowns of glory which he has in store for the sons and daughters of Israel.

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

[April, 1844.]

Monday, April 1st. In the Court-room in the Mansion, Mr. J. Easton was brought up as being accessory to whipping Chism. Referred the case to Alderman Wells. On investigation, it appeared to the satisfaction of the Court that he had been on trial for the same offence before Robert D. Foster, and acquitted.

I extract from the *Neighbour* :—

“After the Court dismissed the case, General Smith fearlessly stated that he believed that it was a plot on the part of those who were instrumental in getting up the previous trial to thwart the ends of justice and screen the prisoner from the condemnation he justly deserves. Mr. Foster then stated, by way of an apology, that at the time he issued the warrant he did not know that the prisoner was under an arrest, or that there was any process out against him.

We hope, for the honour of such a man as Mr. Foster, that his statement is true. Mr. Foster, however, called upon one of his jurors, Mr. Carn, to corroborate what he had said; but, to our astonishment, he replied that when Mr. Foster summoned him to appear and act as a jurymen, he was not informed what case he was to act upon, nor did he learn until he entered the office, where he acted according to the evidence given; but believed then, as well as now, that it was a sham trial, and a mere mockery of justice. We state facts as they are, and let the public judge for themselves.

The statement of the negro was that Messrs. Easton, Townsend, and Lawyer W. H. J. Marr were the persons engaged

in this diabolical affair. Mr. Gibbs, one of the witnesses against Townsend, *believed* the above persons were engaged in it; but as a negro knows nothing in this State, and Mr. Gibbs could not positively swear to it, of course we don't know; but we have our opinion, and so have the public. We don't remember ever having seen more indignation manifest than was manifested on this occasion, and the public mind is not satisfied at the turn affairs have taken. Lynch law will not do in Nauvoo, and those who engage in it must expect to be visited by the wrath of an indignant people, not according to the rules of Judge Lynch, but according to law and equity.”

It was thought best to acquit Easton and leave the case to the Circuit Court.

Francis M. Higbee and Chancey L. Higbee were brought up before Esquire Wells for assaulting the police, and acquitted.

Chancey L. Higbee, a lawyer, was brought before Daniel H. Wells, Esq., on the charge of using abusive language to and insulting the City Marshal while in the discharge of his official duty. He was fined ten dollars.

Also Robert D. Foster, Esq., was taken before Isaac Higbee, J. P., and fined ten dollars, for a breach of the ordinance pertaining to gambling, &c.

We are sorry to find that our lawyers and magistrates should be taking the lead among gamblers and disorderly persons, and be numbered among the law-breakers, rather than supporting virtue, law, and the dignity of the city.

Tuesday, 2nd. At home, somewhat unwell, and kept my house this fine day.

John P. Greene, Marshal; Andrew Lytle, and John Lytle, policemen, were arrested by a warrant issued by Robert D. Foster, on complaint of Francis M. Higbee, for false imprisonment. As the case was going to trial, the prisoners were taken by John D. Parker with a writ of Habeas Corpus before the Municipal Court; and to-morrow, at one, p.m., was fixed for trial.

Wednesday, 3rd. At one, p.m., presided in a special session of the Municipal Court, with Aldermen William Marks, Newel K. Whitney, Orson Spencer, George W. Harris, Gustavus Hills, George A. Smith, and Samuel Bennett as Associate-Justices. John P. Greene, Andrew Lytle, and John Lytle were brought up on Habeas Corpus, having been taken from the officer who held them on a writ issued by Robert D. Foster, before whom they had been arraigned on the complaint of Chancey L. Higbee, charged with false imprisonment.

Joel S. Miles, Andrew Lytle, John Lytle, John P. Greene, and Robert D. Foster were sworn, gave testimony in the case, and the Court decided that Greene and the two Lytles be discharged, and that Chancey L. Higbee is a very disorderly person; that this case on Habeas Corpus originated in a malicious and vexatious suit, instituted by Chancey L. Higbee against the petitioners now discharged; and that said Higbee pay the costs.

Warm and cloudy.

A Conference was held in the city of New York; Elder William Smith presiding, and Elder William H. Miles, clerk. Fifteen Branches were represented, containing 566 members, including 3 High Priests, 26 Elders, 15 Priests, 16 Teachers, and 9 Deacons.

Thursday, 4th. In a General Council in the Assembly Room from nine to twelve, a.m., and from one to four, p.m.

I was visited by eleven Indians, who wanted counsel, and had an impressive interview.

Elder O. Hyde was in the Council, and left immediately for Washington.

A company of Saints arrived on the steamer *St. Croix*.

Showery day.

Friday, 5th. Attended the dedication of the Masonic Temple, which was at-

tended by about 550 members of the Masonic fraternity from various parts of the world. A procession was formed at Henry Miller's house, and was accompanied by the Nauvoo Brass Band to the hall. The dedicatory ceremonies were performed by the Worshipful Master, Hyrum Smith. Elder Erastus Snow delivered an able Masonic address. Dr. Goforth and I also addressed the assembly. All the visiting masons were furnished a dinner at the Masonic Hall at the expense of the Nauvoo Lodge. The building is admitted to be the most substantial and best finished Masonic Temple in the Western States. It has been erected under the direction of Mr. Lucius N. Scovil.

In consequence of ill health, I deferred preaching the funeral sermon of King Follett until Sunday. Elder Amasa Lyman addressed a very large assembly at the Stand.

Saturday, 6th. Conference met pursuant to adjournment. Present—President Joseph Smith, Hyrum Smith, Sidney Rigdon, and William Marks. Of the Twelve—Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith.

The members of the High Council, an immense number of Elders, and a very large concourse of people.

Presidents Joseph and Hyrum Smith came to the Stand at a quarter-past ten o'clock, when the meeting was called to order by Elder Brigham Young. The choir sang a hymn, after which

"President Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed would be brought up and investigated before this Conference, but it will not be the case: these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instruction on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The Elders will give you instruction; and then, if necessary, I will offer such corrections as may be proper to fill up the interstices. These who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not to break down and destroy. The Great Jehovah has ever

been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In so large a congregation it is necessary that the greatest order and decorum be observed. I request this at your hands, and believe that you will all keep good order.

Prayer was offered by W. W. Phelps, after which the choir sang a hymn.

Elder Sidney Rigdon then rose and said, 'It is with no ordinary degree of satisfaction I enjoy this privilege this morning. Want of health and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected that when the violence of sickness has used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation, only in weakness. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a Conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life. I hardly promise myself lungs to make this congregation hear me. I shall do the best I can, and the greatest can do no more.

The circumstances by which we are now surrounded point out the principles of my discourse—the history of this Church, which I have known from its infancy. My text is—'Behold the Church of God of the last days.' I do not know that I can find it in the Bible. I do not think it necessary to have Paul to make a text for me; I can make a text for myself. I recollect in the year 1830 I met the whole Church of Christ in a little old log-house about 20 feet square, near Waterloo, N. Y., and we began to talk about the kingdom of God as if we had the world at our command. We talked with great confidence, and talked big things. Although we were not many people, we had big feelings.

We knew fourteen years ago that the Church would become as large as it is today. We were as big then as we shall ever be. We began to talk like men in authority and power. We looked upon the men of the earth as grasshoppers. If we did not see *this* people, we saw by vision the Church of God, a thousand times larger. And when men would come in, they would say we wanted to upset the Government, although we were not enough to well man a farm, or meet a woman with a milk-pail. All the Elders, all the members met in conference in a room twenty feet square.

I recollect Elder Phelps being put in jail for reading the Book of Mormon. He came to see us, and expressed great astonishment, and left us apparently pondering in his heart. He afterwards came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached then, which have since come to pass. We knew the whole world would laugh at us; so we concealed ourselves, and there was much excitement about our secret meetings, charging us with designs against the Government, and with laying plans to get money, &c., which never existed in the heads of any one else. And if we had talked in public, we should have been ridiculed more than we were. The world, being entirely ignorant of the testimony of the Prophets, and without knowledge of what God was about to do, treated all we said with pretended contempt and much ridicule; and had they have heard all we said, it would have made it worse for us.

We talked about the people coming as doves to the windows; that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, 'Our fathers have taught falsehood and things in which there is no profit,' and of whole nations being born in one day. We talked such big things that men could not hear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse; and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers and commune ourselves with God. If we had told the people what our eyes beheld this day, we should not have been believed; but the rascals would have shed our blood if we had only told them what we believed. There we sat in secret and beheld the glorious visions and powers of the kingdom of heaven pass and repass. We had not a mighty congregation to shelter us. If a mob came upon us, we had to run and hide ourselves to save our lives.

The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago, which we can now tell. Were we maturing plans to corrupt the world—to destroy the peace of society? No. Let fourteen years' experience of the Church tell the story. The Church never would have been here if we had not done as we did in secret. The cry of "False prophet and impostor" rolled upon us. I do not know that anything has taken place in the history of this Church which we did not

then believe. It was written upon our hearts, and never could be taken away. It was indelibly engraved: no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the Church, and he laid it firmly, truly, and upon eternal truth.

If any man says it is not the work of God, I know he lies. Some of you who know you have a house, how long would it take to make you reason yourselves into a belief that you have no house where you now reside with your families? Neither have we any power whereby we can ever persuade ourselves that this is not the Church of God. We do not care who sinks or swims, or opposes, but we know here is the Church of God, and I have authority before God for saying so. I have the testimony of Jesus, which is the spirit of prophecy. I have slept with it—I have walked with it. The idea has never been out of my heart for

a moment, and I will reap the glory of it when I leave this world. I defy men and hell and devils to put it out of my heart. I defy all, and will triumph in spite of them.

I know God. I have gazed upon the glory of God, the throne, visions, and glories of God, and the visions of eternity in days gone by. What is a man of God to do when he sees all the madness, wrath, and follies of our persecutors? He will do as God does—he will sit and laugh. One breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days—shut up in a room, eating nothing but dry johnny-cake and buttermilk. Every man who had a little farm, or clothes, sold them and distributed what he had among the rest, and did the best he could. I had little to eat—little to wear, and yet it was the beginning of good days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 30, 1861.

RESPONSIBILITIES AND DUTIES OF PARENTS.—There is no subject that should claim the attention of parents among the Saints more than the correct training of their children. It has been considered a matter of very great importance in every age when the Lord has had a Priesthood upon the earth, and a people who observed his laws. Upon one occasion the Lord himself manifested the importance he attached to the principle, by citing it as one reason, among others, why he should reveal his purposes unto Abraham, saying, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he had spoken of him." Upon the faithfulness and integrity of the children born of the Latter-day Saints a great deal depends. Great expectations are entertained respecting them. They are the hope of Israel; for the aspiration of parents, who have a proper understanding of the great work of the last days, is that their posterity will grow up to be men and women of faith, more capable of doing good and helping to usher in the reign of righteousness than they themselves have been. How often has the contrast between what they might be, had they no tradition to contend with, and what they are, suggested itself to the minds of those who reflect and who have received the fulness of the Gospel after they have attained unto mature years. The traditions instilled into the mind from early childhood to mature age, and the habits which accompany such traditions, cling with tenacity to the person who has imbibed or learned them, and years of experience in the principles of truth are insufficient to destroy their influence. There are many who mourn over such traditions and habits, because they can plainly see they have been embarrassed, and their progress retarded by them, and they are anxious that their children should be delivered from them.

The mind of the child under the instruction and example of the parent is like clay in the hands of the skilful artist—plastic and susceptible of every impression, and capable of being moulded into beautiful or hideous forms according to the taste of the modeller. Do the Saints in these lands realize this? and that every impression, whether good or evil, leaves a mark which it is difficult ever after to erase? When we see the carelessness manifested on this point by many of the Saints, we are convinced that they are not aware of the importance of the charge entrusted to their care, and the responsibilities which devolve upon them as parents. When we see an indifference on their part regarding the teaching of their children the principles of righteousness and truth, as revealed in their purity through the Gospel,—when we see them permitting their children to mix in any society they may chance to fall into, and acquire any habit that may suit their fancy or the prevalent fashion, without an effort to guard them against the examples they may witness, or to warn them of the evil tendencies of the habits they may be inclined to acquire, we are forced to the conclusion that such parents have but little insight into the character or destiny of the work they have espoused, or but little idea of the future there is before their offspring.

We know it is a more difficult matter for parents to train their children properly while scattered, surrounded as they are by examples which are diametrically opposed to the increase of faith and purity, than it would be were they collected at the place of gathering. But this very fact, instead of discouraging them in their efforts, should arouse every energy of their souls to fortify their offspring against the crafty approaches of the Adversary, who would seek, through the medium of the sights and sounds which constantly meet their eyes and salute their ears, to increase his power over them.

We have noticed too much of a disposition among the Saints to bring up their children as they themselves were brought up, seemingly forgetting or overlooking the fact that they have the truth in its fulness to lead them, which their parents, when they were children, did not have. All the habits they themselves acquired when young, no matter how much opposed to the Word of Wisdom or to other revelations, many of them foster in their children to as great an extent as though such an event as the restoration of the Gospel had never happened. They were furnished tea and coffee as a beverage to their meals by their parents—their children must be furnished the same. They were permitted to use tobacco and strong drink—their children must have similar permission. They were taught or allowed to believe that the Almighty was a Being, the exercise of whose power was confined to the heavens, and that it was useless to expect anything of him through faith; that if anything had to be accomplished, “natural” means had to be sought after to accomplish it: their children are suffered to imbibe the same belief. In short, all the manners, every habit of thinking, every habit of eating and drinking, and of performing other things which they learned when they were young, and to which they have now become enslaved, must all, forsooth, be learned and practised by their children!

Brethren and sisters, suppose all who have joined this Church were to pursue a course of this kind, how or when would the purposes of our Heavenly Father respecting the inhabitants of the earth and the earth itself be fulfilled? If we do as our parents or forefathers, educated in false creeds, and bearing the yoke of priestcraft, did before us, of what benefit is the revelation of the Gospel to us? Can we reasonably expect our rising generation to imbibe the same traditions, acquire the same habits, and partake of the same unbelief as the world, and yet be unlike the world, and be capable of performing that

work which it is designed the children of the Saints shall perform? It was that a *peculiar* people might be raised up that the fulness of the Gospel was revealed; and the cause of their being peculiar will be that they are unlike the rest of the world. The evil habits of the world are like a seven-fold cord around their necks, drawing them down to irretrievable destruction. When we witness children of the Latter-day Saints brought up in some of the same habits, we are grieved that parents will not take the counsel of the All-wise and profit by it. We have known of numbers who, when gathered with the Saints, well situated and with good prospects ahead, have abandoned all and started for California or the States on the eastern borders of our Territory, that they might more easily gratify such tastes as many parents in the Church in these lands are developing in their children. We never see parents fostering such tastes without thinking that they are fastening a yoke upon their children's necks, which will weigh more or less heavily upon them throughout their lives.

It may not be wisdom always for parents themselves to attempt to form new habits and lay aside those which have been the formation of years and become "second nature;" but they should, nevertheless, teach their children the advantage of them. If the proper impression be made upon the minds of the children when young, and be repeated as occasion may afterwards need, it will rarely be obliterated in after-life. This will not only apply to beverages and diet, but to everything else. We must begin the work of regeneration in ourselves, and seek to extend it to our children. From a puny, degenerate, and unhealthy race, with lives of short continuance, we must become a hardy, powerful, long-lived race, continent in our enjoyments and capable of realizing the golden age. From an unbelieving, doubting race, with contracted views and low desires, we must become a firmly believing race, with holy, dignified, and exalted aspirations and unquenchable faith—such faith as will cause our Father to open the heavens to our view and reveal himself unto us. These changes must be brought about by educating ourselves to as high a point as is possible, and by training our children in a similar manner, pointing them forward to the objects to be attained.

Wonderful examples are not wanting of what may be done with children by proper training. A very notable one is that of the children of those Lamanites who were converted by the sons of Mosiah, and who afterwards removed and dwelt among the Nephites, and were known as the people of Ammon. These young men had been taught by their mothers that if they should go forth to battle, and they did not doubt, God would be with them, and not suffer them to fall by the hand of their enemies. In their first battle, when numbers fell around them, their faith in the words of their mothers, respecting the power of God to deliver them, was so great that they escaped. In another battle one thousand of their brethren were slain, and two hundred of their own number (nearly one-tenth) were so badly wounded that they fainted from loss of blood; but, though these young men had been in the hottest of the fight, so great was their faith in what their mothers had told them, that they again escaped, to the astonishment of both friends and foes, without the loss of a single life. This is a striking example of what may be accomplished by giving children a judicious training. Jacob taught his son Enos concerning eternal life and the joy of the Saints, &c.; and Enos has left on record the testimony that his father's teachings led him to seek God in faith, and through doing so he received direct revelation and became a mighty man. Instances of this kind might be multiplied; but these we have cited are sufficient to illustrate the principle.

Parents, have you a desire to see your children become distinguished for faith and

good works? Train them, then, while young. Give shape to the mind while it is yet tender. Sow the seeds of truth in their hearts before they have become hardened by contact with the world. Fortify them against the contagion of evil example. Show them the folly of acquiring useless and injurious habits. By so doing, you will have a posterity that will more than fill your places when you are gone, and whose good deeds and faithfulness you may contemplate with unalloyed pleasure from your residence in the abodes of the blessed.

THE CIRCULATION OF THE "STAR."—We wish to call the attention of the District Presidents, Conference Presidents, Branch Presidents, Travelling Elders, Book Agents, and the Saints generally, to the increasing of the circulation of the *Star*. We are decidedly of the opinion that its circulation might be very materially increased in all the Districts, and be attended with good results. We know the Elders have many things to think about and talk about; but if they will think and talk about the *Star* occasionally, they will find it to their benefit in talking about other things that ought to be attended to: it will prove a useful auxiliary to them. This is the object for which it was established—the mission it has to perform. It preaches its sermons in the household and by the fireside, in places where the Elders cannot always be present. The types, though tongueless, are often suggestive of thoughts and sentiments heard in meetings long past from the mouths of the Elders; and not unfrequently by their aid, sweet instructions, sometimes long buried, are brought back again to memory in vigorous life. Those Branches who read the *Star* regularly will give their Presidents the least trouble.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Duncan, in a letter from Birmingham, March 10th, informs us that twelve members have been lately baptized in that Conference, and that the prospects are good for many more. He says that the work is steadily progressing in that neighbourhood.

Elder Gibson writes from Cheltenham, under date of March 14, informing us that in all the three Conferences in that District "things are looking much better, as far as the work of God is concerned," and that "quite a different feeling is manifested by the Saints." He says—"We have better meetings than there have been in many places for years. Baptisms are frequent, and a spirit of union and love manifested among the Saints, more so than I have seen since I came to this country. Temporally, they are in general very poor, and work in many places is hard to get, and when got, but poorly paid; yet, amidst it all, the Saints are rejoicing."

Elder Dallin writes from Newcastle-upon-Tyne, March 18th, to say that the work of God is thriving in that Conference, and that within the last few months about 23 have been baptized.

Elder Cliff writes from Longton, Staffordshire, under date of March 18, informing us that the Conference over which he presides is "composed of nine Branches, and some of them a long way apart, which requires a great deal of leg-service to keep things moving along." He says that "the Saints are feeling first-rate," and that he has "never seen Saints feel better. The Spirit of the Lord is with them, and their desires are to roll forth his purposes on the earth. The spirit of the gathering is increasing with them all the time; but they are poor in this world's goods, yet rich

in faith. I have visited those who for some cause or other are out of the Church, and many of them are desirous to return. I can say the Lord has blessed my labours since I have been in this land, and has raised me up friends on the right hand and on the left, not only in the Church, but out of it; the Lord has shown me to them in dreams before they have seen me in reality. I am happy to say that the spirit of union is increasing with us all the time, and my faith is that we shall do a good work this summer; for the Spirit of the Lord is truly working with the people who are seeking to know the truth, while some are inclined to persecute us for telling them the truth."

THE PATRIARCHAL INSTITUTION OF POLYGAMY.

A correspondent has written a communication to the *New York World*, which appears in that paper of the 1st March, proposing to the Rev. Mr. Van Wyke (who has been lecturing upon slavery in that city lately,) a new subject for his next sermon—viz., the vindication of the Latter-day Saints. That the task may be made easier for the gentleman, the writer suggests that he amplify upon the following, which are some of the Bible arguments in favour of polygamy:—

1. The ten commandments include all moral law.

2. The ten commandments, by their silence, impliedly countenanced polygamy.

3. They were understood to countenance polygamy by Moses and the Jews, since.

4. The Israelites practised polygamy, both before and after the time of Moses.

5. The prophets never hinted a word against polygamy.

6. David, who was notorious for his multitude of wives, is said to have been 'a man after God's heart.'

7. David was not permitted to build the temple, because he was a *man of war*; whereas Solomon, who was not a man of war, but had as many wives as David, was ordered to build it.

8. Polygamy was practised while our Saviour was on earth.

9. Jesus Christ never denounced polygamy; and those sentences in the New Testament which are tortured into a teaching of a monogamy are not more explicit

against polygamy than the three last verses of the second chapter of Genesis: therefore we infer that the inspired Prophet of the Lord did not interpret to prohibit polygamy.

10. If our Lord had intended to denounce polygamy, he would have done so unequivocally.

11. If Moses considered polygamy to be immoral, he failed to denounce it, either out of forgetfulness or out of motives of policy. To suppose that Moses *forgot* to denounce polygamy, is to blaspheme against the omniscience of the Almighty. To suppose that Moses did not denounce polygamy out of motives of policy, is to be guilty of accusing the Almighty of a time-serving policy which would not do credit to even an earthly monarch.

12. Do the Protestants of to-day claim that they are better than the man 'after God's own heart,' in so far as the number of wives are concerned?"

If the "reverend" gentleman should preach on the above subject, and adopt the line of argument foreshadowed in the above communication, every Bible-believer in his congregation will be convinced that polygamy, though maligned and hated by this degenerate and corrupt generation, is a Scriptural doctrine—a doctrine revealed and sanctioned by the Almighty. Moreover, we shall expect to have many souls added to the Church through such a sermon, because those who hear the proofs in its favour that can be found in the Scriptures will not rest satisfied with the knowledge they will have gained of it, but will continue their researches until they become satis-

...fied that every principle taught by the Latter-day Saints is of God and in perfect agreement with his revealed word. We know of no better plan that could be devised for testing the sincerity of a congregation of professed believers in the Bible than to preach this doctrine, and adduce the Scriptural evidences in its favour, and ask them to believe them.

PROSPECTS OF WAR IN THE WEST.

There has appeared to be a settled determination on the part of many persons in the United States to close their eyes against every indication of serious and lasting trouble between the South and the North. Some of the plans of compromise which have been proposed they have hoped would be acceptable to both parties, and would prove a basis of settlement between the slavery and anti-slavery sections; but the folly of indulging in such hopes is becoming apparent to them. The dangers that lie in their path, and that threaten their future happiness and peace, are forcing themselves upon their consideration. These dangers cannot much longer be disguised, and they begin to see that nothing can be gained by blinking their existence. The *New York Herald* discourses as follows on this subject:—

“Flatly and emphatically, we must say to all concerned that there is no compromise, and there is no intention to make a compromise in behalf of the incoming administration. Looking all the so-called compromise proceedings at Washington of the last few days fairly in the face, they vanish into thin air. The forthcoming inaugural, like the late speeches of Mr. Seward, will doubtless be as charming to behold as the plains of the Promised Land, flowing with milk and honey. But on a nearer approach the mirage will melt away into the sands of the desert. Acts and facts are what we want, and by these President Lincoln must be judged. Accepting the Cabinet which is said to be adopted as a substantial fact, what does it signify as the initiative act of the new administration? The control of the administration by the anti-slavery Radicals of the Republican party, the subordination of Seward, or his early removal from the Cabinet, and no concessions beyond the limits of the Constitution, as understood in the North, to slavery or ‘the slave power.’

We naturally conclude that the events and developments of this week at Washington will give a new impetus to the revolutionary spirit and movements of the South; that under this new paroxysm several more States will go off into the Southern Confederacy; that the ‘enforcement of the laws’ by Mr. Lincoln will involve the Government at Washington in a war with the Government at Montgomery, and what then? *Universal confusion, demoralization, strife, bankruptcy, dissolution*, all ending in two, three, four, or a half-dozen belligerent military despotisms, elective, as in Mexico, by the bayonet.

This is the entertainment, we fear, to which we are soon to be invited; and while yet our conservative men are hoping and striving for some way of escape, it would be well for all of us, North and South, of all parties, all classes, all pursuits, and all professions, high and low, rich and poor, to prepare for the worst. From the indications of the beginning we are only looking logically to the end.”

CORRESPONDENCE.

ENGLAND.

Faversham, Kent, March 9, 1861.

President Cannon.

Dear Brother,—As we have just completed our visits round the Conference, we feel as though you would not feel a

few lines from this corner of the Mission uninteresting. Kent Conference embraces a great part of three counties, is 200 miles in circumference, and numbers upwards of 400 members. There were 66 baptized last year, 21 emigrated, and 10 cut off.

Prospects are becoming brighter as the

season opens up. When the weather becomes more settled, most of the Local Priesthood will be engaged in preaching in the open air.

Elder Needham and I have spent two months together in visiting the Branches and families in this Conference. We find a kind and generous spirit among the people. Although poor in relation to the things of this world, they are rich in spirit and in the things of the Gospel.

In leaving this Conference, I have but one feeling of regret, and that is, to see so many humble, faithful members of the Church subject by force of circumstances to stay behind. I feel very thankful to God and my brethren to have the privilege of "going home," after upwards of ten years in the ministry, the last four being spent in this Conference.

My prayer is that prosperity and great success may attend the labours of brother Needham and those connected with him in their endeavours to carry forth the glorious message of the last dispensation. He unites with me in kind regards to you and all at the Office.

Yours faithfully,

W. H. KELSEY.

Millford, Surrey, March 12, 1861.

President Cannon.

Dear Brother,—I received your letter of appointment to the Southampton District, and on the first of January entered my field of labour. Since then I have visited most of the Saints comprising the District.

We have seven Travelling Elders in the District, which, with the three Presidents, make ten men, who are constantly ministering among the people.

We have about 50 places where "Mormonism" is not yet planted. We hope (when our *heavy* emigration is over,) to be able to open many of them. We shall need several more Elders to enable us to work to advantage, and shall seek to consolidate our labours, doing less *walking* and more *talking*.

We have many most excellent Saints. It has been truly encouraging to me to see their confidence, firmness, and love in the work. Some of them have walked 24 miles on Sabbath to meeting, to hear of Zion; and the glistening eyes and attentive

and eager attitude of the Saints, as a whole, while attending service, tell unmistakably that their souls beat a warm response to the free and ennobling principles which radiate from Zion for the salvation of the world.

In days gone by, the Reading Saints have been *Hyde-d* (or punished), but they have borne it well, probably on the principle of the Irishman who allowed his wife to whip him, because it did her so much good, and himself so little harm.

Our meeting-rooms of late have been crowded. There have been more people outside than we could get inside.

In Southampton we have been obliged to request the Saints to meet in private dwellings, in order to accommodate strangers with seats in "Zion's chapel." Baptisms have followed close upon our meetings. In one instance in Dorsetshire Conference, seven were baptized.

Some of the oldest Branch Presidents state that we have the best meetings of strangers that have been for many years. I believe the Spirit of the Lord is working with the people. If so, we may hope for an increase to follow the seeding and watering so faithfully performed by the Elders in these lauds for some years past.

I deem it but justice to state that the prudent and wise course pursued by President Hanham and his associates has enabled me to receive the District in a very good financial condition. The Saints, I believe, are free from debt, and what little they own is in their own hands, instead of being in their "uncle's" care.

My greatest cause of regret is that my poor health has withheld me from entering so fully into the labours of the District as I desired. I have sincerely to thank Presidents Hanham, Reed, and Mumford, the Travelling Elders, and Saints generally, for their consideration and kindness.

Believing as I do that God will bless his work under the present Presidency of this land, I can only congratulate you, brother George, on your position, and strive to aid you by doing my best to honour the work which lies so near your heart.

Very respectfully,

CLAUDIUS V. SPENCER.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The news from Bosnia is of an alarming character. The whole Herzegovine is in a state of revolution, being supported by the Montenegrins. The fighting has become general. Several Turkish villages on the frontier have been reduced to ashes. The imperial manifesto respecting the emancipation of the serfs has produced a most satisfactory impression at Warsaw. A deputation from the delegation of citizens immediately complimented the Polish noblemen and agricultural societies which recently and spontaneously recommended the emancipation of the serfs. They also expressed a hope that reform concerning the Polish peasantry will soon be carried out. The Guild of Merchants of Warsaw, taking into consideration the late events, and in order to give a proof of their union, have resolved to grant to the Jewish merchants an equal position with themselves in their guild. The *Times* has received the following telegram from its own correspondent, dated Naples, March 19:—"All the Councillors are dismissed. The Council of the Lientenancy is dissolved. Directors will be appointed in more direct communication with Turin. There will be a Piedmontese Director of Finances. The Civitella del Tronto refuses still to surrender." The Pope's last allocution is regarded as precluding all hope of a compromise between the Holy See and the new kingdom of Italy.

AMERICAN.—Two distinct shocks of earthquake have been felt in Newark. In Bloomfield, bells were rung and houses shaken. In Orange, doors were shaken to-and-fro; while in Paterson, Belleville, and other places, there were similar phenomena. Two shocks of an earthquake, only a few moments apart, have also been felt at Bunker Hill, Massachusetts. The capital city on the 4th of March was the scene of a life and excitement unequalled in the history of the inaugurations that have taken place within its precincts since the formation of the Government. The fears expressed of disorder, the anticipations aroused by a thousand flying rumours, the peculiar circumstances attending and resulting from the election, the condition of the country, and the surrounding train of circumstances, all conspired to invest the occasion with no ordinary interest. The military arrangements showed that apprehensions of a murderous plot against the President elect still existed. His carriage was so closely surrounded on all sides by marshals and cavalry as to hide it from view. A shot could not possibly have been aimed at him, so dense was the military enclosure. It is reported from Washington that among the first acts of the Lincoln administration will be the reinforcement of Fort Sumter, and an attempt to collect the revenue at the Gulf ports; which, if verified, will inaugurate civil war. Intelligence from the new Government at Montgomery shows that it is proceeding with great vigour. Thirty thousand volunteers are now drilled and under canvass, awaiting orders, and large army provision supplies of all sorts have been purchased. The *Herald's* Washington correspondent, March 2nd, 1861, says—"The intelligence from Virginia is rather discouraging for the friends of the Union in that State. It is positively asserted that if Congress adjourns without passing some plan of adjustment, Virginia will join her sister States in the Southern Confederacy in less than thirty days. This information comes from the submissionists in that State." The *Herald* says—"The secretary of War is in daily receipt of despatches from Major Anderson, in which full details are given of affairs in Charleston Harbour. He states, in his last letters, that the batteries, fortifications, and other means of attack and defence, which have been under construction, are nearly completed. The impression is very general that they intend to make an attack on Fort Sumter, unless prevented by the solemn interposition of the Provisional Government at Montgomery." It appears that there is a large party in South Carolina who ignore the Southern Confederacy, and will not recognize their authority. In the Virginian State Convention, held March 2nd, the following resolution was offered:—"Whereas the powers delegated by Virginia to the Federal Government have been perverted to her injury; and whereas her moderate and reasonable demand (the Crittenden proposition, with essential modifications, presented by the General Assembly as a final effort to restore the integrity of the Union,) has been deliberately rejected by the Northern States of the Confederacy; therefore resolved, That every consideration of duty, interest, honour, and patriotism requires that an ordinance shall be adopted by this Convention, and submitted to the people, by which Virginia may resume all the powers she delegated to the Federal Government, and declare her connection with the Government dissolved." In the Texas election, the votes in Harrison county were 66 for secession, to 44 against. Cass, Marion, Rusk, and Cherokee counties are reported as having voted almost unanimously for secession. In North Carolina, Wayne county gives 1,008 majority for a Convention;

Secessionist elected. Nash county elects a Secessionist by 919 majority, and gives 86 majority for a Convention. Wake county, Unionists elected; for Convention, 160 majority. Warren county elects Secessionists, and is largely for a Convention. Pierce county, Unionist elected; Convention has a large majority. Northampton county, one Unionist and one Secessionist; large majority for a Convention. The Department of State has received despatches from Central America, with dates to the 29th of January. The country generally was in a shocking condition. The revolution continues, and with increasing bitterness. General Herran had been using his utmost efforts, but unsuccessfully, to bring the revolutionists to terms of peace. The Government forces, under Ospina, have obtained several signal advantages over the rebels, as they call them. The fears of revolution are still alarming the people in Valparaiso. Don Antonio Varas has been chosen President, but had positively refused to act. It was thought that, in case of his assuming the reins of government, the revolution will be enkindled. From Salvador we learn that the republic was making rapid progress under the rule of the new President, Barrios.

POETRY.

WHY SHOULD ZION FEAR?

While Zion does what's just and right
To foes as well as friends—
Though nations come to try her might,
And Envy legions send,
What matters it? Her sons are brave,
And home is very dear;
Her God in hour of need will save:
Then why should Zion fear?

Her soil smiles wealth to feast content;
Her laws are just are pure;
And no man is to prison sent
Who's not an evildoer.
Fair virtue grows upon the land,
Like a flower sweet and dear;
And wealth takes merit by the hand:
Then why should Zion fear?

London.

Some coward hearts may fly the foe,
But thousands true will stand:
'Tis known joy oft has sprung from woe,
And flourished on the land,
Her sons are strong, and leaders brave;
Her foes shall disappear;
For God, our God, o'errules to save:
Then why should Zion fear?

With lovely daughters fair and true—
Sweet friends to man indeed!—
With work to do for me and you,
And joys for all who need,—
While Freedom nobly treads the land,
As pity dries each tear,
'Neath God's vouchsafed protecting hand,—
Why—why should Zion fear?

CHARLES HEATH.

ADDRESSES.—W. O. Owen, 8, Hereford Place, Newport, Monmouthshire.
Charles W. Penrose, 86, Garbett Street, Cottage Lane, Birmingham.
Daniel Matheson, care of William Abbott, Irchester, Northamptonshire.

DIED.—In Brigham City, Thursday, January 3, 1861, David Rees Evans, formerly of Pembrokeshire, Wales, aged 42 years, 4 months, and 20 days.

Euphemia Simpson, of Loughgelly Branch, Edinburgh Conference, will be glad if anyone can give her any information of the whereabouts of her son, William Simpson, who emigrated to the States about six years ago, and from there to the Valley about two years back. Address—Mrs. Euphemia Simpson, Cowdenheath, by Loughgelly, Scotland. [Valley papers, please copy.]

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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CONTRAST BETWEEN THE SAINTS AND THE WORLD.

BY ELDER EUGENE HENRIOD.

To those who have had any experience amongst the two classes of individuals above mentioned, and who have taken pains to search into the causes, and observe the effects producing the glorious contrast which exists between the life of Saints and that of sinners, it is really wonderful, as well as a source of gratification to their feelings, to know that there is such a class of people on the earth at this present time as the Saints; and, indeed, no one is in any way capable of comprehending the great amount of good or evil existing amongst those two classes, unless he has been closely connected or identified with the interests of both.

One of the principal features that strikes the observer, in drawing this contrast, is the easy way in which the Saints are governed in their mountain home. Such a oneness of action in all their enterprises and operations exists there as we have observed nowhere else; and if the well-known axiom, that "A hint to the wise is sufficient," when practised by any class of people, is a sure token of their being a wise people, then we may safely give the Saints this good name; for never have we seen a people who require so little labour or exertion from their leading men to govern them, as the Saints in Utah.

But, says one, Could not this pretended oneness be accounted for from the fact that they bear the name of being an enthusiastic people, who are controlled by this feeling to the extreme? To this we would answer, that no one who has been intimately acquainted or connected with the Saints as a people, and has understood the causes and motives which prompt them to action, has ever found them to be governed or controlled by that feeling. On the contrary, a knowledge and consciousness of their duty towards their God and their fellow-men has invariably been the main-spring of all their actions; and it is because of that knowledge, and of that honesty in their dealings one with another, that they exhibit this feature in their conduct.

After all that has been said against this people, where in the world is there a community of beings that exhibit this oneness of action, who are so cemented by the bonds of love, and whose interests are so identified together? Look at the very best governments now in existence, some of whom are old enough (had their systems and laws been sound and efficient,) to have taught their subjects all that is necessary to make them a free and happy people: what have they accomplished during the many centuries of their reign? How much better are they now

than when they were first established? True, some of them have improved their conditions in a pecuniary point of view, and gained considerable knowledge in the different arts and sciences now known, at the cost of enormous treasures and the lives of millions of men; but how much have they done towards benefitting or improving the moral condition of mankind? Their master-spirits and philosophers in all ages have exerted themselves to their utmost in trying to redeem the masses, and create such laws as would secure to them protection in the pursuit of life and happiness, and unite them in the bonds of brotherhood. How far they have succeeded is best seen by reading the reports of their philanthropic societies, or the numerous accounts of thefts, rapines, murders, suicides, religious, political, and social corruption and rottenness, and all kinds of imaginable crimes, contained in their daily publications. This is what has been accomplished, and that, too, by the nations or governments who are foremost in denouncing the doctrines, regulations, and institutions of the Saints in Utah.

So much for this contrast!

Another feature, equally as interesting in the contrast between the Saints and other people, is the implicit confidence they have in their leaders, and the readiness, promptitude, and energy with which they respond to any call made by them for the interests of the community at large, or of individuals, as the case may be. The feeling so very prevalent amongst other communities of disregarding the counsel of proper authorities, or of using every available means by taking advantage of an unguarded point of law to avoid fulfilling their requirements,—that feeling has no place whatever in the hearts of the Saints. They understand that unless they give their undivided attention and support to those whom the Lord has placed over them, they cannot receive any blessing or benefit, either temporal or spiritual, from their administration unto them: hence the great power and influence wielded by those men over that community for their good and welfare. But one fact should be borne in mind by those who are unacquainted with this peculiar people,—namely, that this implicit confidence and faith vested in those men has been gained and acquired by the most undeviating integrity and

constant anxiety on their part to benefit the Saints, coupled with an independence of mind and a disregard for consequences in the discharge of their duties, which have secured to them the esteem and affection of the people over whom they preside. These have been and are the feelings of that people who have been so grossly abused and misrepresented, and which, in the contrast with the feelings of other communities towards their leaders, reflect much credit upon the Saints.

But, to be short, we will only mention another feature of this contrast between the practice of good and evil. It is one which causes the mind of whoever has observed it to labour under a painful depression when witnessing its effects and bearings upon the masses, but more particularly upon the rising generation. We allude to the reckless course pursued by the young of both sexes in their wicked and corrupt intercourse one with the other. Surely, if there is a country under the heavens which can boast of the purity of life of its inhabitants, and rejoice because of their love and practice of its good and wholesome laws, we have no hesitation, so far as our experience goes, to proclaim "fair Utah" as being that happy country, and the only place that in our travels we have found exempt from such wicked and corrupt practices. Happy and thankful indeed may her inhabitants be, that the happiness they breathe is not contaminated by such influences, and that both old and young can, at any time and under any circumstances, safely travel through her cities and settlements, without being subject to the insults and dangers of modern and eastern civilization (?).

To this the writer can, and is willing to bear a faithful testimony, having had ample opportunities of becoming personally acquainted with thousands of the Saints, and also with their doctrines. This subject has been suggested to his mind by contrasting the morals of these older countries with those of Utah, his late residence; and should these few lines come under the notice of some honest inquirer after truth, and cause him to inquire into the causes that have brought about such a state of things amongst the Saints, he will doubtless come to this conclusion, as the writer has done long ago, that a stream which sends out good pure water must proceed from a pure fountain, or that a tree which brings forth good fruits must be a good

etc, and consequently that a people who practise such good and wholesome principles must be a good people.

May this contrast continue to exist and

increase in magnitude, until every honest being upon the earth shall have received the truth, and be gathered with the Saints, is the sincere wish of the writer.

A SAILING SERMON—NOT SPIRITUALIZED.

BY ELDER W. G. MILLS.

As the season is approaching when many of the Saints will emigrate to Zion, I feel it will not be out of place to write them a practical travelling sermon. I conceive that it may be useful not only to those emigrating this season, but likewise to all who purpose doing so hereafter.

One great characteristic of the Gospel, as revealed in these days, is the gathering together of the recipients of the same in one place, where they can learn the ways of the Lord more perfectly, and be placed in such a position and in such circumstances as they may be governed according to the laws and ordinances of heaven, and be taught the principles of truth as developing themselves in the progress of the Church. The Saints in these lands look forward to their departure to Zion with feelings of great pleasure. The spirit of the work imbues them with its necessity as a duty and a privilege, and they naturally feel desirous to gratify the promptings of the same. They leave the homes of their fathers, the scenes of their childhood's days, the society of their friends—all that endears them to their native land, without a regret or murmur. Not that their hearts are not as full of the finer feelings of humanity as others: no; but they feel nobler aspirations raising their souls to duty, and greater principles urging them to the execution of the holiest desires.

But, beloved Saints, before you can reach your place of destination, you have a long journey to perform, and have many and varied circumstances to pass through that may be of a trying nature, for which you should, at least, endeavour to prepare yourselves. The landscape in nature may be beautiful to our admiring vision, as it undoubtedly is; the rich foliage of the trees, the lively verdure of the fields, and the perfect features of the scene may be enchanting; but before shipping over the verdant lawn, and

plucking the leaves that form the attraction, we have to pass through muddy pathways, and to tread among broken and deformed trees, and poisonous decaying matter; our shoes may be bespattered with dirt, and our clothes rumpled, and perchance torn, before we can enjoy the full delights of the scene, and sit down to rest, inhaling the fragrance around, and quaffing the exuberant scents mixed up with medicinal niceness by our great protector—mother Nature. So it is with you in your present position. The hopes of Zion animate your bosoms; the halo shed around her sacred places by the presence and counsels of the Prophet and Priesthood delight your senses; yet you must remember that you have nearly seven thousand miles to travel, and you will have to encounter some things of which you have never thought, but which are merely the common incidents to travelling. Your trainings in life have been nearly all different, your education and prejudices varied, and your feelings and tempers very dissimilar. You have been reared in separate homes, with many of the comforts of life at your command; at least, you have acted independently each family of the other; but now you will soon be associated with strangers who have their likes, dislikes, and customs perhaps opposed to yours. From four to six hundred persons will occupy the same ship, cook at the same fire, walk on the same floors, and will more or less jostle against each other in your narrow home on the world of waters. You have not been, perhaps, ten miles from the smoke of the "old house at home," and soon nearly every face you see will be strange to you. It is true, and pleasingly true, that all your new associates "have been baptized by the one spirit into the one body"—that your hope and joys and faith are the same; but they, with yourselves, have too many of humanity's failings, and are

inexperienced in travelling. Consider that some inconveniences may arise by coming in contact with each other in a very limited place; your room and means of accommodation will be necessarily small, and some things will be calculated to annoy. Let me advise you, then, to try and keep a good temper all the time; bear and forbear with each other; cultivate the better feelings of your hearts; be not rash or inconsiderate; be not selfish or regardless of others' rights; and keep a *prayerful spirit*, with the end of your calling in view. You must know that that end cannot be attained but through such a journey. If you seek to be obliging, to do good, and to have the spirit of charity in your hearts, you can make a good, long pleasant trip.

Let the husbands pay attention to their wives and children. Assist your wives in their work, to make it light. Make them as comfortable as you can, and show that you are interested in their welfare. If the wives are peevish or fretful, soften down their feelings, and talk kindly and comfortingly to them, because in doing so you will increase your own comfort. Let not the wives exact *too much* of their husbands, but be considerate and thoughtful. Live and act for yourselves as becoming Saints of God. Make the men feel that you have some regard for them. Men generally make poor cooks (those not used to cooking I mean), and are awkward at fixing places, boxes, and children comfortably. Do not find a fault for every little mistake when it was done for the best. Keep your berths and every place around you clean and neat. Let the young unmarried females, after they have done their own personal duty, look and see how they can assist the people with large families; and be not afraid to help others as you would like to be helped, had you families, and other girls were unmarried. Always do good, and watch for favourable opportunities to accomplish it. Never feel yourselves annoyed by some appearances of irregularity in families, but heartily assist in sickness and discomfort. I have known young ladies who were like angels of mercy on shipboard among the passengers, and they have earned laurels by their industry and kindness. Depend upon it, those who are eligible to make good wives will quickly be desecrated on the passage; and I put it down as one

good rule for good young men to know, that those young ladies who are kind and obedient to their parents, and affable and obliging to those around them who need their help, and give it willingly without boasting, will make good wives. Young men are a useful class on board; and if they seek to do good, many opportunities will often present themselves. Let all see and have their boxes and other moveables fastened well. This will save much annoyance; for if they are carelessly laid aside, it may be that when the ship gives a lurch in resisting the strokes of the boisterous sea, your goods will be thrown about, and yourselves right among them. O dear, what feelings may arise then! All your good things thrown "helter-skelter" around—your provisions wasted—your drops of cordial spilled—your cake mixed with unmentionable stuff tossed away by sickness. Oh, what a cry will be there! "The fat's in the fire." "I wish I was ashore, and out of this!" These little inconveniences, however, may be obviated by taking due care at first, and keeping everything in order afterwards.

You will not be long on board until you become sea-sick. It is a very trying sickness—the most suddenly prostrating sickness I know anything about. The whole system is tried, and the energies overpowered. Some would not care, when suffering from it, were they even thrown overboard. Fine clothes are disregarded and cleanliness forgotten while it lasts. Oh, it will make you "feel bad," no doubt. Your spirits will sink within you; and if not careful, you may forget yourselves and say harsh things. Now, let me advise you not to blame "Mormonism" for all this, and exclaim, "Oh, if it were not for "Mormonism," I would not be here!" "If it were not for my religion, I would not suffer this!" "Brother So-and-so or President So-and-so does not care for us: he never comes near us to see if we are dead or alive!" and such expressions, may fall with a bitterness that you would be ashamed of. It may be that brother So-and-so or the President is just as sick as you; or they are trying to keep it off, and therefore for awhile they keep away from sickening sights. I know that, with many, every time the ship lurches, or a mouthful is parted with, "Mormonism" is blamed; the religion is the cause. Perhaps when you have some nice tid-bit

cooked that smells deliciously, and you promise your palate a gratification for once, the ship nearly throws you out of your berth, and down goes the dainty meal. It is certainly enough to make one cry to see it: the look of disappointment on the sick and hungry countenance is a good subject for an artist! But how can it be helped? The best way is to bear it nobly, laugh at the misfortune, and be artist yourself to keep the scene in your memory. These are but the common circumstances that occur with all who trespass on Neptune's watery domain. You will feel better when it is all over; your system will be renovated and cleansed, and you will very soon forget the prostration under which you laboured; but if you have said hard things against anyone and expressed better feelings, you will feel ashamed. They will come up like ghosts before you for a long time afterwards, and will be as a cloud over your vision. Avoid such things, then, in time. Be prepared for the worst, and endeavour to be happy all the time.

I would exhort all to be obedient to counsel. Some things may appear hard to you, on account of your inexperience in travelling and the ways of the world: still do your duty as required. Shirk not from work, or guarding, or doing anything you may rationally be called upon to perform. You will find a pleasure in conforming to discipline and duty. Do not encourage a spirit of grumbling and fault-finding during your travels. Your President will do his best, no doubt, so far as he has knowledge; and though he may not please you, perhaps he pleases hundreds, and you could not do near so well, were you in his position. Do not expect too much of your President. Do not expect him to stay the winds and allay the storms, and to keep sickness from the ship; nor look for too much attention from him for your personal good. Remember that there are others in the world as well as you, and that your President is but a man, and cannot do all things. He has an unpleasant office to fill in many respects; and I know that many expect impossibilities from his hands. He has to seek the general good, and not to please selfish feelings.

Let the young men, and young women especially, be very cautious in entering into conversation with strangers who are not of us; and upon no account enter into

any contract, or do any business with sailors, or others, without first consulting with the President or other officers. I know that many will think this hard counsel; but I know that young women have been ruined by placing too much confidence in themselves, and taking that course which seemed best adapted for their *independent* spirit. The artful and designing will insinuate themselves into the good graces of the thoughtless girl, and ere she knows it she is drawn aside, and her after-life is one scene of sorrow, regret, and misery. Too frequently, too, if the Elders interfere when she is in danger, and warn her, or want to exercise authority over her, she considers it an act of tyranny that she will not brook, and flies to the side of the seducing stranger. I have known it so often that I write boldly and feelingly to give my humble remonstrance to such conduct. I remember lately visiting a good old couple, acquaintances in my former ministry in these lands. I enquired about the several members of the family. With tears in their eyes they informed me that two of their daughters, who were very interesting girls, were on their way to Zion; but they listened to the evil reports of some who met them on the way, and would not take the counsels of the Elders: they thought they knew better how to conduct themselves than they could be directed, and they stopped on the way. The eldest married the man who instilled hatred against the journey in her young unsuspecting mind; and after a short time he treated her cruelly, which caused her death. On her death-bed, while but the wreck of her former self, she deplored her folly, testified to the truth of the work, and the purity of the conduct of the Elders towards her while on her journey, which she never completed. The hearts of the parents were overcome while recounting to me these facts, and impressing their sorrow at the lack of wisdom displayed by the young too often in the Gospel. This is but one instance out of many that I could recite.

Obey counsel and you will be happy, and your journey will not appear so tedious.

I have not space to say anything about travelling over the land to Utah; but my reader may gather some valuable hints, I hope, from the sea journey, which can be applied to the land as well.

HISTORY OF JOSEPH SMITH.

(Continued from page 200.)

[April, 1844.]

Some say I want plenty to eat, plenty to drink, plenty to wear, and a good house to live in; and, say they, then I will believe. But God will not give it until you have proved yourselves unto him.

No wonder, then, that we should be joyful to-day. If the people will do as they are told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat or what you shall drink, but seek the will of God. Get into the presence of God, and then you will have johnny-cake and milk-and-water no more. Would you not be astonished, if even now we should tell the glories and the privileges of the Saints of God to you and to the world? We should be ridiculed, and no wonder we shut it up in secret. If we were to tell you when Jehovah looked on, lo, it is beauty, it is heaven, it is felicity to look on. I should marvel if it were otherwise. If a man tells you one glory or one message, he is learning another at the same time. Do not be astonished, then, if we even yet have secret meetings, asking God for things for your benefit.

Do not be afraid. Go back to the commencement of this Church, and see what was concocted then. There was no evil concocted when we first held secret meetings, and it is the same now. Has God forgotten to be gracious, to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it. I never am afraid of God or man concocting anything to hurt me. I have faith to detect man, even if he did. I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forebodings, surmising, &c. I put my trust in God, and whatever God does for me is only for my salvation.

A man is a bad teamster who runs his team in the worst road. [And showed how much like the Gospel.] What I have already said is only to prepare the way. [Here five of the Pottowattomie tribe appeared with their interpreter, and were assisted to the stand by the President.] I am going to tell of something that surprised me at the beginning of the Church. I have handled, heard, seen, and known things which I have not yet told.

After the Church began to grow, it was

favoured with monstrously-wise men. They had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue. They would say they had revelations and visions, and were as certain that God had given it as I was that the Devil had.

He referred to the children of Israel who were snivelling and murmuring about their leeks and onions, &c., &c.; and so it is in these last days: some men are always yelling about what the Church believes, and opposing every good thing.

I want devils to gratify themselves; and if howling, yelling, yelping will do you any good, do it till you are all damned.

If calling us devils, &c., will do you any good, let us have the whole of it, and you can then go on your way to hell without a grant.

We hear these things ever since the Church existed. They have come up with us; they have had so much more wisdom, they knew all about the kingdom before God revealed it, and they know all things before they are heard; they understand more than God knows. We gather of all kinds. If we get all nations, we get all wisdom, all cunning, and everything else.

The sectarians cannot be as wise as we are, for they have only got the plans of man for salvation; but we have got man's plans, the Devil's plans, and, the best of all, we have God's plan.

I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this Church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone.

I will endeavour to show why salvation belongs to us more peculiarly, in contradistinction to all other bodies. Will this be clear enough?

I discover one thing: Mankind have laboured under one universal mistake about this—viz., salvation was distinct from government; i. e., that I can build a Church without government, and that thing have power to save me.

When God sets up a system of salvation, he sets up a system of government. When I speak of a government, I mean what I say. I mean a government that shall rule over temporal and spiritual affairs.

Every man is a government of himself, and infringes upon no government. A man is not an honourable man, if he is not above all law and above government.

I see, in our town, we have need of government. Some sturdy law only for the purpose of seeing how many feuds, how many broils they can kick up, how much they can disturb the peace of the public without breaking the law, and then say—'I know my rights, and will have them;' 'I did not know it was the Marshal, or I would not have done it.'

He is no gentleman. Gentlemen would not insult a *poor* man in the street, but would bow to him, as much as those who appear more respectable. No Marshal, or any one else, should pull me up. We ought to live a great way within the circle of the laws of the land. I would live far above all law.

The law of God is far more righteous than the laws of the land. The laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws." [Reported by Elder Thomas Bullock.]

[Elder Rigdon stopped to refresh himself.] The choir sang hymn 104.

Elder John Taylor being called upon to address the congregation, said—"It gives me pleasure to meet and associate with so large an assemblage of the Saints. I always feel at home among the brethren. I consider them the honourable of the earth; and if I can do anything to conduce to their happiness, or that will in anywise tend to their edification, I am satisfied.

I therefore address this congregation with cheerfulness and pleasure; and if by unfolding any of the principles of truth that I am in possession of, or laying before you anything pertaining to the kingdom,—if my ideas will enlarge your minds, or produce beneficial results to any, I shall consider myself on this, as on all other occasions, amply repaid.

Many things have been spoken by Elder Rigdon concerning the early history of this Church. There is no individual who has searched the oracles of eternal truth, but his mind will be touched with the remarks made by our venerable friend, which unfold the dispensation of Jehovah, and have a tendency to produce the most thrilling feelings in the bosoms of many who are this day present, and to promote our general edification. He traces with pleasure on the historic page—the rise of nations, kingdoms, and empires. Historians dwell with great minuteness on the heroic deeds, the chivalrous acts, the dangers and deliverances, the tact, bravery, and heroism of their chieftains, generals, and governments.

We, as Republicans, look back to the time when this nation was under the iron rule of Great Britain, and groaned under

the power, tyranny, and oppression of that powerful nation. We trace with delight the name of a Washington, a Jefferson, a La Fayette, and an Adams, in whose bosoms burned the spark of liberty. These themes are dwelt upon with delight by our Legislators, our Governors, and Presidents: they are subjects which fire our souls with patriotic ardour.

But if these things animate them so much, how much more great, noble, and exalted are the things laid before us! They were engaged in founding kingdoms and empires that were destined to dissolution and decay; and although many of them were great, formidable, and powerful, they now exist only in name. Their 'cloud-capped towers, their solemn temples, are dissolved,' and nothing now remains of their former magnificence or ancient grandeur but a few dilapidated buildings and broken columns. A few shattered fragments remain to tell to this and to other generations the perishable nature of earthly pomp and worldly glory.

They were engaged in founding empires and establishing kingdoms and powers that had in themselves the seeds of destruction, and were destined to decay. We are laying the foundation of a kingdom that shall last for ever—that shall bloom in time and blossom in eternity. We are engaged in a greater work than ever occupied the attention of mortals. We live in a day that prophets and kings desired to see, but died without the sight.

When we hear the history of the rise of this kingdom from one who has been with it from its infancy—from the lips of our venerable friend who has taken an active part in all the history of the Church, can we be surprised if he should feel animated, and that his soul should burn with heavenly zeal? We see in him a man of God who can contemplate the glories of heaven, the visions of eternity, and who yet looks forward to the opening glories which the great Elohim has manifested to him pertaining to righteousness and peace—a man who now beholds the things roll on which he has long since beheld in prophetic vision.

Most men have established themselves in authority by laying desolate other kingdoms and the destruction of other powers. Their kingdoms have been founded in blood, and supported by tyranny and oppression. The greatest chieftains of the earth have obtained their glory—if glory it can be called—by blood, carnage, and rain. One nation has been built up at the expense and ruin of another, and one man has been made at the expense of another; and yet these great men were called honourable for their inglorious deeds of rapine. They

have slain their thousands, and caused the orphans to weep, and the widows to mourn.

Men did these things because they could do it—because they had power to desolate nations, and spread terror and desolation. They have made themselves immortal as great men. The patriots of this country had indeed a laudable object in view—a plausible excuse for the course they took. They stood up in defence of their rights, liberty, and freedom. But where are now those principles of freedom? Where are the laws that protect all men in their religious opinions? Where the laws that say, 'A man shall worship God according to the dictates of his own conscience?' What say ye, ye Saints—ye who are exiles in the land of LIBERTY? How came you here? Can you in this land of equal rights return in safety to your possessions in Missouri? No. You are exiles from thence, and there is no power, no voice, no arm to redress your grievances. Is this the gracious boon for which your fathers fought and struggled and died? Shades of the venerable dead! could you but gaze upon this scene, and witness tens of thousands of Americans in exile on Columbia's soil,—if pity could touch your bosoms, how would you mourn for the oppressed! If indignation, how would you curse the heartless wretches that have so desecrated and polluted the temple of liberty? 'How has the gold become dim! and the fine gold, how has it changed!' Let it not be told among the heathen monarchs of Europe, lest they laugh and say, 'Ha! ha! so would we have it.'

Ye Saints, never let it go abroad that ye are exiles in the land of liberty, lest ye disgrace your republic in the eyes of the nations of the earth; but tell it to those who robbed and plundered, and refused to give you your rights. Tell your rulers that all their deeds of fame are tarnished, and their glory is departed.

Are we now, indeed, in a land of liberty, of freedom, of equal rights? Would to God I could answer, Yes! But no! no!! I cannot. They have robbed us, we are stripped of our possessions, many of our friends are slain, and our Government says, 'Your cause is just, but we can do nothing for you.'

Hear it, ye great men, we are here in exile! Here are thousands of men in bondage in a land of liberty—of freedom!! If ye have any patriotism left, shake off your fetters, and come and proclaim us free, and give us our rights. I speak of this Government as being one of the best of governments—as one of the greatest and purest; and yet, what a melancholy picture!

O ye venerable fathers who fought for your liberty, blush for your children, and

mourn, mourn over your country's shame! We are now talking about a Government which sets herself up as a pattern for the nations of the earth, and yet, O what a picture! If this is the best, the most patriotic, the most free, what is the situation of the rest?

Here we speak with national pride of a Washington, a La Fayette, a Monroe, and a Jefferson, who fought for their liberties, and achieved one of the greatest victories ever won; and scarcely has one generation passed away before fifteen thousand citizens petition Government for redress of their wrongs, and they turn a deaf ear to their cry.

Let us compare this with the Church of Christ. Fourteen years ago, a few men assembled in a log cabin; they saw the visions of heaven and gazed upon the eternal world; they looked through the rent vista of futurity, and beheld the glories of eternity; they were planting those principles which were concocted in the bosom of Jehovah; they were laying a foundation for the salvation of the world; and those principles which they then planted have not yet begun to dwindle; but the fire still burns in their bones; the principles are planted in different nations, and are wafted on every breeze.

When I gaze upon this company of men, I see those who are actuated by patriotic and noble principles, who will stand up in defence of the oppressed, of whatever country, nation, colour, or clime. I see it in their countenances. It is planted by the Spirit of God. They have received it from the great Elohim, and all the power or influence of mobs, priestcraft, or corrupt men cannot quench it. It will burn. It is comprehensive as the designs of God, and as expansive as the universe, and reaches to all the world. No matter whether it was an Indian, a negro, or any other man or set of men that are oppressed, you would stand forth in their defence.

I say unto you, Continue to cherish those principles. Let them expand. And if the tree of liberty has been blasted in this nation—if it has been gnawed by worms, and already blight has overspread it, we will stand up in defence of our liberties; and proclaim ourselves free in time and in eternity.

The choir, by request, sang—'O stop and tell me, red man.' After prayer, by Elder J. P. Greene, the meeting was adjourned for one hour.

April 6, 1844, afternoon.

The President arrived at the stand at half-past two o'clock, p.m. The choir sang a hymn; after which, prayer by Elder

J. P. Greene, when the choir sang another hymn.

Elder Rigdon resumed his history of the Church.

A little before five o'clock the assembly were dismissed without ceremony until

next morning, on the appearance of a shower. The people had scarcely time to retire before a heavy shower of rain, wind, thunder, and lightning followed. A splendid double rainbow seen in the heavens."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 6, 1861.

THE GOSPEL SYSTEM—THE CONFIDENCE IT BESTOWS.—Every year that passes increases the evidence in favour of the superiority of the Gospel of Jesus, or, as men now call it, "Mormonism," over every other system known among men. Commencing its mission with a seemingly small, unimportant, and obscure beginning, derided and despised by the members of and believers in the popular systems of the day, it has grown in importance and magnitude, until to-day it is the chief and only hope of thousands in both hemispheres. In the early days of its enjoyment by man in this generation, it required faith on the part of its believers to give them the assurance that temporal as well as spiritual salvation was to be obtained by adhering to it. Where strong faith did not then exist, it was difficult to imagine that a time would come when the Gospel system—at that time so deficient in believers and influence—would extend the most ample deliverance and protection to all who would trust in it; and the long-established and popular systems of the day be convulsed and riven to their very centre, and afford no security or hope to those who had allied themselves with them. While the temporal salvation held out by the Gospel in its fulness was yet in the distant future, and only discernible by faith, there were on every hand systems which had stood the test of years—systems which had been the reliance of many generations of ancestors—systems which were incorporated to a great extent with the governments of the earth. These systems were still, to all human appearance, likely to endure for as long a period, or even longer than they had endured, and to continue to afford as much protection and safety to those who would then trust in them as they had to those who in times past had relied upon them.

Though the revelations which accompanied the Gospel system denounced in plain language the corruptions of the man-made systems that were among the nations, and foretold their decay and downfall, yet it was apparently so weak itself, and exhibited so few evidences of durability and power to those who only saw with the natural eyes, that the idea set forth that it was destined to supplant them, and become an ark of refuge when they would all fail, excited ridicule on all sides. But it has been in the midst of troubles and circumstances of trial and difficulty that it has proved itself to be all that it was hoped to be by its believers. Those who have clung to it have experienced such deliverances, and so oft repeated, that their faith in its perpetuity and power, and ability to outride in safety every storm, has developed into knowledge. Where they formerly had only faith to believe that spiritual salvation was to be obtained by obeying it, they now have knowledge that not only spiritual, but also temporal salvation is to be obtained through it. It has emerged from every struggle so triumphantly, and has proved its principles to be so well adapted to insure

deliverance, that the confidence of its believers is unshaken. Even many of those who do not recognize the hand of divinity in its principles and organization are willing of late to acknowledge that it bids fair to be a permanent power—a power whose influence will be greatly felt in the midst of the earth. As time rolls on, and the rapidly developing events bring the Gospel system, or “Mormonism,” as it is termed, more and more prominently before the eyes of the world, such acknowledgments will be more frequent.

A feeling of insecurity is taking possession of the minds of the people composing the nations who uphold the so-called orthodox systems of the day. They scarcely know what move to make, and, like a person in the dark, strive by groping to make up for their deficiency of light. They betray a hesitation and fear which is in striking contrast with the confidence and sense of security evinced by the Latter-day Saints. This becomes more apparent every year. Through the light revealed by the Gospel, the Saints are enabled to penetrate the future, and behold with unclouded vision their pathway clearly defined. They can pursue it unhesitatingly without a fear as to whither it may lead them. This confidence of theirs is being illustrated in a manner worthy of note at the present time.

As is well known, there are political troubles of a very serious nature now agitating the United States. That nation is threatened with civil war. It may be averted for a time; but the most hopeful scarcely dare indulge in the feeling that there is no danger. Business of all kinds between this country and that is suffering under the effects of distrust respecting the maintenance of peace in the midst of that people. Especially has the emigration thither of people who are not members of our Church from this kingdom been affected by it. Had there been no disturbances in the United States to have checked the tide of emigration which has been setting in that direction for years past, it would have been exceedingly great the present season. The short crops in this country and the heavy crops and general prosperity of the past year in the United States would have materially swelled the numbers of the emigrants. But instead of there being a rush to that country to escape the destitution and suffering of this, the people, not knowing what will happen there, prefer enduring the evils which they have to contend with here, and which they know, to venturing in the midst of those which are likely to befall them there, and which they do not know; and, therefore, but few are emigrating.

With the Saints the opposite of this is the case. The troubles which deter others from emigrating are incentives to them to emigrate. The emigration of our people this season from these lands will, it is probable, be much heavier than it would have been had there been no disturbances in the United States. This movement on their part clearly exhibits the confidence they have in the system with which they have become identified. The States that surround the spot where that system is organized and located may be distracted; there may be upheavals and convulsions that may threaten to reduce governments and long-standing systems to chaos, and those who dwell under such governments or believe such systems may shrink back in dread and dismay from the prospects before them; but the confidence of the Saints in the capability of the system they have embraced to endure every shock is so great that they have an intense desire to become more intimately connected with it, and to enjoy the temporal blessings and salvation which it guarantees. As we have said, every year that passes will make its superiority over every other system more evident; and as troubles thicken, instead of the Saints deserting it, or manifesting doubt respecting its ability to give them the needed protection, they will cling closer to it, and make greater efforts to fly to its shelter. The weary dove never sought the ark, on its return from its mission in

search of land, with more eagerness and satisfaction than will the clouds of people yet flock for refuge to the overshadowing *ægis* of that system which the Almighty himself has condescended to again restore, in the plenitude of its ancient power, to the earth.

The Saints cannot appreciate too highly the blessings they enjoy. No other people possess the knowledge they have had communicated unto them. They should live worthy of it, and witness unto their Father, by every word and action, that his kindness is not thrown away upon them. So will they be blessed and upheld of him, and, with their posterity after them, become a highly favoured and mighty people. The day is at hand when the inhabitants of the earth will realize that they and their fathers have hewn out cisterns, broken cisterns, that can hold no water. They lean on systems which are powerless to protect or save. They seek not the Lord, to establish his righteousness; but every man walketh in his own way, and after the image of his own god. The image of that God is in the likeness of the world, and its substance is that of an idol, which shall wax old and perish in Babylon. The glorious gift of knowledge respecting the future conveys certainty and bright hope to the bosoms of its possessors, and they tread their way fearlessly, continually prospering. This gift the inhabitants of the earth despise, declaring it useless and unnecessary. Their rejection of it has deprived them of all means of averting or escaping impending judgments. As trouble increases, their confidence in their systems will decrease, until they be overtaken by destruction. Not so with the Saints: their confidence in the system they have espoused will become perfected, and they will have the precious privilege of seeing its influence extend until, like a great tree, it will overshadow the whole land, and give room for all the tribes of man, who will acknowledge its rule, to repose under its branches.

NEWS FROM THE UNITED STATES.—By letters from friends in New York we receive flattering accounts of the progress and prospects of the work in that region. Elders Orson Pratt and Keastus Snow are labouring efficiently and successfully in the ministry there, and many of those who once had a standing in the Church, but had fallen away, have been awakened to a sense of their position by the preaching of the Elders and the events now transpiring, which so strictly verify the truth of prophecy and the near approach of those calamities they had been taught to expect when they first received the Gospel, and are coming back, repenting of their sins and being baptized for their remission. New members are also being added. Every exertion is being made by the Saints in that land to get away to Zion this season; and it is altogether likely that the emigration to the Valley from the Eastern and Western States will be very large. We are rejoiced to hear this news. If the people would but listen to the voice of God's servants whom he has again sent among them—if they would be warned by the prophecies of his Apostles, they might yet escape the judgments and indignation which are to be poured out upon the nation, unless it repents. The Saints are wise in making exertions to emigrate. The wise king says—"A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."

THE power of reproduction in insects is one of the most wonderful parts of their economy. On beheading a slug, a new head with all its complex appurtenances, will grow again; so with the feet of the salamander and the claws of lobsters. The end of a worm split produces two perfect heads; and if cut into three pieces, the middle reproduces a perfect head and tail. Reproduction is also evidenced in the growth of trees from slips and cuttings, and of polyps and worms from small fragments.

IMPORTANT APPEAL TO THE EMPEROR OF THE FRENCH.

The following Address to Louis Napoleon, Emperor of the French, was written by Elder Louis A. Bertrand, and sent to the Emperor through his Chief Secretary, Mr. Mocquard. Elder Bertrand had not received any answer when he last wrote, though he was expecting one every day.

We sincerely trust that the Emperor will give the petition a favourable reception and grant the prayer of the petitioner. Elder Bertrand truly remarks that "his Majesty could do nothing more beneficial to strengthen his throne and dynasty than to give him [and all the Elders of the Church of Jesus Christ of Latter-day Saints that are in France at the present time, or may be hereafter,] the privilege of giving his testimony in Paris on that work, and preaching the Gospel in the kingdom of France."

[LITERAL TRANSLATION.]

"To his Majesty Napoleon III., Emperor of the French.

Sire,—Having been sent by the Presidency of the Church of Jesus Christ of Latter-day Saints, who reside now on the shores of the Great Salt Lake, to take the direction of the French Mission, I had the honour last year to apply to two of your State Ministers to ask them the privilege of preaching the Gospel in France. Both made a negative answer.

This day I take the respectful liberty of applying directly to your Majesty to supplicate you to grant me a particular interview. Having spent four years in Great Salt Lake City, I should be happy to be able to answer any inquiries you might make on that work vulgarly called "Mormonism," which nobody but Saints can understand.

Sire,—Let me affirm to your Majesty that you could do nothing more beneficial to strengthen your throne and dynasty than to grant me the privilege of giving my testimony in Paris on that work, and of preaching the Gospel of the kingdom in France.

I take the present opportunity to declare to you that that work is of God, and by no means a human one. Joseph Smith was really and in very deed a Prophet—the greatest Prophet of the Lord on the earth. By the side of his mission, that of Moses was a secondary one. For having rejected the Divine mission of Joseph, for having killed him, and so inhumanly persecuted the Saints, the United States (now disunited) are to suffer the most terrible and the most unexpected trials. The present situation of the American people is perfectly similar to the order of things which existed among the inhabitants of Jerusalem when Titus and his legions went there to execute the awful sentence pronounced by the mouth of Messiah against that deicidal

people. The sword of the American Titus is named "the slavery question."

The revolution which is raging on that side of the Atlantic will have immediate and exceeding awful consequences for all European nations. Twenty-eight years ago, the Prophet Joseph predicted the crisis which is now threatening the whole world. I ask leave to lay before your Majesty the English text of his prophecy as it was published at Liverpool, in the "Pearl of Great Price," in the year 1851.

A Revelation and Prophecy by the Prophet, Seer, and Revelator, Joseph Smith, given 25th December, 1832:—

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed

both made a full end of all nations; that the cry of the Saints and of the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

These words are so very clear and plain that they need no comment. We are going to see the literal fulfilment of the whole prophecy.

In the present state of human knowledge, America forms the problem of problems for the most learned individuals in the world. The mysterious origin of the red man, as well as the origin of the American antiquities, is entirely unknown to modern science. For the Christian theology, and for the sceptic philosophy, America is a most precious book which they are unable to read: hence the necessity of a special revelation. Being a necessary complement of all anterior revelations, this Divine message reveals the past, the present, and the future of the new continent and of the rest of the world, inaugurates the great and last dispensation of the fulness of times, and opens to mankind the door of a celestial era. Out of the light of that new revelation it is utterly impossible, even to the most learned men, to understand the extreme gravity of the present times. That is the reason why the European publicists did not foresee the American crisis, and are very far from being able to predict the final result of it.

Sire,—I am going to do the work for them.

The great Elohim, the living God of Israel, is as little known now at the cathedral of Notre Dame of Paris, or at the Vatican, as he was known at Athens when Paul went there to preach the Gospel to the Areopagi.

In the plan of His providence, the work of George Washington was only a provisional government, in order that His kingdom might be founded on the earth. Since the 6th day of April, 1830, when it was at first organized with only six individuals, that kingdom has so widely extended that it possesses to-day, near the centre of North America, a Territory called Utah, nearly as large as France. The work of Washington is going to miserably destroy itself. You will soon see that young and powerful kingdom in His hands the political direction of the American people, reconciling the three hostile posterities of Shem, of Japhet, and Canaan, which are parts of it, resolving all the great problems which are before mankind, forming the angular stone of the New World, and initiating the whole earth into the knowledge of the true God and his Christ.

I supplicate the Almighty to pour out on your head his most precious gifts and blessings, and to inspire you with the will of granting my request.

Sire,—Permit me to present to you the offering of my devotedness, and of the profound respect with which I have the honour to be your Majesty's most humble, most faithful, and most obedient servant,

LOUIS A. BERTRAND.

Paris, 14th March, 1861."

CORRESPONDENCE.

ENGLAND.

Norwich, March 22, 1861.

President George Q. Cannon.

Dear Brother,—I embrace the present opportunity of reporting to you in brief my field of labour, the Norwich District. It extends into eight different counties, composing the Norwich and Bedfordshire Conferences. We have in the Norwich Conference, at present, fourteen Branches, numbering 420 Saints. We have five halls of public worship. The other Branches being small, no halls as yet have been procured, but the Saints meet in private houses. The Conference is divided into three districts, and we have but one

Travelling Elder in the Conference. I have, of late, called out two young men to the ministry to fill the vacancies. The Saints in this Conference feel the good Spirit of our God, and in a number of places the spirit of inquiry is good, and our halls are pretty well filled with strangers, and a good spirit prevails. We look forward to the spring and summer for a good gathering to the Church. Numbers that have stepped out of the fold in times past are now coming to our meetings, and say that they can find no peace anywhere else. Since January last, we have baptized 17 in this Conference, who are rejoicing in the truth, and we shall baptize more in a few days.

Brother Bentley, the President of this Conference, is labouring with good success. Brother William Jefferies, the former Pastor of this District, is labouring at the present in this Conference. Since he has been released to go home to Zion, he has been travelling throughout this District, and goes home to Zion with our blessing.

Elder Bramall, who was appointed in September last to travel in this District, is still labouring here successfully.

The Bedfordshire Conference is composed of 15 Branches. We have five halls for public worship: the remainder of the Branches hold their meetings in private houses. The Conference is very widely scattered, the Branches being from 10 to 25 miles apart. It is divided into four districts, with a Travelling Elder over each. Our meetings are well attended, the halls being filled to overflowing, and a good spirit prevails. We have baptized, since January last, 27. Numbers more are about ready, and many that have left the Church now attend our meetings. The prospects are fair for a greater ingathering into the Church. We look forward with faith that this spring and summer will bring many into the Church.

Brother Bull, the President of this Conference, is labouring with good success.

This District numbers 920 Saints, the great majority of whom are poor in this world's goods; but I am happy to say that they are rich in faith, and are a willing and obedient people. The Travelling Ministry are all united with me in preaching the Gospel, energetic in carrying out all the regulations of the District, and one in spirit to assist to roll on the great work of our God.

The numbers that will emigrate from this District this year will be small. There will not be over 50, but most of them will go all the way through.

I could employ half-a-dozen Elders more, and their labours are much needed. We have full freedom to preach the Gospel, and there is no spirit to mob at all. Many strangers attend our meetings.

I have laboured in this Mission with great pleasure for the last 18 months, and have had many seasons of rejoicing with the Saints. I have everywhere been received with kindness by them, and my prayer is that God will overrule circum-

stances for their good, that they may be gathered home to Zion and rejoice with the faithful. I have laboured in this District with great pleasure, and have been received very kindly by the Saints. I know that they are a good people, and are striving to do right and earn their eternal reward.

Ever praying for your prosperity in your Presidency, I am your brother in the truth,

E. H. BLACKBURN.

Hemel-Hempstead, March 12, 1861.

President Cannon.

Dear Brother,—Since the Presidency at Liverpool were pleased to release me from my labours, with leave to go to Zion, I have turned over to my successor, Elder Bull, the business matters of the Conference, and accompanied him, on foot, to the several Branches comprising the same, preaching, more or less, nearly every night in the week, as well as two or three times on the Sunday, which has been no very easy task, seeing that the Branches extend into six different counties—viz., Bedford, Hertford, Cambridge, Huntingdon, Northampton, and Buckingham. We have been received very kindly and treated with marked respect, not only by the Saints, but by many out of the Church, some of whom will doubtless soon become members: indeed, some of them are already baptized. Several of our meeting-rooms are crowded to excess with anxious hearers; and from 100 to 150 have been known to be outside during the Sunday evening services.

I presume I have now (at least for the present,) finished my ministerial labours in the Bedfordshire Conference and the British Mission. I purpose, if time and means will admit, visiting some of my old friends and relatives. Should the Lord prosper me temporarily, after I arrive in the valleys of Ephraim, I must not forget my friends in Babylon. At present I feel like exerting all the energies of my body and mind to deliver them, because I know that, as well as a pleasure, it is a duty imposed upon me; and were I not to do it, I should not deservedly prosper, spiritually or temporally.

I shall leave this country with the very best feelings towards all with whom and for whom I have laboured. My brethren who have been my instructors, as a

general thing, have been my true friends, and, I may add, have acted the part of fathers, not masters. If, at any time, I have not been careful to carry out their counsels, I humbly crave their forgiveness. I want to leave my fatherland having the love and approbation of all my acquaintances both in and out of the Church. If, however, some have a feeling of hatred towards me, because I have dared to bear my testimony to them in behalf of God's great work, so be it.

I cannot refrain from making a passing remark or two respecting those who have so repeatedly lodged, fed, and clothed me, and given me money. Although they have done it to one of the least of God's servants, they shall in no wise lose their reward. My prayer is that Heaven will smile upon them.

It does not occur to my mind that, during the time that I have been identified with the Church of Christ, I have ever purposely injured any one in either thought, word, or deed, directly or indirectly. Doubtless I have had my imperfections, but I have tried to live the religion I have professed, both in private and in public, by precept and by example. Hence I have a conscience void of offence both towards God and towards man.

My testimony is, to-day, the same as it has been, that "Mormonism" (so called by this world) is the true *ism*. By its power, through the administrations of its Priesthood, I have been healed, when to all human appearance my spirit must within

a few moments have made its exit from mortality.

The Spirit of God has, at times, enabled me to restrain the wrath of man; and the same Spirit has revealed to my mind things past, present, and to come. I do know that it is essentially necessary that mankind should believe in God the Father, and in Jesus Christ his Son, and in the divine authority of Joseph Smith and his successors, repent sincerely of all their sins, and be baptized for the remission of the same, and then have hands laid upon them for the reception of the Holy Ghost—the Spirit of promise, which Spirit will make manifest to their minds the truth and actual necessity of gathering to "Utah, far away," or any other place indicated by the finger of God as the place of refuge from the calamities that are to come upon the wicked nations of the earth. That same Spirit will undoubtedly, if encouraged, make plain to their understandings every other principle necessary to their final redemption and exaltation. My prayer is that truth, eternal truth, may spread far and wide, until the honest and virtuous of all nations, tribes, tongues, and peoples shall be savingly influenced by it, and the work of our God be brought to a glorious consummation.

With sentiments of the highest esteem, I beg to subscribe myself

Your brother in the cause of Christ,

JOSEPH SILVER.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Victor Emmanuel now signs all documents with the title of King of Italy. The Emperor of Austria has issued a decree granting to Venetia the right of sending 20 delegates to the Council of the Empire. The Emperor has also sanctioned the proposed political re-organization of Transylvania, by which that province will be restored to its former position of autonomy. In the Herzegovina, hostilities continue between the insurgents and the Turkish troops. A telegram from Warsaw says that the following reforms for Poland have been proclaimed:—"National establishments of a superior class for public instruction, and especially an academy for legal instruction, are to be opened. A Council of State is to be composed of members of the clergy, dignitaries, and the most distinguished persons of Poland. The right of petition is granted to the nation. The Government Councillors, the District Councillors, and the municipalities of the larger towns, are to be elected by the inhabitants."

AMERICAN.—The new Lincoln Cabinet is now officially announced. By intelligence received from Montgomery, it appears that President Davis has put the whole machinery of the new nationality in operation. He has inaugurated an elaborate war policy, and will have in the field before the first of April over fifty thousand soldiers, commanded by able and experienced officers, most of whom belonged to the United States Army. We have intelligence also to the effect that at the moment there is a clash of

arms between the sections, the new army will be largely swelled by both officers and regulars. It is expected that the first clash of arms will probably take place in Charleston harbour. Reports from Virginia are that a perfect reaction has taken place throughout the State. The so-called submissionists are no longer on the "wait a little longer" order, but are for immediate secession. Everybody wishes the State to leave the Union, and the military is nightly on guard. The chief item of interest from Central America is that announcing the capture of Bogota, the capital of New Grenada, by Mosquera, the revolutionary general.

POETRY.

LINES ON LEAVING BABYLON.

I am weary of Bab'lon's din—
Of Babylon's strife and toils;
I hate the hydra-monster, sin,
That round all nations coils.

Oh it's horrible to behold
Fair virtue bartered away:
To the god of the Gentiles, gold,
All tribes their vain homage pay.

Oh, it's torture to hear the cry,
Of the famished poor for bread:
"No labour—no money to buy,"
In tears they wish themselves "dead."

Most gladly I'll leave such turmoil—
Migrate to a sunny land,
Where the rich mellow virgin soil
Invites strong Industry's hand.

I will go where the music and song
Will inspire the minds of all,—
Where the meek and the weak grow strong,
And blessings from heaven fall.

I will go where the orphan's wails
And the widow's cries are stilled,—
Where pure philanthropy prevails,
And the hungry soul is filled.

Yes, I will go where right is might,
And truth is ever told,—
Where the Saints live in peace and light,
Like the Saints in times of old.

Yes, with joy I will hie me home;
In Zion I long to dwell,
Where Messiah will surely come:
Gladly I'll go. All is well!

Southampton.

EDWARD HANHAM.

MONEY LIST, FEBRUARY 12—MARCH 12, 1861.

E. L. T. Harrison	2 0 0	Brought forward	259 17 0½
John Clarke	5 1 7	William Moss	3 4 0
John Reed	6 16 9	Thomas Liez	1 7 8
H. W. Barrett	0 11 6	J. Hull	8 13 0½
Edward Cliff	2 0 0	Thomas Mumford	1 1 3½
Edward Reid	5 11 7	W. Hopwood	1 1 5
Charles Turner	1 5 8	W. O. Owen	1 17 0
H. Duncan	8 8 1	W. T. Cromar	1 7 8½
W. H. Dame	7 9 6	James D. Hirst	1 11 4½
Mark Barnes	0 14 0	William Dallin	1 16 10
John C. Graham	3 16 4½	R. Bentley	2 19 2½
S. Hargraves	1 6 6½	C. W. Penrose	12 15 6½
George Reed	2 9 0½	John Cook	26 0 0
S. H. B. Smith	4 0 11½	J. Gibbs	0 11 4
Abraham Orme	2 8 0	John Griffiths	0 9 9
W. Thurgood	1 11 10	E. Burgoyne	0 17 8½
Edward Hanham	2 18 2½	G. G. Bywater	1 7 7½
Willet Harder	2 0 0	Edwin Price	0 2 0
John H. Kelson	1 12 7	D. M. Davies	0 8 6
William H. Pitts	0 11 10	John Davies	0 1 1½
Anron Nelson	3 0 0	Thomas Rees	0 2 0
Carried forward	259 17 0½		4116 13 5½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A voice shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAN.

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Saturday, April 13, 1861.

Price One Penny.

TRUE LIBERTY.

BY ELDER E. L. SLOAN.

Liberty is a priceless possession. Its value can scarcely be over-estimated, and its enjoyment is one of the choicest blessings which heaven has bestowed upon mankind.

Poets have sung of it in burning words, painters have drawn pure draughts of inspiration from its bloody contests with despotism and tyranny, and historians have chronicled these contests in many a tragic page.

From the Spartan Leonidas down to the last man who has struggled in the sacred cause of liberty, brave hearts have not been wanting to stand out boldly and struggle valiantly against the power of tyranny, that man might be free in speech and free in action, and in a position to develop every noble quality with which the Author of his being has endowed him.

Still, true liberty embodies something more than is generally understood when the word is used. There is a slavery more degrading and a tyranny more baneful than any which man can enforce upon his fellow-man; a liberty to be obtained, without which the greatest amount of personal and national freedom would be perverted and destroyed.

He who is the slave of his own passions, and suffers the tyranny of evil propensities, is incapable of appreciating or enjoying the blessings of liberty, and unfitted to

extend to others the proper exercise of those rights which might be guaranteed to them.

This is the root of all the tyrannies, despotisms, and persecutions which have ever existed in the world, whether those tyrannies have been of a secular or ecclesiastical nature—whether exercised by an autocrat, a priest, or a mob. And so long as mankind are the subjects of the baser qualities of their natures, and suffer the rule of unrighteous passions, just so long will man endeavour to subjugate his fellow-man to his will, and rob him of those precious rights bestowed upon him by the God of heaven, when he created him a free and intelligent agent.

If the great conquerors of the world, who watered the earth with the blood of their victims, had not been the slaves of a mad ambition, at whose command they followed the phantom of earthly glory, they could have had no pleasure in robbing their fellows of liberty, home, and happiness, and covering nations with misery, wailing, and desolation. If the great ones of the earth were not the slaves of an unbridled lust for power and an unrighteous pride, they could find no pleasure, no enjoyment in the servile homage and lip adoration of cringing subjects and cowering menials, who cannot help contracting, often in bitterness of spirit, the

luxury and pomp of those who claim their homage with their own squalor and wretchedness.

Revolutions have swept away, with mighty arms, thrones, and institutions, and in many instances have erected the despotism of unbridled license in their places, while the down-trodden masses have revelled in the worship of false liberty for a brief day, till some ambitious master-minds have reduced the chaotic mass to order, and established new governments, having within them more or less of the despotic character of those which had been overthrown.

But every revolution subverted the cause of true liberty just in proportion to the amount of self-control and personal government manifested in the actions of, and exercised by the men who conceived, matured, and brought it into being, and the people who participated in it.

No bloodier drama was ever enacted on the world's stage than the French Revolution at the close of the last century, and the very cause of its bloodiness was the incapacity of those engaged in it to control themselves under the new-found liberty they had, with red-handed haste, created. Every wild passion which rages in the bosoms of ungovernable men was lashed into uncontrollable fury, and victims by the thousand fell beneath the axe of the guillotine or the vengeful hands of the mob. And the very men who acted the most conspicuous parts in it, were, as their warmest eulogists admit, incapable of controlling the maddened masses, while the acts of Robespierre, Marat, and Danton do not bespeak a self-government commensurate with the importance of the parts they had assumed. The results of that revolution are too well known to comment upon. From it sprang a military despotism, whose influence is even now widely felt, and which wrecked the peace and threatened the liberties of all Europe.

Contrast with this the American Revolutionary War of Independence. Characterized as it was by many sanguinary scenes, which must necessarily attend every struggle where a people endeavour to cast off a foreign yoke, still the wild play of passions was measurably held in check by the noble spirits who inaugurated and consummated it; and its primal results were in consonance with the heaven-born liberty which animated

the bosoms of a Washington, a Franklin, and their compeers. But it is perfectly possible for a constitution to be purchased with the best blood of a generation, and to be framed upon the broadest basis of liberty, and its operation to be nullified by the illiberal actions of those upon whom it is bestowed,—such illiberality resulting from the tyranny of passion, prejudice, and opinion. Holding, as every man will do, that the opinion he entertains is right, is no reason for enforcing that opinion upon another; and the endeavour to coerce others into a unity of opinion with ourselves, against their wish or desire, is a tyranny both mean and despicable, and futile only because those who wish to exercise it have not the strong arm of power to aid their efforts: but where a people, swayed by prejudice and moved by an unholy and illiberal zeal, strive, under the sacred *agis* of a free constitution, to rob their fellow-citizens of their true and inalienable right to worship God according to their belief and the dictates of their own consciences, they mock the very name of liberty, and out-herod the worst despots, whose acts of tyranny have caused nations to groan and suffer. Such has been the case on the American continent with regard to the Saints, under that very Constitution framed by free men upon the most liberal basis; and if such has not been the case on this land, it is because the laws are more powerfully administered, and not because the feeling did not exist in the breast of many professed followers of Him whose Spirit dictated—"Ye are free whom the truth hath made free."

But the present condition of the American Confederacy is a painful proof of the truth here advanced. Reputedly the freest nation on the earth, it is racked and torn asunder by internal divisions; and the only liberty which the bulk of the nation seems to aspire to is the liberty to gratify their own unbridled desires, independent and irrespective of the rights and privileges of others. The same feeling and desire exists in every nation and under every government now dominant upon the earth; but there it has had freer room to develop itself than in any other, because of the greater amount of freedom guaranteed to all by the Constitution. Yet the very fact of man endeavouring to coerce his fellow-man into a compulsory action with himself, in a land of liberty, and under a constitution guaranteeing freedom

to all, is ample demonstration of the truth that he who is the slave of his own passions and desires is incompetent to enjoy and appreciate liberty, being subject to a tyranny which would chain the mind and bind the very soul, if possible, in fetters of brass.

But we have only to look around us in our every-day walks through life, peruse the public prints, or look into our own hearts, and we shall find enough of this slavery and despotism in our own personal experience.

There is not a village in the land but has its petty tyrant—not a sect but has its zealots wishing for the strong interference of legislative power to crush the heresies which surround them—scarcely a family but has its despot; and all cherishing strongly the desire, if they cannot exercise the power, to make others yield to their wishes and subscribe to their opinions. Slaves themselves to the dominion of ungoverned and depraved passions, they feel like insipient autocrats, who only lack the power to make mankind tremble at their nod. Such men will drive unwilling voters to the polling booths, crowd churches with careless and disgusted congregations, slander rival sectaries, stir up the passions of the ignorant to overt acts of wrong-doing, and set in motion the whole machinery of malice and petty persecution, which aids in producing the chaotic condition of society which we find it in.

Allied to this there is the slavery of moral and social sin. Men subject to their own depraved propensities are incapable of governing themselves, and, consequently, incapacitated to govern households and families. Moved by every evil and lustful desire, they sow by their unholy actions the seeds of corruption and disease in their own tabernacles, and transmit the same to their posterity. Ungoverned by the laws of righteousness, they give free play to their passions and fill their homes with misery and wretchedness. Trampling on the very effigy of virtue, they may by hypocrisy and fraud gain the love, but cannot retain either it or the esteem of pure confiding women. Hence dissensions are fostered in the family circle, and confidence flees from the hearth where its altar should be erected. Haters of truth, they cannot expect but that their posterity will excel in falsehood, duplicity, and fraud. Blas-

phemers of that which is good, and workers of iniquity, they may look for the succeeding generation more than equalling them in wickedness. Illiberal in their views, and extreme in their opinions, they may undoubtedly believe that their children will do honour to the tuition they receive.

It may be alleged that this language is illiberal, but it is true; and declaring the truth is not illiberality. Go into any large assembly and let a popular subject be under consideration, and every allusion to some idol of the body assembled will evoke rounds of applause; but let an unpopular subject be introduced, and the hisses and groans would cause a coterie of serpents to crawl away in disgust and scare dying sphinxes into silence.

Let but the cause of truth be advocated and the principles of the everlasting Gospel be declared by the Latter-day Saints in many of the thoroughfares of our large towns, and the noisy clamour of ignorance will drown the message of life, while solemn-visaged Reverends in sable uniform will crowd around, spitting forth venom and spleen, and the gruff voice of a policeman will belikely to cry, "Move on!" Yet drunkards can reel there at will, blasphemers can insult Heaven in the face of the noonday sun unreprieved, and the painted and bedizened harlot can ply her awful trade unmolested and encouraged; and this in a land that sings of liberty, fights for liberty, prays for liberty, and pays for liberty.

It is not that we are not living in a free land and enjoying the blessings of a liberal government, but it is because men enjoying liberty of thought and speech are slaves to their own carnal natures. It was not because the American Constitution did not guarantee to the citizens of that republic the blessings of liberty, that the Saints were despoiled, driven, and persecuted, but because man was illiberal and inhuman in his illiberality, subject to the despotism of unbridled passion and sin. Therefore, while man has been overturning empires, rooting up thrones, and preparing liberal constitutions, God has been working to introduce those principles of truth upon the earth which will enable man to obtain the victory over himself, by conquering every foe to his happiness and peace within his own organization, whereby he can enjoy the true liberty of doing right and aid his fellow-

man to enjoy the same heaven-given freedom. When these principles are understood, received, and universally applied, then will the poet's aspirations be truly realized—

"When man shall find in every place
A brother and a friend,"

not meeting in his neighbour a lurking foe who would rob him of his dearest rights and strive to bind him by a coercive influence.

Latter-day Saints, as the avowed champions of the fullest freedom and the truest liberty, we are called upon by every responsibility of duty to proclaim these

principles, not only by the voice and pen, but by being living ensamples of the truths we bear, by putting away from us all evil, shunning as we would the touch of leprosy everything which savours of iniquity, and learning to control ourselves, our appetites, passions, and propensities under the laws of righteousness revealed from the heavens, that our testimony may be quick and powerful, carried home to the hearts of the honest by the Spirit of truth, like the bullet from a rifle held by a steady hand, and measured by a certain eye to the mark it is aimed at.

AN AFFECTIONATE GOOD BYE.

A FAREWELL ADDRESS BY ELDER MILO ANDRUS.

Dear and well-beloved Saints,—As the time of my departure from your shores is near at hand, I thought that a few lines might be acceptable to you, as a kind of substitute for the hearty shake of the hand; and in this way I can shake with many thousands at the same time. As the time of starting approaches its termination, like an honest man I have been looking over the books of the last eighteen months, and, if possible, to find out how the account stands between me and my Father in heaven, and between me and the rest of his children that he has sent me to labour among for the last eighteen months. In relation to my Father in heaven, I feel much indebted to him for preserving my life, and granting me food and raiment, and, above all, for raising up warm-hearted friends, with whom I have laboured with delight, both in England and Wales.

I feel much indebted to the Saints for their kindness: they have comforted and cheered me up many times. May the Lord be kind and merciful to them, and prepare the way for their escape! and may we yet enjoy the society of each other in the vales of Utah! There is a pleasure in my own reflections, whilst reviewing my past labours in your midst, that arises from the contemplation that there is nothing low, nor yet mean, to be discovered by any one after my departure, from the simple fact that I shunned all such things, although an imperfect

being. When I have walked and talked with the Saints, whether under cover of night, or in the midst of day, my object has been to fortify the Saints, both male and female, and give strength to their virtues. I could say, without boasting, and with a clear conscience, on the last-named subject, "Be ye followers of me, as I am of Christ." I here repeat what I have often said to the Saints, that many of the noblest of men and women destined in the economy of God to bear rule are not yet born on this planet. The channels of production of our own species have become much corrupted, and those spirits who, like Jesus, have their own agency will not come through corrupted channels. He came through a virgin pure and spotless. This should serve as a stimulant to all to live pure and shun every species of iniquity. If you will do all in your power, then will the Holy Spirit be shed forth to aid you in your onward journey through the present life.

As I am writing, my mind flies to the fresides of many of the Saints, where the big arm-chair, or, as it is more familiarly called, the master's chair, has been kindly tendered me, and the family listened to the instruction that the Lord has enabled me to give them in my humble way. I can feel that the Lord has mutually blessed us, and I hope that the lessons of truth will never be forgotten by us. And now I come to speak of the

Birmingham Saints, with whom I have been more immediately connected for the past four months. They have felt to rejoice whilst the Lord has shed forth his Spirit upon us. The Saints and Elders have done the best that they could to carry out the counsels delivered to them.

Now, my dear brethren and sisters, I dedicate these few lines to you, and in the name of the Lord, bless it with the Spirit to comfort and cheer you; and when you read, the Spirit will bear record that the writer feels for your welfare. I also beg an interest in your prayers, whilst I cross the deep blue sea and the desert plains. Pray for us, that the elements may be controlled for our good.

As it regards the progress of the work in the Birmingham District, it is steadily on the increase. The Saints say that they never felt better: the Presidents of the Conferences, together with the Travelling and Local Priesthood, have done their duty to the best of their knowledge. May the Lord still continue to bless them and the Saints with whom they labour.

Dear brethren and sisters, permit me here to say to you, Put forth your united hearts and hands, with your faith and means, to roll on the work, and it will go easy. It will be as Jesus said—"My yoke is easy, and my burden is light."

Finally, dear Saints, good-bye! It will be a grief to me to hear of any one leaving the Church of Christ. I hope better things of you. But if we would keep the faith, we must so live that the Holy Spirit will dwell with us. It will be a joy to me to meet you in the Valleys of the Mountains. My heart is full of blessings for the cause of God, and for those that have

received the Gospel in good and honest hearts.

I shall be glad to hear from any of you at Liverpool; but you must not expect a reply.

Your servant for Christ and the Gospel's sake,

MILO ANDRUS.

We had a good time in Birmingham on Easter Sunday. We held the Monthly Conference meeting and the Town District meeting at the same time. In the morning, brother Andrus spoke to the Priesthood. He exhorted them to attend to their duties; always to be on hand when wanted, to stand firm to the work, to live so as to have the Holy Spirit always with them, and to gather to Zion as soon as possible. They felt to rejoice in his instructions, and determined to carry out his suggestions, because they could see that they were dictated by the Holy Spirit, and were calculated to cause them to advance in the work. In the afternoon, brother Mills, in his jocular, humorous manner, gave us a sketch of the passage out. He detailed the horrors of sea-sickness and other disasters of sea life in such a manner as caused the most sedate persons to smile, and made all to feel much better over it than they will when experiencing the same. In the evening, the brethren who are about to emigrate bore their testimonies, and left a good feeling with the people. The Saints felt well, and all felt to rejoice in "Mormonism," and to stick to it till the last. It was a day that will be long remembered by the Birmingham Saints.

[Reported by Sidney W. Darke.]

HISTORY OF JOSEPH SMITH.

(Continued from page 217.)

[April, 1844.]

Sunday, 7th. Very pleasant morning. The President arrived at ten o'clock, the largest congregation of people ever seen

in Nauvoo having assembled. The choir sang the hymn—"Ye slumbering nations that have slept a long night."

Elder Rigdon offered an affectionate appeal, for the prayers of the Saints on

behalf of the sick, and then prayer by Elder George J. Adams.

Choir sang the hymn—"The Spirit of God like a fire is burning," &c.

The Mayor requested the people to keep good order, and observe to mind the police who are round the outskirts of the congregation to keep order. "Police-men, I want you to exercise your authority; and don't say 'you can't do anything' for us, for the constitutional power calls you to keep good order, and God Almighty calls you, and we command you to do it."

Elder Sidney Rigdon arose and continued his subject of yesterday.

Choir sang the benediction.

During the intermission, thirty-five were baptized in the Mississippi river for the remission of their sins.

At two o'clock, p.m., Patriarch Hyrum Smith arrived at the stand, and said he wanted to speak something about the Temple.

"We want 200,000 shingles, as we shall resume the work on the Temple immediately. All who have not paid their Tithing, come on and do it. We want provisions, money, beards, planks, and anything that is good: we don't want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first. It is a matter of my own: I do not ask it as a tithing. I give a privilege for any one to pay a cent a week, or fifty cents a year, I want it by next fall to buy nails and glass. It is difficult to get money. I know that a small subscription will bring in more than a large one. The poor can help in this way. I take the responsibility upon myself, and call again upon the sisters. I call again until I get about \$1,000. It only requires 2,000 subscribers.

I have sent this subscription to England and the Branches. I fear no one this side of hell. I am not to be dictated to by any one except the Prophet and God. I want you to pay in your subscriptions to me, and it shall always be said boldly by me, The sisters bought the glass in that house, and their names shall be written in the Book of the Law of the Lord. It is not a tax, but a free-will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up. I am the man that did it. They

ought not to infringe upon it. I am not a member of the Female Relief Society. I am one of the committee of the Lord's House.

I wish to accomplish something. I wish all the Saints to have an opportunity to do something. I want the poor to have a chance with the purse of five dollars. The widow's two mites were more in the eyes of the Lord than the purse of the rich; and the poor woman shall have a seat in the house of God,—she who pays her two mites as much as the rich, because it is all they have. I wish all to have a place in that house. I intend to stimulate the brethren. I want to get the roof on this season. I want to get the windows in, in the winter, so that we may be able to dedicate the House of the Lord by this time next year, if nothing more than one room. I will call upon the brethren to do something.

I cannot make a comparison between the house of God and anything now in existence. Great things are to grow out of that house. There is a great and mighty power to grow out of it. There is an endowment. Knowledge is power. We want knowledge. We have frequently difficulties with persons who profess to be Latter-day Saints. When the sacrament will be administered in the Lord's House, it will do away with a great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath-day, it will do away with these. You poor sisters shall have a seat in that house. I will stand on the top of the pulpit and proclaim to all what the sisters have done. When you offer up your sacraments every Sabbath, you will feel well a whole week; you will feel to get a great portion of the Spirit of God—enough to last you a week, and you will increase. We are now deprived of the privilege of giving the necessary instruction; hence we want a house.

All the money shall be laid out for what you design it. It shall not be paid for anything else. I am one of the committee. The committee tell me the quarry is blockaded; it is filled with rock. The stone-cutters are wanting work. Come on with your teams as soon as Conference is over. It is not necessary for me to tell who will come and do it. I will prophesy that you will do it. There is not one in the city but what will do right if he knows it, only one or two exceptions, and they are not worth notice. God will take care of them; and if he don't, the Devil will. I described them once, and you will always know them while you see them: they will keep hopping till they hop out of town. Some are tree-toads,

who climb the trees and are continually croaking.

We are now the most noble people on the face of the globe, and we have no occasion to fear tadpoles. We are designated by the All-seeing Eye, designated to do good, not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports: we never should allow it—never should pass our judgment until we hear both sides.

I will tell a Dutch anecdote. A certain Dutchman had a cause brought before him, and heard one side, and he gave in his decision—"By sure you have got the case!" and when the other party brought their witnesses, he said again, "By sure you have got the case, too!" If you hear of any one high in authority, that he is rather inclined to apostasy, don't let prejudice arise, but pray for him. God may feel after him, and he may return. Never speak reproachfully or disrespectfully: he is in the hand of God. I am one of those peacemakers who take a stand above these little things.

It has been intimated we should have investigations this Conference. Do you think I would trouble this Conference with it? If I have a difficulty with a man, I will go and settle it. Let them settle their difficulties. There is not a man who has had a difficulty who would trouble this congregation about it. We ask no favours; we can settle it ourselves. Don't think anything about persons who are on the eve of apostasy: God is able to take care of them. Let God judge; do your duty, and let men alone.

Never undertake to destroy men because they do some evil thing. It is natural for a man to be led, and not driven. Put down iniquity by good works. Many men speak without any contemplation; but when they have a little contemplation, it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity, and try to cover their faults. We are made to enlighten, and not to darken one another. Save men, but not destroy men. Do unto others what you would have them do unto you. It is well enough to root out conspiracy. Do not fear but if you are in the right track, having God to guide you, he will save you; for God will save you, if he has to destroy the wicked so as by fire.

I want to put down all false influence. If I thought I should be saved, and any in the congregation be lost, I should not be happy. For this purpose Jesus effected a resurrection. Our Saviour is competent to save all from death and hell. I can prove it out of the Revelations. I would not serve

a God that had not all wisdom and all power.

The reason why I feel so good is because I have a big soul. There are men with small bodies who have got souls like Enosh. We have gathered out big souls from the ends of the earth. The Gospel picks out the big souls out of all creation, and we will get all the big souls out of all the nations, and we shall have the largest city in the world. It works just like a God.

We will gather out all the big souls out of every nation. As soon as the Gospel catches hold of noble souls, it brings them all right up to Zion. There is a thing called an eye-star. The Gospel is similar. Then we will have a people great enough to be saved.

Popery could not write what Enosh preached. He told the people that the Spirit of God took him up into a high mountain, showed him the distress of the people—the destruction of the world, and he said his heart swelled wide as eternity. But Popery could not receive anything as large as that. Every society is just like that. God Almighty has made men's souls according to the society in which they live, with very few exceptions; and when men come to live with the 'Mormons,' their souls swell as if they were going to stride the planets as I stride the Republic of America. I can believe that man can go from planet to planet—a man gets so high in the mansions above.

A certain good sister came to my house, and she was troubled because she heard so many big things. She thought it weakened her faith. I told her she had too much faith. She believed too much. I will tell you how you may know whether the thing is true or not. When anyone come to you with a lie, you feel troubled. God will trouble you, and will not approbate you in such belief. You had better get some antidote to get rid of it. Humble yourself before God, and ask him for his Spirit, and pray to him to judge it for you. It is better not to have so much faith than to have so much as to believe all the lies.

Before this Conference closes, I want to get all the Elders together. I shall make a proclamation. I want to take the line and axe and hew you, and make you as straight as possible. I will make you as straight as a stretched line. Every Elder that goes from Nauvoo to preach the Gospel, if he preach anything else, we will silence him through the public print. I want all the Elders to meet and to understand; and if they teach anything but the pure truth, we will call them home."

[Reported by Elder Thomas Bullock.]

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 13, 1861.

HINTS FOR THE EMIGRATING SAINTS, AND WHICH MAY ALSO PROFIT THOSE WHO REMAIN.—As but a few weeks will elapse before the Saints who intend emigrating this season will be upon the water, a few words upon the subject of Emigration will be timely. The idea of gathering with the people of God in Zion has different effects upon different individuals. There are some persons who, when they hear the doctrine of the gathering together of the people of God advanced, have not faith to receive it. They can believe in faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost; but the gathering is something they cannot think of; or, if they think of it, and talk about the time they say they have fixed upon going, it is always in the future—always next season. There is nothing attractive to such persons in the idea of leaving their fatherland for another across the ocean. In their imagination they surround such a movement with everything that is disagreeable, and cannot perceive any particular good they would be likely to gain by making such a journey. People of this kind, though they would scarcely admit it to themselves, much less to others, yield considerable credence to the miserable stories that are current respecting the land of Zion and their brethren and sisters who reside there. Fear and doubt are lurking within them, and, instead of stifling such feelings, they suffer them to influence their faith and actions. As this class very seldom, if ever, gather, it is not with them that we have to do at present. They go to one extreme; but there is another extreme to which many go.

They are in some respects the opposite of the class alluded to above. They picture to themselves in the most glowing and fascinating colours the happiness and delights they are going to experience when they reach Zion. They read and sing about Zion as she was seen in vision by prophets and poets in the fulness of her splendour and majesty, and they do not appear to have any conception that this is not all enjoyed now, or that she is other than the abode of perfection. They seem to expect that when they arrive in her midst their bliss will be consummated.

If they endure any annoyance here, or if they should start and experience any difficulties on their journey, they console themselves with the reflection that when they get to Zion they will not have such things to contend with any longer. Then they think they will be among their brethren and their sisters, who will welcome them with open arms; they will be under the teachings of the Prophets and Apostles; they will be dwelling in a land consecrated to the people of the Lord, and breathing a heavenly atmosphere; and what can interfere with their happiness? They must then experience sensations they never before knew. They will be changed beings, and especially must every one who may have preceded them be changed from erring, fallible beings, to perfect, infallible men and women. True, their own ideas of what perfection is are very crude; yet all go provided with their own standard by which to measure it. There are as many different standards as there are individuals, and each one expects Zion to agree with his particular standard. If she does not, there is disappointment, and in many cases such disappointment terminates in apostacy.

Cases of this kind are very common. Notwithstanding all that is said on the

subject, many leave these lands with very incorrect ideas of what they will meet when they get to Zion. And these ideas have not been confined to the members of the Church alone, but have been participated in by the Priesthood.

Now, as we are upon the eve of another emigration, we would warn all upon these points, that they may be spared disappointment. Let every Saint remember that Zion is composed of such as he—composed of men and women who have gone as he is now going, taking all their failings and weaknesses with them, only throwing them aside as they obtained the mastery over them. And let every one be assured that though there are blessings to be obtained in Zion, and peace and happiness to be enjoyed to an extent not known anywhere else, still they are only to be enjoyed by those who cultivate the right spirit. They who go, if they wish to enjoy themselves there, must carry about in their own bosoms the principles of happiness. If they do not, they would be no more happy there than here. Even were they in heaven, and failed to observe this, we have no idea that they would be happy. As for measuring the people of Zion, it would be folly to attempt to do so by any standard of perfection that men may form in their own minds. Every principle connected with the Gospel, and especially the gathering, should convince the Saints that at the best they can have but a limited idea of what true perfection is, and consequently are very incapable of forming a correct judgment of a people like the people of Zion.

The proper course for the Saints is to go to Zion and take their brethren and sisters there as they find them, and be determined that they will like them and be suited with them; and if they are not quite so perfect as they wish they were, instead of finding fault with them, or spending time to watch their imperfections, turn their attention and their efforts to the perfecting of themselves, so that when another emigration arrives the new-comers will find them so faultless that no disappointment will follow contact with them. By taking this course, they will find Zion to be all that they reasonably expect her to be, and her blessings will be properly appreciated by them. Saints who are governed by the Spirit of the Lord, whose expectations are entirely based upon the foundation it affords, and who have any experience in or understanding of their own weaknesses, are never disappointed in going to Zion. But those who shut their eyes to their own weaknesses and faults, and expect far more from others than they would think right for others to expect from them, were their positions reversed, are always disappointed. And in nothing are they more frequently disappointed than in their inflated expectations of attention and kindness they are going to receive when they reach the body of the Church. We have known Saints who, in going to the Valley, or in making their calculations upon going, have enumerated the names of Elders who had been on missions from Zion in their midst, whom they had entertained at their houses, and calculated confidently on meeting a warm reception from them and being invited to live with them until they could do better. In some instances, people who indulge in such expectations have them gratified; but more frequently they are disappointed. The same season that witnesses their advent to the Valley may witness the advent of a score of persons, or more, whose claims upon the kindness of the Elders of whom they are expecting so much are as well-founded as their own. No matter how well-disposed the Elders might be to receive and entertain the Saints kindly, even if they had plenty of means and were in a position to do so, they would find it impracticable. But very frequently the Elders have not the means of doing so; and it is not right for those who have been kind to them when they have been labouring in the ministry, in obedience to the command of the Lord, to expect them to reciprocate their kindness by throwing open their houses to them. Every Elder that has laboured abroad has made hun-

dreds of acquaintances and has partaken of the hospitality of hundreds of families. A moment's reflection should convince every one that it would be impossible for him to entertain them all, yet each one has as strong a claim upon him as the other.

We would advise the Saints not to go to Zion with any expectations of this kind. Let all go putting their trust in the Lord; and if they are welcomed gladly and treated kindly when they get to Zion—as it is quite likely they will be—it will be all right; but if there should be no notice taken of them particularly—if nobody should come out to meet them, or run with open arms to welcome them, they will not be disappointed, but will be prepared, with the blessing of the Lord, to carve out their own way, and take an active part in building up the work of God on the earth.

When those who have been engaged in the ministry in the world emigrate to Zion, they have many things to contend with, which, if they are not prepared to meet, are very trying to their faith. Particularly is this the case with those who have been engaged in the ministry a number of years. They have been noticed and made much of by the people wherever they have been as their teachers in the things of God; and we have known some instances of men having become so habituated to this, that they seemed to have almost forgotten that the deference they received was due to the Priesthood and the position they held, and not to themselves and their natural abilities. If there is one class of men who have need to seek more than any other for humility and meekness in gathering to Zion, it is the Elders who have been in the ministry. If they do not have humility, their self-importance will surely be shooked, and they will be in danger of becoming offended and apostatizing. Elders cannot be noticed, when they get to Zion, as many of them may think their abilities, position, and past labours may deserve. Circumstances forbid that this should be the case. There they meet with thousands of men who are their peers in every essential of greatness—men whose talents are as varied, whose positions are as elevated, and whose labours have been as serviceable as their own: they cannot, therefore, expect to be singled out from so large a body of their equals, and be made the recipients of special notice and honour. They should not expect it; for if they did, they would be very likely to meet with disappointment. We believe the Elders generally understand this: we are now merely reminding them of it. Let every Elder who goes there bear in mind that saying of Jesus so often repeated—"He that humbleth himself shall be exalted," and go there with the determination to sink any feeling of consequence he may have gained by acting in prominent positions among the Saints abroad, and go to with his might at any honourable labour his hand may find to do. By so doing he will prove to the Lord and his brethren that he is no holiday man, but one that has the welfare of the work at heart, and is willing to serve and promote it in any capacity.

ABSTRACT OF NEWS FROM THE CONFERENCES.—We learn by letter from Elder Duncan, dated Coventry, March 9th, that in several Branches in the Warwickshire Conference there are prospects of increase in numbers. In the Coventry Branch alone nine or ten new members have been lately baptized, and there are a few more candidates waiting for an opportunity to go into the water.

Elder Stuart, in a letter dated Edinburgh, March 23rd, says—"The work in Scotland had flagged somewhat in interest; but the spirit of the Gospel is being again restored, with all its accompanying blessings. Brothers Lyman and Rich will remain here until after the Edinburgh Conference, which will be held on the 24th, in this city; after which they will leave for Newcastle, England. During

their stay here, they have been preaching, teaching, exhorting, and counselling at the firesides of the poor as far as their time would permit. Many a sorrowing heart they have made glad, and many a wayward soul has had cause to rejoice."

Elder Tobin, in a letter from Glasgow, dated March 27th, informs us that he has "laboured chiefly amongst the Saints in the vale of Leven, and those in the immediate vicinity of Dumbarton Castle, and can truly say that their hearts beat warmly for the cause of Zion and the furtherance of the interests of God's kingdom." He adds—"I have had good meetings, and have listened with much interest and happiness, hearing the Saints bear their testimonies to the cause of truth. There are some half-dozen persons who will come forward for baptism in this Branch shortly."

THOUGHTS SUGGESTED BY THE PASSING YEAR.

BY EMILY H. TEASDALE.

Another year has passed away like a wave upon the ocean of time, never to be recalled.

How many of us, upon taking a retrospective view, feel satisfied that no opportunity has escaped us of benefitting either ourselves or others? How much of the past would we not gladly recall, if such were permitted,—the cold words, the angry glance that has chilled the heart of some loved one, grappling like ourselves with the stern realities of life. Far easier to bear are the trials of life than an undeserved rebuke from a friend.

Do we cherish harsh feelings against some brother or sister who has slandered us falsely? Let us forgive them. Had they been better informed, such might not have been the case. Let us reflect for a moment what we have stated. Do we know assuredly that we serve the God of Israel? If so, shall anything cause us to relinquish our hope of salvation, with all that could render the future happy? Do we remember a period in our history when we felt and testified that we could cling to our religion, though called upon to sacrifice our lives for it? But who does not realize that it is easier to dream of the future than to work at the present? Did we ever sit and watch the dearest object of our love laid in the cold embrace of death, and feel that the future would be a blank if we were eternally separated from it? But the comforting influence of the Spirit of God inspired us with hope in looking forward to the resurrection, then to be re-united when sin and death

shall be destroyed. With these comforting assurances, the fact would suggest itself to our minds that we can never possess these blessings unless we are faithful to the end. There is but one spot upon the earth where we can secure anything after death. We may admire the theory, but has it sufficient weight to nerve the soul to action? Are we willing to leave our all and travel over the desert, enduring with meekness all the trials which such an undertaking must inevitably entail upon us? And when we reach our destination, we are not going (as we may once have imagined,) to a place where sin and sorrow are unknown. No. Our experience to-day teaches us that as long as we are in this state of probation we shall have to contend with good and evil. If we have calmly considered the matter, and feel that we are going to Zion to endeavour to be right and secure our salvation, all will do well. The voice of the apostate raised against her will have no weight with us. If we know that our religion is true—that we embraced it from a pure love of truth, desiring to serve God, we also know that its progress must be onward and upward, until, like the "stone cut out of the mountain," it "fills the whole earth." The past is beyond recall; the present only is ours. So let us live to-day that the morrow may bring no painful reflections, and at the close of our probation we shall realize a sweet serenity of mind, knowing that our time has not been misspent. Jesus said, "Be ye perfect, even as your Father in heaven is perfect." If we live to-day up

to the light with which God has blessed us, we are perfect to-day. If we gain more intelligence to-morrow, and live up to that, we shall be perfect to-morrow, and so on throughout eternity, increasing in glory as we progress. If progression were denied us, any state, no matter how exalted, would become irksome; for the greater amount of knowledge we possess, the greater is the desire for more. As long as we are in this state of probation, we shall realize that it is all we can do to live from day to day; for as we advance in the scale of intelligence, so the powers of darkness increase; but the greater the vanquished foe, the greater victory has the

conqueror achieved. And though the combat may be strong, it will not be of long duration: a few short years will roll away, and land us beyond the shores of mortality, to reap the reward of what we are sowing now; and knowing that we serve a just God, we also know that we shall realize in our reward far more than the most fertile imagination can portray.

Let our best energies be concentrated in this, to live our religion, that we may be counted worthy to assist in establishing the kingdom of God, and regain our Father's presence. O happy thought! filling us with joy unspeakable, to dwell for ever with the pure in heart!

CORRESPONDENCE.

ENGLAND.

Sunderland, April 1, 1861.

Elder Cannon.

Dear Brother George,—We improve the present moment to drop you a note to let you know of our movements since our last to you from Glasgow, since which time we have visited Dundee, where we had an interesting meeting with the warm-hearted Saints of that Conference, over whom Elder Baxter was appointed to preside, in place of Elder Turner, who is released to go home to Zion.

For statistics we must refer you to the reports of the Conference. The prospects are good here for an increase of the work, and we think brother Baxter is the right man in the right place. While here, we visited the Arbroath Branch, some eighteen miles from Dundee, and met with the Saints, who were comforted by our brief visit. While here, we visited the ruins of the Abbey of St. Thomas, founded by William the First, who was surnamed the Lion, in the year 1187, as we were informed by our very loquacious guide, who also pointed out to us the tomb of King William, with various other antique relics. The ruins, on the whole, are a sad commentary on the operations of benighted and ill-directed humanity.

From Arbroath we returned to Dundee, and from thence we passed by railway, through the county of Fife, (where there are some Saints, and a prospect for more,)

to Edinburgh. We were accompanied by District President Stuart, and were joined on the way by President Harrison, who had been labouring for a few days in Fife.

On Sunday, 24th of March, we held Conference in Edinburgh, and had a very good meeting with the Saints. We think the prospects very good for the work here, under a prudent and proper management, which we think will prevail throughout Scotland under President Stuart and those who are associated with him in that District.

We left Scotland on Thursday, the 28th, for Newcastle-on-Tyne. We held Conference on the 31st of March in Sunderland, had a pleasant meeting with the Saints, taught the Priesthood in the morning, and had two meetings in the after-part of the day. The reports of the Conferences were of a cheering character, and promise well for the future. Baptisms are regular and constant. Thus the work is moving silently, yet steadily onward.

Our health, which has not been good during the winter, is not good now, but somewhat better than for some weeks past.

With kind regards to yourself and family, and associates in the Office, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN,
CHARLES O. RICH.

P.S. We expect to hold a Conference

in Leeds next Sunday, and shall then come home for a few days.

Brandon, Suffolk, March 24, 1861.

President G. Q. Cannon.

Dear Brother,—I received a letter from Elder W. Woodruff a few days ago, in which he states that all is peace and prosperity at home. He wishes me to give his kind love to Elders Lyman and Rich, and yourself.

I am happy to say that our labours in this Conference are crowned with some success. We are baptizing some, and many are "thinking a good deal about it." The Saints generally feel well, and are trying to do the best they can, and are continually praying that the way may be opened for them to gather home.

There has been quite a revival among all the sectarian churches in this part of the country. They have made a great stir in some places, and I think that as soon as they have sufficiently manifested their folly, the honest in heart will begin to inquire after the truth, and many will be led to embrace the Gospel.

I remain your brother in the Gospel,
R. BENTLEY.

SCOTLAND.

Dundee, March 27, 1861.

President G. Q. Cannon.

Dear Brother,—I have been quite busy getting the matters of the Conference transferred to me. I find it quite a new line of business for me; but I trust that, with a little care, I shall be able to accomplish it with satisfaction to all parties.

The Saints in this Conference, as a general thing, are feeling first-rate, and are desirous of doing all in their power to live their religion, although poor in this world's goods.

I intend leaving here to-morrow to organize a Branch and visit some of the scattered members. They are very much scattered in this Conference, which will keep me travelling pretty much all the time, to do them justice.

So far I have rejoiced in my labours, and still anticipate that a good work will be done in this quarter through the faithfulness and diligence of the Priesthood; and I pray God that he will enable me to be

useful, for I desire to be a blessing to the people, and to administer to their wants in the spirit and feelings of a father.

May God bless you, brother George, your household, and all the brethren. Remember me in your prayers.

Your brother in the Gospel covenant,
WILLIAM S. BAXTER.

WALES.

Llanelly, March 20, 1861.

President G. Q. Cannon.

Dear Brother,—Last Sunday I attended a Conference at the Blaina, Monmouthshire. It was snowing and raining in the forenoon, and the wind blowing at a tremendous rate; the streams also running down the ravines and through the streets from those high mountains with such a fury as though we were going to have a second deluge. A few of the brethren attended, and those that came across those lofty mountains from Tredegar and Penycae. They were as wet as fish. They had a splendid sprinkling baptism! I thought it advisable to postpone the forenoon meeting until two o'clock, that the Saints might have time to dry their clothes before some good fires, which are plentiful enough in this coal country. Between twelve and one the clouds began to disappear; and at two, p.m., we met in a beautiful hall that the Saints have rented there for ten shillings per month. I believe that it will contain from three to four hundred persons comfortably. The Presidents of the Branches were called upon to represent the condition of their Branches, which was quite favourable, with a very few exceptions, and those exceptions they believe will soon reform. I hope so too.

The authorities of the Church in Zion and the European Mission were presented before the Saints, to see if they were willing to sustain them in their several callings, &c. The votes were unanimous. I released brother Edward Burgoyne from the presidency of this Conference. He intends emigrating this season to Zion. I have appointed Elder Richard Palmer, one of the Missionaries from Utah, to succeed him in the Presidency of that Conference. I wish you would be pleased to send me Elder Palmer's letter of appointment, which I shall forward to him as soon as I

receive it. The brethren have been out of work in some parts of that Conference—namely, Victoria and the Penycæ works, which have been very slow. It has been very hard on some of the brethren to sustain themselves and families during the past winter; consequently, there has been but little done of late in the way of Tithing; but I could see that there was a desire in the brethren to do all in their power to assist to build up the kingdom of God upon the earth.

Elder Benjamin P. Evans, my predecessor in the Presidency of the Welsh Mission, is travelling through the Conferences, preaching his farewell sermons to the Saints, and bearing his testimony to the truth of "Mormonism." He has rendered me all the assistance he could, making me acquainted with the condition of the Mission, &c.

Elder George G. Bywater is doing well in the Cardiff Conference. I visited him a week ago last Sunday in Cardiff. We held three meetings there through the day, and the Spirit of God rested upon us mightily. I will also remark that brother Bywater has men of first-class quality to assist him.

Elder Edward Edwards, from Utah, is labouring in the Eastern Glamorgan Conference, under the direction of Elder John Davies, the President of that Conference. Elder Robert Evans, from Utah, is labouring in the North Wales Conferences, under the direction of the Presidents.

The good influence left in Wales by Presidents Lyman and Rich is highly appreciated by us all. All say that they are fathers and not tyrants to the people. I hope, by the grace of God, that I shall be able to carry out their instructions to me, as well as your's through the Editorial in the *Star*; and I will try to instil them into those committed to my care. I feel as though I have plenty of work to keep me from rusting.

I remain, with kind love to you and all in the Office, your brother in the bonds of truth,

THOMAS E. JEREMY.

AMERICA.

Council Bluffs City, Iowa, March 7, 1861.
Brother Cannon.

Dear Sir,—I have intended writing to

you for some time, and now devote a time for that purpose. I came here in the evening of the day I left you in Omaha, which was the 12th November. Brother Erastus and Captain Spencer came the next evening following. Brother Snow preached in the Oddfellow's Hall, in this city, the Sunday evening following. I commenced to preach in the same hall, and have followed it up regularly three times a week almost constantly ever since. This place becoming too small, we rented Babbit's Hall, the largest and best in the place. The interest manifested by a portion of the citizens of this city to hear "Mormonism," or the principles of eternal truth, has not abated from the first, but is on the increase daily. I knew but four members when I came here: we now have a Branch of 105, and peace and union and a desire to gather home to Zion dwell in all their bosoms. Brother Wareham and myself have hunted up and down in this country, until, by the blessings of our Heavenly Father, we have resurrected to conscious life over 200 of the old Saints, and baptized some 25 or 30 new ones, and shall continue here until the work is done. I have calls as far as 100 miles at least of this city, and, in fact, in a good share of Western Iowa. Those that have been to all appearance asleep for years are waking up to a lively existence and conscious life, renewing their covenants, and enjoying a good degree of the Holy Spirit, with a great desire to go to the Valley of the Mountains this year. All will go that can get away.

As to the difficulties that exist between the North and South, I suppose you learn more from the papers than I could communicate by letter. I suppose the Government is somewhat like the old man who had a rather disagreeable wife. Some of his neighbours were telling him how to manage and control her. "Yes," said the old man, "everybody knows exactly how to govern and control scolding, cross, crabbed, quarrelsome, jealous wives, except those who have them; and they don't know what to do with them." I think that is about the way with Uncle Sam.

The *Council Bluffs Bugle* contains the minutes of our Conference held here in February.

From what I can hear, there will be a large emigration this year from the

States to Utah, and a very large one to Pike's Peak.

Give my respects to all the brethren that crossed the Plains with us last fall, and tell them that I whisper about as loud here sometimes as I did to the mules on the Plains, but to none with such long ears. I would like to hear from all of

them. Give my respects to brothers Lyman and Rich. I would like to receive a line from any of you. And may you be blessed with wisdom and strength according to your day, is the prayer of your friend and fellow-labourer in the Gospel of Christ,

W. A. MARTINDALE.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—A despatch from Vienna states that on the 31st ult. riotous assemblies took place in Agram. The windows of the Police-office were smashed by the people, and the Imperial eagle was torn down from the Government buildings. The Danish Government is making preparations to be ready for all eventualities. The battalions are doubled, and a battery of rifled cannon is ready, and three others, after the French model, will be ready in the course of next month. The Turkish province of Bosnia is menaced with most alarming anarchy. The Austrian Government have forbidden exportation of arms into Bosnia, and has dispatched a body of troops to the frontiers. The insurgents in the Herzegovine have been repulsed by the Turkish troops. Risings have taken place in several parts of Portugal, under the pretext of the taxes being unequally distributed. Movements of the Austrian army in Istria continue. Urgent orders have been given for the construction of additional works to the fortifications of Pola. The concessions granted by the Emperor to the Poles have not satisfied the people. The wearing of mourning is more general, and a much greater number of people appear in national costume. The concentration of the military continues. Unarmed citizens, as constables, patrol the streets. Twenty-four delegates are again acting as a provincial municipality.

AMERICAN.—The Louisiana Convention has rejected the Southern Constitution. North Carolina has declared by a majority of 1,200 against holding a Convention. A collision was anticipated in Texas between the Unionists and Secessionists. The barracks of Brazas, Santiago, had surrendered to Texas. It is stated that the Customs authorities of Havre had notified that ships of the seceded States would be received on the same footing as those of the Federal flag. The interior of Mexico had not yet been pacified. Fears are still entertained at Panama that the isthmus may be invaded, and the question of declaring that province independent, under a foreign protectorate, was again occupying public attention.

THINGS WORTH REMEMBERING.

HOW TO MAKE A PIECE OF CANDLE BURN ALL NIGHT.—When, as in case of sickness, a dull light is wished, or when matches are mislaid, put finely-powdered salt on a candle till it reaches the black part of the wick. In this way a mild and steady light may be kept through the night by a small piece of candle.

ORIGIN OF HERALDRY.—Heraldry took its rise in the time of the Crusades, and arose from the necessity of establishing some means of personal recognition at a time when knights and warriors were clad in armour and wore visors on their faces. Hence "coats of arms," symbols on the helmets, devices on the shields, &c., from which originated the system of heraldry.

BILLS.—Bills are of various kinds in both law and commerce. A *Bill of Exchange* is a note ordering the payment of a sum of money, at a specified time and place, to a person therein appointed, in consideration of value received by the drawer at another. A *Bill of Entry* is a document containing an account of goods entered at a custom-house, either inward or outward: entry inward must be made within fourteen days after the arrival of the ship. A *Bill of Health* is a certificate signed by the proper authorities, stating, at

the time the ship therein named sailed from a certain port, what was the general state of health in the country. *A Bill of Lading* is a deed signed by the master of a ship, acknowledging the receipt of a merchant's goods, and undertaking to deliver the same at the place to which they may be consigned. It is always made out in triplicate, one copy of which is transmitted by the first post to the consignee; the second sent to him in the ship itself; and the third retained by the shipper, to legalize the instrument should any dispute arise. *A Bill of Parcels* is a written account, given by seller to buyer, of the quantities, sorts, and prices of goods bought. *A Bill of Sale* is a deed or bond given by a person delivering property as a security for a consideration received, as an advance of money, &c. *A Bill of Sight* is drawn up when an importer, ignorant of the exact quantities or qualities of goods assigned to him, is unable to make a correct entry at the custom-house; in which case, he is allowed to make an entry by bill of sight—that is, according to the best description that he can give. By this, the collector or comptroller is empowered to grant warrants for the landing of the goods; the importer being bound to make, within three days afterwards, a perfect entry, and either to pay down the duties, or to warehouse the merchandise. *A Bill of Store* is a license granted by the custom-house officers for carrying, free of duty, such stores as may be necessary for a voyage. *A Bill of Suffernance* is a license granted to English merchants to trade from one British port to another, without paying customs' dues.

POETRY.

SONS OF MICHAEL.

A CHORUS FOR THE LATTER TIMES.

"And the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousands thousands ministered unto him, and ten thousand times ten thousand stood before him." (DANIEL: vii. 9, 10.)

Sons of Michael, he approaches!
Rise, ye thousands, low before him;
Bow, ye thousands, low before him;
Minister before his feet.
Hail the Patriarch's glad reign,
Thou established now o'er sea and main!

Sons of Michael, raise his chariot
Roll its hugging wheels along;
Raise aloft your voices million
In a torrent power of song:
Hail our head with music soft!
Raise sweet melodies aloft!

Scotland.

Mother of our generations!
Glorious by great Michael's side;
Take thy children's adoration;
Endless with thy Lord preside:
Lo, to greet thee now advance
Thousands in the joyous dance!

Raise a chorus, sons of Michael;
Like old Ocean's roarings swell,
Till the mighty acclamation
Through rebounding space doth tell
That the Ancient One doth reign
In his paradise again!

E. L. T. HARRISON.

ADDRESSES.—William Fuller, East Road, Bridport, Dorset.
William Gibson, 7, Prospect Terrace, Fairview, Cheltenham.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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APOSTACY.

BY ELDER E. L. SLOAN.

When God in his infinite mercy revealed anew the "everlasting Gospel" in these last days, and sent forth his servants to proclaim its principles to the children of men, he clothed them with a holy Priesthood, endowed them with the power of the Spirit of Truth, and blessed them and those who believed on their testimony with the gifts and graces which ever accompany the declaration and reception of the Gospel, when preached and practised, in purity, by men living on the earth. They were ridiculed and persecuted, maligned and scoffed at, and their testimony was treated with contempt by the mass of professed religionists: still "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." The healings and tongues, the prophecies and revelations, which accompanied their ministrations, were looked upon with scorn and derision by the Christian world; and this rejection of the manifestations of the Spirit was justly used as a powerful argument against the existing sectaries of the day, and as an evidence that they were in a condition of apostacy before God from "the faith once delivered to the Saints."

The Christian world sing of Jesus, invoke his holy name, preach concerning him, and point many a fervid and elo-

quent peroration with the sacrifice consummated on Calvary; but they deny the direct interposition by revelation of the Great Creator with his children on earth, dispute the verity of the Spirit's manifestations, and repudiate the claims of the holy Priesthood upon them, while admitting that these blessings and claims were associated with the Gospel and enjoyed by the Saints eighteen centuries ago. Hence they have been declared by God through his servants to be in a condition of apostacy.

Deep as they were and are sunk in ignorance concerning the things of salvation, they could not well deny the actual association of these blessings with the Gospel in former Apostolic times, while they professed a belief in the Bible; for the fact is so plainly stated that no amount of spiritualizing is sufficient to explain it away; and they can only look back at the past, as it is chronicled on the sacred pages, with a feeling of veneration and awe, and canonize the men who enjoyed blessings which they do not lay claim to.

Now, it is worthy of note that the most bitter opposers of the Latter-day Elders were and are the most zealous advocates to be found outside the Latter-day Church of the claims of a crucified and risen Redeemer upon fallen and suffering humanity.

When Julian apostatized from the Christian faith in which he had been educated, he marked his apostacy by such prominent measures against the early Christians, and the immunities which they had enjoyed under Constantine the Great, that he fairly earned the epithet of "Julian the Apostate;" but the apostacy of the Christian world is more deathly in its consequences than any apostacy similar to that of the Roman Emperor could be, inasmuch as it professes a continued attachment to the faith departed from, and blinds the ignorant and credulous to their true position.

In many a thousand churches and chapels throughout the land, the name of Jesus is sounded in accents of solemn veneration by professed believers in his mission, who loudly proclaim their undying love for him, yet reject his holy commandments, repudiate the gifts of the Spirit, and make merchandize of the souls of men. This is virtual apostacy of the direst kind—holding to the letter of the name, yet denying the Spirit which giveth life; clinging to a vain form and a spiritless word, but turning away from the power of life, and denying the very essence of salvation to the children of men.

No people can be without the Spirit of God and its actual and visible manifestations, who profess the faith of Christ, and not be in a condition of apostacy; not a loud-tongued open apostacy which denies the mission of Jesus to man after having received it, but a turning away from the spirit of his commandments—a virtual separation from the powerful inner life enjoyed by every man and woman who enjoys the spirit and power of the Gospel of salvation.

Though the world is in a condition of apostacy, it has not apostatized. That condition is received from a former generation, and they from one before them; but with the Saints, as a people, it is different. If we are in a condition of apostacy, we have apostatized ourselves, and are responsible for the act as well as the condition in which that act places us; and if the world can be in a condition of apostacy from the Christian faith while professing and feeling a belief in the mission of Christ, it is perfectly possible that individually we could be in a condition of apostacy while admitting the divine claims of the Latter-day Work.

There is no surer evidence of a Branch being in a healthy condition than the manifestations of the Spirit in its assemblies, and peace, love, and goodwill reigning in the hearts of its members; and where these are wanting—where the spirit of discord and strife have power to act, and are permitted to exist in the bosoms of those who call themselves Saints of God—where the power is wanting to call down the blessings of heaven upon and among the children of the kingdom—where there is a departure from the ways of the living spirit and power of the Gospel, there, there is an apostacy commensurate with such departure, even though every soul testified as loudly concerning the mission of Joseph as the world of Christians do concerning Christ. The testimony in each case would be alike, so far as the testifiers in the Church had departed from the teachings of the Spirit of Truth; for neither testimony would be dictated by revelation and certain knowledge, but would be, in one case, the creature of tradition, and in the other, the last lingering remnant of a former knowledge.

We are so apt to look upon those only as apostates who have come out in open rebellion against the Priesthood, denying their power and claims, and who have partaken of the bitter spirit of enmity and evil towards their former associates and the cause they had once believingly advocated, that we often overlook the seeds of apostacy in our midst and in ourselves.

No man ever apostatized in a day—no man ever turned away from the truth because of a principle being revealed, or because of the unrighteous act of another. These may have been the powerful emetic which brought the hidden filth to view; but be assured the spirit of apostacy had been growing in all such, and only required the touch of truth or the operation of peculiar circumstances to bring it into visible life. Carelessness has been succeeded by negligence, negligence been followed by culpability, and in many instances secret iniquity has earned, till the Spirit of God, grieved and driven away, has given place to a spirit of doubting and denying, which the Lord in his wise providence has decreed shall not be hidden up, but shall become manifest, that they who seek to pursue a course of unrighteousness and will not repent, may be purged from the midst of his people,

that his kingdom may be built up in righteousness upon the earth.

One prolific source of apostasy is rebellion against legitimate authority. No man can entertain a spirit of contempt for or rebellion against the holy Priesthood, without having within him the seeds of apostasy. It was this spirit which hurled Satan from his eminence in the courts of glory, and it will bring every one to destruction who shelters and fosters it. And no man can work secret sin among the covenant people of God without turning away from the spirit of life and going down the way of transgressors which leadeth unto death. Such individuals, though they may confess Jesus with their lips, and testify that Joseph was a Prophet with their mouths, are virtually apostate, having turned away from the commandments of heaven, and denied by their actions the revelations of God. Their sins will as surely find them out, and their folly be made manifest to their own confusion, as that they insult truth, honour, and virtue by their unholy conduct.

The world continues in its apostate condition, refusing the offers of a remedy which would free it from the death-stricken ignorance which it is now weltering in; and if we desire to progress in the scale of intelligence and being, we must take a bold stand, in the might of righteousness, against everything which savours of sin and death.

We must watch carefully the incipient seeds of apostasy that are often permitted to germinate in ourselves, struggling manfully against every rising feeling which is contrary to the whisperings of the Spirit of God.

No man who lives prayerfully before

the Lord, studying carefully the revelations which he has deigned to bestow upon man, striving in all humility to magnify every duty devolving upon him, and seeking continually the guidings and comfortings of the Holy Spirit, will apostatize while pursuing such a course.

Trials of his faith he may have—as who will not? Many times his eyes may be vexed and his heart be made to mourn at the wickedness of others; but, under every circumstance, and at every time, he will possess within himself a conquering power, giving stability to his integrity, which will carry him victorious over every barrier to his progress, peace, and happiness.

A Branch composed of such individuals will be rich in faith and knowledge, powerful in unity of feeling and concentration of action, holy in purity of thought and life, mighty to call down the blessings of God in their midst, and successful in adding to their numbers honest souls who seek salvation. Healings, revelations, prophecies, and tongues will cheer their assemblies; and an influence for good, irresistible to all who love that which is pure and truthful, will surround and be with them continually.

Brethren and sisters, let us examine ourselves carefully, and guard vigilantly against every spirit which would tempt to transgression and apostasy, for they are ever closely allied. Let us sedulously shun the plague-spot of sin as we would the horrid touch of the infectious leper, and cultivate continually the spirit of our religion in all meekness and humility; for accompanying it are peace, love, union, joy, purity, and holiness, with present and eternal happiness and exaltation.

V THEORY SUPERSEDED BY PRACTICAL KNOWLEDGE.

BY ELDER JOHN K. SMITH.

Truth has been hid from the understanding, and mankind kept in ignorance, by theoretic speculation. Extensive theories have been founded, in hypothetical displays of fanciful imagination, but have ended in nothing but doubt and confusion. We do not wish to depreciate the exercise of the faculty of reason and judg-

ment, but rather blame those who do not give themselves the trouble to think and reflect more; for by so doing new ideas spring up in the mind, and new thoughts are generated, and thus we are enabled to compare the thoughts and writings of others with our own. The spirit of inquiry is accused within us, and we do not.

rest satisfied by merely reading the writings of other men, but seek to fully comprehend their ideas.

Though the pursuit of knowledge may be attended with difficulties, it nevertheless amply repays those who labour for it, and more especially when there is a definite object kept in view. We should make a start, and our knowledge will increase in proportion to the extent of our desires to become acquainted with the truth. By so doing we shall eventually comprehend all truth that can be known or conceived.

Why is it that a morbid indifference is so much indulged in by the generality of mankind concerning matters of so much importance? They seem to notice very little beyond what they are immediately associated with; and instead of having an earnest desire to receive truths of greater moment, and to have a knowledge of fixed principles implanted in the mind, they too often seek for those things which are of a nature calculated to hinder rather than foster a desire for the attainment of knowledge. It is not ignorance altogether, or a want of capacity to understand, that men have to cope with; but, either not having the will or not taking the proper mode of applying their thoughts, or classifying their ideas in considering a subject, they experience a lack of interest. Nor is it because the truth is so often held in disrepute that they make up their minds to reject it, and consequently do not estimate its value so as to put it into practice.

Many feel convinced that they are wrong, who will not give themselves the trouble to get set right. They also feel a reluctance to receive principles of truth that are offered, fearing that they might be mistaken, in consequence of so much uncertainty existing in the world; and seeing the various systems and theories extant, they know not how to decide, or which way to steer, because of the impropriety of others who stumble in the way. Thus, when theories and systems are founded on mere hypothesis, error must inevitably result. This shows the great necessity for a true and correct system of theology, so as to admit of a mode of testing understandingly whatever is presented for consideration. "By this shall ye know," not by this shall ye suppose, is the rule.

Practical knowledge is improved by

experience, and theories are lost when surpassed by the excellence of superior intelligence. As in the solar system we know that our earth's rotatory motion round the sun causes the changes of day and night, so it is in relation to the existence of a true system of theology: we know our position, and can ascertain our relationship to God, heaven, and earth, and the plan He has designed to save and exalt us through our observance of the laws and ordinances of the Gospel, which are now revealed to mankind in their proper order, and which can be easily understood. The truth of heaven has been made known to the children of men; but, in consequence of so much theorizing, it has become mixed up with egregious errors and mysticisms, and has thus been perverted by the professedly-learned votaries of religious views who propound to their followers their so-called systems of theology.

Show me the genuine admirers of truth. Are they not to be found among the simple, good, honest sons of toil, who have to deal with matter-of-fact realities, and who in every-day life see the propriety of being truthful to themselves as well as to others? Real excellence is not always to be found among those who court the society of the learned, who are counted the great ones of the earth. No. But I hail with joy a man who is willing to investigate the truths of the Gospel, and to be convinced by reason and common sense. When a man has the love of truth, he will gain the mastery over prejudice and traditions that he has imbibed, and will cast aside the clog that has hindered him from comprehending the plain and simple truths of heaven, which bring with them a practical knowledge that cannot be overturned by the ingenuity of the most learned divines who pride themselves on being so wise that they cannot stoop to be taught.

But one great beauty of the Gospel is that it meets our every condition; and in whatever circumstance of life we may be placed, if we embrace it with a pure motive, it will form our habits of life so as to be subservient to the will of God, and our characters will be stamped with the impress of our Divine Master, and our moral taste or spiritual sensitiveness will become so refined that whatever is right and truthful can be easily distinguished by us, so that it becomes to us

as a code of laws by which we can decide upon the correctness of any system, and we become subject to a proper mode of government in spiritual as well as temporal things—in natural as well as administrative ruling power; and this forms the ground of our obedience to every requirement, which is the source and

moulding principle of truth and greatness.

It is that which gives rise to the assurance which the Saints possess, which is the Spirit of truth they have received by compliance to the requirements of the Gospel, even a living faith and a practical knowledge.

HISTORY OF JOSEPH SMITH.

(Continued from page 231.)

[April, 1844.]

At a quarter past three, p.m., the President having arrived, the choir sang a hymn. Elder Amasa Lyman offered prayer.

President Joseph Smith delivered the following discourse before about 20,000 Saints, being the funeral sermon of Elder King Follett. Reported by Willard Richards, Wilford Woodruff, Thomas Bullock, and William Clayton:—

“Beloved Saints, I will call the attention of this congregation while I address you on the subject of the dead. The decease of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock, has more immediately led me to that subject. I have been requested to speak by his friends and relatives; but inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject.

I want your prayers and faith that I may have the instruction of Almighty God and the gift of the Holy Ghost, so that I may set forth things that are true and which can be easily comprehended by you, and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say. Pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth, for the effectual prayers of the righteous avail much. There is strength here, and I verily believe that your prayers will be heard.

Before I enter fully into the investigation of the subject which is lying before me, I

wish to pave the way and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven.

In the first place, I wish to go back to the beginning—to the morn of creation. There is the starting-point for us to look to, in order to understand and be fully acquainted with the mind, purposes, and decrees of the Great Eloheim, who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right.

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently, they know but little above the brute beast, or more than to eat, drink, and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink, and sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing. It eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves. I want to go back to the beginning.

and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to.

I want to ask this congregation, every man, woman, and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him. This is a question that may occupy your attention for a long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will, peradventure, from this time henceforth, occupy your attention. The Scriptures inform us that 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.'

If any man does not know God, and inquires what kind of a being he is,—if he will search diligently his own heart—if the declarations of Jesus and the Apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say anything against the man of God or the servants of God again. But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations and inspirations, or to be a Prophet; and I should be like the rest of the world—a false teacher, be hailed as a friend, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher; and where would be the end of blood? and who would not be the sufferer?

But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate

and protect, right or wrong. Every man has a natural and, in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.

I will prove that the world is wrong, by showing what God is. I am going to inquire after God; for I want you all to know him, and to be familiar with him; and if I can bring you to a knowledge of him, all persecutions against me ought to cease. You will then know that I am his servant; for I speak as one having authority.

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth; for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man.

God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the veil was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him to-day, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked, and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away and do away the veil, so that you may see.

These are incomprehensible ideas to some; but they are simple. It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible. I wish I was in a suitable

place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon.) The Scriptures inform us that Jesus said, 'As the Father hath power in himself, even so hath the Son power'—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again, to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some

of the first principles of the Gospel, about which so much hath been said.

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world: it will be a great work to learn our salvation and exaltation, even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I did, I think there are so many *over-wise* men here, that they would cry "treason," and put me to death. So I will go to the old Bible and turn commentator to-day.

I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyze the word. *Baith*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *baith* there. An old Jew without any authority added the word: he thought it too bad to begin to talk about the *head*! It read first, 'The head one of the Gods brought forth the Gods.' That is the true meaning of the words. *Baurau* signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can learn you no more than what I have told you. Thus the head God brought forth the Gods in the grand council.

I will transpose and simplify it in the English language. Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. The grand counsellors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the Scriptures. I have done so hitherto without explanation, to let the lawyers flatter and everybody laugh at them. Some learned doctor might take a notion to say the Scriptures say thus and so; and we must believe the Scriptures; they are not to be altered. But I am going to show you an error in them.

I have an old edition of the New Testament in the Latin, Hebrew, German, and Greek languages. I have been reading the German, and find it to be the most correct translation, and to correspond nearest to the

revelations which God has given to me for the last fourteen years. It tells about Jacobob, the son of Zebedee. It means Jacob. In the English New Testament it is translated James. Now, if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st of the fourth chapter of Matthew, my old German edition gives the word Jacob instead of James.

The doctors (I mean doctors of law, not of physic,) say, 'If you preach anything not according to the Bible, we will cry treason.' How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jachabod, which means Jacob; the Hebrew says Jacob, the Greek says Jacob, and the German says Jacob; here we have the testimony of four against one. I thank God I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I have got the oldest book in my heart, ever, the gift of the Holy Ghost. I have all the four Testaments. Come here, ye learned men, and read, if you can. I should not have introduced this testimony, were it not to back up the word *rosh*—the head, the Father of the Gods. I should not have brought it up, only to show that I am right.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer.

When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.

Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God, and have not the gift of the Holy Ghost: they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him.

Now ask the learned doctors why they say

the world was made out of nothing; and they will answer, 'Don't the Bible say he *created* the world?' And they infer, from the word *create*, that it must have been made out of nothing. Now, the word *create* came from the word *baurau*, which does not mean to *create out of nothing*; it means to *organize*, the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed: they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.

I have another subject to dwell upon, which is calculated to exalt man; but it is impossible for me to say much on this subject. I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead,—namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessons man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through, if he does not believe it. I am going to tell of things more noble.

We say that God himself is a self-existent being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. [Refers to the old Bible.] How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says 'God made man out of the earth and put into him Adam's spirit, and so became a living body.'

The mind or the intelligence which man possesses is coequal with God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 20, 1861.

THE POWER FOR GOOD WHICH CAN BE EXERCISED BY THE OFFICERS.—The responsibility of proclaiming the principles of truth is one which does not rest alone upon those who occupy prominent positions in the Branches and Conferences, but is binding upon every one who is called to hold the holy Priesthood; and to the end that they might be efficient ministers of the Gospel of salvation, it becomes a solemn duty on the part of the Elders to qualify themselves for the work before them, by obtaining an acquaintance with the principles of life, cultivating continually the gift of the Holy Spirit, and seeking to be clothed upon with the power of their Priesthood. The present emigration will carry with it many who have laboured long in these lands; yet a single glance at the statistics of the Mission in our possession reveals the fact that there is no lack of Elders remaining behind. Every Conference has its *corps* of Elders—every Branch its working officers, the whole forming an army of ministry sufficient to evangelize the world, and burn out wickedness and ignorance before the fire of its presence, if those composing it would only live pure in heart and close enough to their God. We have a strong desire to see the entire body of Elders fully alive to their responsibilities, and quickened to a sense of their duties; for the Saints will progress in faith and good works, feeling lively and full of the Spirit in proportion to the faith and zeal manifested by the Elders, while the wellbeing and condition of the Mission will be commensurate with their diligence and faithfulness.

In many instances, men have held the Priesthood for years, and have sunk down into an apathetic carelessness and an indifferent feeling as to whether they were useful or useless. Such men, while in such a condition, cannot realize the weighty responsibilities which rest upon them as Elders in Israel, and require to be wakened up that they may keep pace with the rapid growth of the kingdom of God.

The work before us is weighty and increasing in magnitude, the field wide and ripening for the harvest, with room enough in it for every labourer who desires to put in his sickle and reap. Cities, towns, villages, and hamlets lie scattered throughout the land, in which are thousands of honest souls perishing for want of the bread of life, of which we claim to be the dispensers; and it is an imperative duty binding upon every Elder, no matter what his position may be in the Church, to consecrate his energies and abilities to the furtherance of the cause of truth, that the honest in heart may be brought to a knowledge of the Gospel of salvation.

The past teaches us a rich lesson to profit by, in showing us what can be accomplished by men acting under the guidance of the Holy Spirit. A few Elders, fully alive to the importance of their mission, and clothed upon with the Priesthood and the power of the Spirit, landed on these shores not many years ago, and commenced declaring the great truth that God had again spoken from the heavens and commissioned his servants to call on all men everywhere to repent. Their way was opened up before them, and the power of Heaven attended their ministrations, till Elders can now be counted by hundreds where then they could not be counted by

tens. Then men would step out from their workshops, and, cleaning themselves from the marks of their toil, would travel to distant villages and seek out houses to preach in, carrying with them the Scriptures revealed by God for our use; and their way was opened up before them, that in their plain blunt language they might bear a faithful testimony to those who came together to listen unto them; and the Lord owned and blessed their labours, and poured out richly upon them the Spirit of Truth. Now, the work of evangelizing is too often committed entirely to those whose whole time is occupied in the ministry, and who could not, if their desires were the best that ever animated the breast of man, do one-tenth of the work which lies awaiting the united labours of the Priesthood in these lands.

It is not to gratify a vain ambition that men are called to receive the holy Priesthood; it is not to foster any feeling of false pride that they receive a power which places them superior to their brethren who are not so blessed, but that they may be endowed with an authority to do good among the children of men, and become instrumental in the hands of God of redeeming a world from ignorance and sin.

If the Elders will arise and purify themselves, putting away all evil, and seek with all sincerity of soul and singleness of heart to magnify their callings, they will speedily realize that the same God who worked mightily in the Elders of by-gone years, to the ingathering of the honest and the upbuilding of the Saints in these lands, is still willing to shower down his blessings upon his faithful servants, and will make them mighty instruments in accomplishing his purposes, and enable them, under the direction of those placed to preside over them, to kindle a fire which will warm up every honest soul that is now hungering and thirsting after righteousness, shivering in the cold night of ignorance, and groaning under the bondage of Satan.

Brethren of the Priesthood, the Lord demands of you to magnify your ordination covenants: he calls upon you to shake yourselves from every snare of sin and every lethargic feeling, and to go forth trusting on his arm for strength to gather in his scattered Israel, and build up his covenant children in righteousness and truth. He claims of you a faithful stewardship of the power committed to your care, and measures your faithfulness by the condition of the Saints among whom you labour and the progress of the work under your charge. Strive, then, with all diligence and purity to have the Holy Spirit burning within your bosoms, and the influence of heaven continually surrounding you.

Every Elder who is labouring in singleness of heart and purity of mind before God for the advancement of his purposes, will carry with him an influence which all who love good, whether Saints or of the world, will delight to partake of and enjoy. Such men will do good among the Saints, and will make converts to the truth, even though they may not have much of the power of language; for the Spirit of righteousness will accompany their testimony, and seal it upon the hearts of the honest.

While some men are given over to apathy, and are slumbering in a deadening lethargy, there are others who are naturally spirited and energetic, and who, like a high-mettled steed at the touch of the spur, start up to renewed exertions at every hint thrown out to awaken those who are careless and indifferent. There are some such men who would actually work themselves to death in labouring to carry out general counsel more applicable to others than themselves. It is true that such men are rare; yet they are to be met with; and there is just as much wisdom in gently restraining their impetuous zeal as in stirring up the slothful to life and energy; for

by husbanding their powers their energies would not be prematurely wasted, and their days of usefulness would be extended.

When comparing the number of Elders with the other officers throughout the Conferences, we feel to say that the injunction of one of old is as applicable now as it was when first delivered—"Lay hands suddenly upon no man."

Many men have been called to hold the Eldership in these lands who, under existing circumstances, would have served the cause of God and their own salvation more had they been permitted to hold a lesser office, and in some instances if they had remained for a longer period without any office at all. Men holding presiding positions cannot be too careful in bestowing Priesthood upon their brethren, for it is a power which works mightily for salvation or condemnation, according as it is wisely used or unwisely abused. No man can receive the Priesthood and persist in tampering with evil and neglecting known duties, without becoming subject to the power of Satan; and all such will be shorn of the spirit of their office, and become withered and dry, fitted and prepared for the burning. Hence the necessity for the Elders living pure and holy before God, putting away from them every filthy and contaminating practice, studying continually the interests of that kingdom of which they are officers, and preparing themselves to carry with them an influence for good, which will enable them to accomplish successfully the labours assigned them, and make them mighty for the conquering of error and sin.

ADVICE TO THE SAINTS, ESPECIALLY TO THOSE ABOUT TO EMIGRATE.

Brethren and sisters, beware of the spirit of speculation and covetousness. To some this advice may appear honest, and perhaps unnecessary; but my observation of the course pursued by many of the Saints for the last seventeen years has convinced me that following such a spirit has often led to the disappointment, and ultimately to the apostacy of many souls.

The fact that many things can be bought here in England and in the States, that would sell in Utah for three, four, or even ten times their first cost, has led many of the Saints, on emigrating, to spend almost their last shilling; so much so, that I have known many, when crossing the Plains, not to have money enough to pay for ferrying their waggons across the rivers, and have had to borrow of others more wise than themselves, in order to be able to meet any emergency on the way. And when they get to the Valley, the first thing they want they have to begin selling in order to buy; and being compelled to buy, they have to sell much lower than they calculated on,

which makes them feel dissatisfied; and so it goes on from day to day, until before they go to a meeting to hear the word of God they become quite suspicious and jealous of everybody. Then, instead of going to the house of God with the kind, meek, and confiding spirit of the Gospel, ready to hear and feast upon the words of life as they flow from the Prophet and Apostles inspired of God, and sit there under the droppings of the sanctuary, to be taught in the ways of the Lord, and then walk in his paths, they feel distrustful, discontented, and unhappy; their minds become dark, they neglect their prayers, then lose the good Spirit, and finally apostatize.

No person should emigrate to Zion with the view of improving his own circumstances alone, but to help to build up the kingdom of God, as well as to build up himself. No person can fail in building up himself, if he builds up the kingdom; but a person trying to build up himself, and then the kingdom, is liable to fail in both. The Saviour said, "Seek ye first the kingdom of God and his righteousness,

all other things shall be added unto you."

In the early settling of Utah, it might have been wise not to take money, but to take such things as were then needed to supply the wants of the people and establish the place. But in the present state of things there, I say, if you have any money left, after buying the outfit you absolutely must have to take you across the Plains, take it with you. "But," says one, "Ought I not with money try to make money, and so build up the kingdom and myself?" I say, "Yes;" and you can do both, if you take your gold to Utah, more so than if you spend it on the way, and get dissatisfied in making your exchanges, and finally apostatize about it.

Brethren and sisters, take your money with you, and enter the Valley feeling free and untrammelled, and be ready to hear the word of God, and do it. Then you will be like the wise man who built his house on a rock. I am advising you how *not* to spend your money. If you want to know how to spend it to the best advantage, I cannot tell you: but if *you* don't know, ask the best financier in the world, and not trust to the judgment of men who have but little if any experience, and have no right to counsel. Such might tell you to expend your money in the purchase of articles which may be very good and useful, but which may be plentiful in Utah now. If you want advice, ask it

of the men who have the right to counsel, and who have been appointed for that purpose in Zion.

Such men you can find in Great Salt Lake City—men of experience and wisdom in financiering and counselling, who have been under the tuition of the wisest and best manager in the world—President Young. There are hundreds of ways in which a smart, intelligent, energetic business-man can pursue in Utah that would do good to others and enrich himself. Therefore, I say to the man with his thousands, his hundreds, or otherwise, Take your gold to Zion with you, and you will feel free in your spirit, and be exempt from many cares which you would otherwise have on the way; and being free, you will enjoy your religion and the Spirit of God, and will carry Zion with you; and then you will find more to add to it when you get there. But if you go otherwise, you will gather around you your own likeness, whether it be of righteousness unto God and his servants, or of sin unto Satan and his agents.

Beloved Saints, May God bless you on your journey to Zion! May his angel go before you, and guard you in every direction from evil. But do not offend him, or drive him away; and then I shall see you, when I come home, feeling happy, and you will be thankful that you are out of Babylon; which is the prayer of

Your brother in Christ,

GEORGE HALLIDAY.

FRIENDLY SUGGESTIONS TO MY YOUNG SISTERS.

BY HANNAH SELINA PEGG.

My Dear Sisters,—Being about to bid a final adieu to this land, probably till the resurrection morn, when the earth will be purified and rendered a fit habitation for the Saints, my heart is filled with joy unspeakable that my deliverance is near. For several years I have hoped for, rather than anticipated, this happy period,—thinking, like many of you, perhaps, that it would never arrive. But, in obedience to the counsels of the Priesthood, I waited patiently, and hoped even against hope, doing at the same time all I could to effect my departure and hasten

my emigration, knowing that "the Lord helps those who help themselves," and seeing at last this adage happily verified in my case and in many similar instances.

Oh, my sisters, if we could with the eye of faith penetrate the future, we should highly appreciate our position as daughters of our Heavenly Father; for to be adopted into his family and reign in his celestial kingdom is infinitely superior to all the grandeur of the Gentile world. To have our names enrolled in this great and glorious Latter-day Work, and likewise

to have the continual approbation of our Father in heaven, and of those pure and holy spirits that accompany the faithful, should surely excite us to determine that nothing shall deter us from striving to obtain such a position, especially as by continuing faithful we shall be made queens in the heavenly mansions of our Divine Father.

Let us, then, my beloved sisters, steadfastly turn our minds to these important subjects, and duly contemplate our future destiny, instead of being careless or indifferent to this glorious work; for it is indeed of God, and emanates from the Most High. Let us ever be on the alert to qualify ourselves for so honourable a position in this kingdom, and diligently strive to be among the foremost of the faithful. Let us continually cultivate our minds, and strenuously do all we can to prepare and fit us for mingling with the Saints upon Mount Zion. Let us not, because it may appear to us humiliating or degrading, when we are in fault, decline to confess that fault and ask forgiveness of those whom we have offended, and proudly say, "I will not solicit pardon; my spirit is too independent; I never will go and intreat forgiveness, though my President may direct me. Can such deportment be right? No, my dear sisters, it is decidedly wrong; and instead of raising us in the estimation of the truly wise and good, it will, if persisted in, place an inseparable barrier between us and them.

On the other hand, how pleasing it must be to our Heavenly Father and to those holy spirits that are round about the faithful, encompassing them as with a shield, to see a young sister nobly striving to overcome the powers of darkness, and contending earnestly for the faith once delivered to the Saints, and graciously restored in these latter days, in order to obtain the glorious prize of a heavenly crown! Such happy influences will be indeed felt and happily enjoyed by the pure in heart; and even the Gentile world will, as the sacred poet describes the fallen angels,

"Gaze, and admire, and hate the change."

By thus cultivating a humble obedient spirit, and not doing anything to injure another sister, or in any way wound her feelings, but by doing all in our power to

cheer and comfort her, we shall feel well, knowing that we have done right. Our kindness will be reciprocated, and, like Mercy, be "twice blessed." We shall enjoy an increase of that good Spirit which will eventually fit us, as Latter-day Saints, for the presence of our Father and our God, to dwell at an humble distance with our martyred Prophet and the Saints "not lost, but gone before."

Let us, then, always yield obedience to the counsels of those whom God has placed upon earth to guide and instruct us. Our hearts ought ever to rejoice when we hear them testifying, from their own personal knowledge and experience, that "Mormonism," so called, is God's work. Their words should sink deep into every honest heart and upright mind, and should zealously animate us, my dear sisters, to strive for celestial glory. Indeed, we ought to deem ourselves highly favoured to participate in this Latter-day Work; for, as one of our "Mormon" poets says, in his "Harp of Zion"—

"Yes, soon that blessed day will come, the brightest
and the best,
When each fond mother's infant child will rise and
call her blest;
And round the peaceful home will group their loved
ones, parted long,
To tell how joyous they have been, 'rapt in seraphic
song.'"

Happily, the time is not far distant when, if we continue faithful, we shall receive our reward. But if we do not rightly consider these important subjects, and zealously strive to effect our deliverance, what will be our position hereafter when we would fain extricate ourselves from Babylon, but find our efforts too late when wars and destruction come upon the earth! Let us now determine that there shall be a great and decided difference between us and worldlings; for "behold, now is the accepted time" for our advancement in this kingdom. Let us, therefore, imitate the wise virgins, and have our lamps well-trimmed to be ready for the Bridegroom.

In bidding you a friendly farewell, my dear sisters, allow me to express my ardent hope that many of you who are now in oppression will soon be gathered home to Zion, and there receive the instruction and enjoy the society of the First Presidency and the Twelve.

May God our Eternal Father abundantly

bless you with his Spirit to guide you continually! May his angels be your constant companions; to guard you from every ill! In the language of our highly-

gifted postess, Miss E. R. Snow, I earnestly pray

"That scatter'd sisters may be gather'd home
To Zion, where the best from worlds will come."

CORRESPONDENCE.

IRELAND.

Belfast, April 2, 1861.

President Cannon.

Dear Brother,—Knowing the interest you feel in all that concerns our Father's kingdom in every land, I embrace the present opportunity to write you a brief account of the present position and future prospect of the work of God in the Irish Mission, over which I preside.

Seeing that for some three years past there has been no public hall occupied by the Saints, I deemed it wisdom some short time ago to come out of our hiding-place and take public halls, for the purpose of giving the people an opportunity to understand the principles of the everlasting Gospel. We therefore took a hall in Belfast, and the result is that four have been baptized within the last month, and some few others are talking about it. Our meetings are pretty well attended by strangers, who listen to our discourses with the greatest attention; and I may say of the Saints of this Conference, that I never saw them attend their meetings or feel better than they do at the present time. Some few who were dead are now resurrected, and are assisting to pay the expenses of the Mission, which otherwise would be very heavy upon the few, considering their extreme poverty.

In a letter from Dublin, dated March

the 18th, I gather that the brethren have taken a public hall there, that some few strangers attend their meetings, that two had offered themselves for baptism, and that the few Saints comprising that Conference are feeling well.

So you see, dear President, that our present position and future prospects in Ireland are good, considering the difficulties the Elders have ever had in spreading the principles of truth among this priest-ridden people.

In looking over the Statistical Reports from January, 1860, (the time of my appointment,) up to the present, I find that 80 have been added to the Church by baptism, and that 20 have been cut off. Many of these were in bad standing for years, who had been borne with in hopes of an improvement being effected; but no good fruit appeared. Some of them have, however, returned into the fold again, and others talk of following their example.

Therefore, upon the whole, the Irish Mission is in a much better condition than I have known it; for which I feel very thankful to the "Giver of all good."

Please tender my kind love to Presidents Lyman and Rich, in which my brethren join.

I am yours faithfully,

THOMAS CRAWLEY.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Intelligence from Java states that immense damage and loss of life have been caused by floods. The extent of the destitution and disaster is incredible. In Australia heavy storms have been prevalent, and the quantity of rain which has fallen is unprecedented. At a Cabinet Council held lately in Copenhagen, it was resolved that the whole infantry force should be doubled. It is said that the whole army will be placed on a war footing. The *Pays* and *Patrie* contain the following:—"The number of victims who fell at Warsaw is more considerable than has been stated. The late events at Warsaw may be attended with consequences in the provinces. The troops in Warsaw number 32,000 men. A renewal of the disturbances is apprehended. On the 8th inst.

popular demonstrations again took place in the streets of Warsaw. A large, but unarmed crowd appeared before the castle. The cavalry charged, and the infantry fired on the people, killing and wounding upwards of 100. Another law has just been published, granting to Austrian women the right of voting at the election of members to the Diet. The *Times* correspondent writes:—"The most sanguine begin to think that war is not only probable, but inevitable. The news from Warsaw makes still gloomier our speculations as to the future. The irritation of Austria, the provocations of Piedmont, the unsettled state of the Syrian affair, the difference between the French and English Governments on the Eastern question, the machinations of the revolutionary party, the vast preparations on foot everywhere, all justify the darkest forebodings."

AMERICAN.—The Alabama Convention has ratified the permanent Constitution by a vote of 87 to 5. The tariff act has been published. It goes into operation on the 1st of May. The Georgia State Convention has transferred the forts, arsenals, arms, and munitions of war to the Government of the Southern Confederacy. The Texas Convention has passed an ordinance, claiming full powers, promising to consummate as speedily as possible the connection of Texas with the Confederate States, and notifying the State of this course. The *Herald's* Washington correspondent, under date of March 13th, says—"President Davis has received the most ominous communications from his friends respecting the intentions of the Lincoln administration to blockade Southern ports, and make an attempt to collect the revenue. He is assured that the most strenuous and active measures are being taken to concentrate the naval forces of the North, and that not only Charleston, Savannah, New Orleans, and Mobile will be blockaded—Forts Pickens, Jefferson, and Taylor reinforced, but that, if necessary, vessels will be chartered to keep up as active a surveillance as possible of all parts of the coast, where there are ports of entry, between South Carolina and the Rio Grande. The indignation that prevails at Montgomery and elsewhere, in view of this prospective attempt to carry out the threats in Mr. Lincoln's inaugural knows no bounds. Cabinet meetings have been held, and it has been resolved, at the first appearance of hostilities, or just so soon as a single vessel has been stopped outside of any Southern port, to put the whole available force of the South in motion, and to march through the border States upon Washington. The intelligence from Montgomery indicates great impatience to know whether the issue is to be war or peace. Large bodies of troops are concentrated, and ready to march at a moment's warning." He also says—"The appointment by President Davis of three Commissioners to visit England and France for the purpose of securing the recognition by those powers of the independent Government of the Confederate States has somewhat startled the Lincoln administration. It is understood they are about to despatch a secret agent to Europe, with instructions to inform those governments of the policy to be pursued by the new administration, and thereby forestalling and defeating the object and purpose of the mission of the Southern commissioners."

VARIETIES.

THE TOMATO.—Dr. Bennett ascribes to the tomato the following important medical properties:—1st. That it is one of the most powerful aperients of the liver and other organs. 2nd. That a chemical extract may be obtained from it, that will supersede the use of cologne in the cure of disease. 3rd. That he has successfully treated diarrhoea with this article alone. 4th. That used as an article of diet, it is almost sovereign for indigestion.

RAIN WATER NOT ABSORBED BY LEAVES.—It has always been thought that the rain water which falls upon the leaves and stems of vegetables is gradually absorbed, and nourishes the plant. It appears, however, that this opinion is merely instinctive; and when tested by careful experiment, it proves unfounded, as is shown by a small paper lately published by M. Dnehartre. For four years this author has endeavoured to discover, by direct experiment, whether or no such absorption takes place. The plants submitted to these experiments were in pots, their stems and leaves being exposed to the rain, whilst the roots were prevented from absorbing any moisture, being hermetically closed up in the pot. All the plants submitted to this kind of investigation gave similar results; after remaining exposed to the rain, sometimes for eighteen consecutive hours, they showed no increase in weight. Indeed, in some cases, they appeared to have experienced a slight diminution.

REMEDY FOR INSECT BITES.—When a mosquito, flea, gnat, or other noxious insect punctures the human skin, it deposits or injects an acridulous fluid of a poisonous nature. This causes an irritation—a sensation of tickling, itching, or of pain. The tickling of flies we are comparatively indifferent about; but the itch produced by a flea, or a gnat, or other noisome insect, disturbs our serenity, and, like the pain of a wasp or a bee sting, excites us to “a remedy.” The best remedies for the sting of insects are those which will instantly neutralize this acridulous poison deposited in the skin. These are either ammonia or borax. The alkaline re-action of borax is scarcely yet sufficiently appreciated: However, a time will come when its good qualities will be known, and more universally valued than ammonia, or, as it is commonly termed, “hartsorn.” Borax is a salt of so innocent a nature, that it may be kept in every household; and, as it has many uses, it can be recommended as a domestic and harmless chemical. The solution for insect bites is made thus:—Dissolve one ounce of borax in one pint of water that has been boiled and allowed to cool. Instead of plain water, distilled rose water, elder, or orange-flower water is more pleasant. The bites are to be dabbed with the solution so long as there is any irritation. For bees’ or wasps’ stings the borax solution may be made of twice the above strength.

POETRY.

THE BETTER LAND.

There is a land, a better land,
Far in the distant west,
Where all the faithful Saints will stand,
And find a place of rest.
No more they'll hear th' oppressor's voice—
No more they'll dread the tyrant's rod;
But in that land of Heaven's choice
They'll worship Israel's God.

There, holy temples, shrines, and towers
Will glitter in the sun;
And there the holy Priesthood's powers
Will make the people one.
The box and pinc, fig-tree and vine
Will grace their habitations fair;
Angels and men will meet again,
And Joseph Smith be there.

And to that holy, better land
The gathering nations come,
To be secure from Babylon's doom,
And find a peaceful home.

From every nation, land, and clime,
They'll flow to Zion's safe retreat,
To bow before God's holy shrine,
And worship at his feet.

Then while the nations are distressed,
And judgments waste the land,
The meek and humble will be blessed,
And on Mount Zion stand.
Celestial laws they will obey,
And God will in his Saints delight;
He'll shield them with a cloud by day,
And flaming fire by night.

O Lord, enable me to stand;
Support me by thy grace;
And in that holy, better land
Appoint my soul a place,
Where Abraham, with all his friends
Of every dispensation past,
Shall come from earth's remotest ends,
And stand entire at last.

Jersey.

MARK BARNES.

ADDRESS.—George Burgon, St. Mary's Cottage, Southampton.

MARRIED—In Great Salt Lake City, February 16, 1861, by Bishop H. Moon, Mr. David Bowen and Miss Annie Shackleton, late of London.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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WHAT IS "MORMONISM"?

BY ELDER HENRY WHITTALL.

Literally speaking, "Mormonism" is a by-name of reproach given by the world to the religion of the people commonly designated "Mormons."

We do not, however, here wish to dwell upon the merely nominal point of the question. To avoid circumlocution, and for the sake of being understood by all parties, the Saints generally accept and adopt the common appellation as though it were legitimate.

To the question, then, "What is Mormonism?" every "Mormon" reader will readily reply—"It is the religion of the Church of Jesus Christ of Latter-day Saints: it is the system of Gospel truth which was revealed from heaven in ancient times, and is again revealed or restored to the earth in these last days, for the spiritual and temporal salvation and exaltation of man." Such a reply must unquestionably be acknowledged as correct. It is even so. "Mormonism" is this, and this is "Mormonism."

But let us now take a somewhat broader view of the subject. "Mormonism" comprehends UNIVERSAL TRUTH!—all truth, of every kind and degree, whether of the past or of the present—whether known by the Saints of former days or by those of latter days—by the members of the Church and kingdom of God or

by non-members—by Jews or Gentiles, Christians or infidels—by one class of men or by another, whether political or philosophical, literary or scientific, or by the common masses of the people of any nation or community under heaven.

Of truth, it may be said with the greatest propriety, in the language of a "Mormon" poet, that—

"Tis the brightest prize
To which mortals or Gods can aspire!
Go, search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire."

Truth is *one*. It is a connected, harmonious whole—that whole consisting of a variety of component parts, each distinct of itself, yet all combining to form a *one*.

It may be compared to music, the essential characteristic of which lies in its charming variety, the elementary parts thereof vibrating harmoniously together so as to produce the most delightful series of sounds.

It may also be compared to light, which, when viewed through a prism, (or seen reflected in a rainbow,) is found to be composed of seven distinct colours, all of which, however, blend most intimately together, and unitedly constitute the one white ray of light.

It may likewise be compared to a large and magnificent building, all the

portions of which arranged together in their proper architectural order and relative proportions, unite in constituting one great edifice. One observer might look at the structure from one particular point of view, a second from another point, a third from another, and so on; yet, however numerous might be the necessarily-varying descriptions given or drawn by the different observers from their respective positions or different points of observation, it would require them all, in order to give a full and complete description of the entire building.

Truth, then, is *one*—a vast, varied, universal *whole*. We conventionally speak of religious and secular truths—*theological and scientific truths—spiritual and natural truths*; yet all are but merely nominal distinctions and classifications of *the one, universal, divine system of truth*.

The laws of nature are the laws of God, and are therefore all divine. The principles of science are principles of truth, and as such are divine.

For example, those pertaining to the movements of the heavenly bodies in the vast regions of space, as far as they are learned by human observation, are classed together and included in what is conventionally termed the science of *astronomy*, by a knowledge of which man can measure suns, moons, stars, and planets of every magnitude, calculate their relative distances, describe their movements, map out their orbits, and subserve his own interests by the knowledge thus possessed. Those pertaining to the various changes that have taken place and are still taking place on the globe we inhabit are included in the science of *geology*; by a knowledge of which man can unravel the hidden secrets of by-gone ages: he can penetrate its deep recesses, scale its mountain heights, and there scan the history of the past: he can read "sermons in stones, and books in running brooks," and enrich his mind with stores of facts concerning what has transpired upon and beneath its surface from time to time since it first rolled forth from the hand of its Divine Maker. Then there are the principles of *chemistry and natural philosophy*, by which we learn the various properties of matter and the laws of motion and natural forces—the ele-

mentary and combined characteristics of different bodies, their action and reaction upon each other, and their adaptability and practical application to the varied wants and necessities of mankind. Then, again, there are the principles of *physiology*, by the study of which man learns the construction of his own frame and the laws which govern his own being—the laws of health,—how he may preserve it, and how, by neglecting them, it becomes destroyed. The science of *mathematics and geometry*, too, is one of immense benefit to man, as by it he is able to effect measurements and calculations to an almost endless extent, in a variety of ways, and by a variety of means, according to the many requirements of business and other duties of everyday life.

All these principles and laws of nature and science, together with many others that might be enumerated, combine to form the one great system of *UNIVERSAL TRUTH*, to which we have alluded.

And does "Mormonism," in its broad character, comprehend and embrace all this? Do the Latter-day Saints embrace or include in their professed system of religion *ALL known truth*, wherever or by whomsoever it may be taught or possessed?

Yes!

Their motto is, in the language of the poet—

"Seize upon truth where'er 'tis found,
On Christian or on heathen ground;
The flower's divine, where'er it grows."

All truth is God's truth, and is divine. Every flower of truth, on whatever portion of God's earth it may bloom, and whatever may be its classified name, is an exotic of heavenly origin, and forms a part of the heritage of the "children of light"—the Saints of God. Every true principle revealed from heaven in any age of the world—every principle of truth known or acknowledged by any man or any class of men upon the face of the globe, is thus comprehended, embraced, implied, included, or involved in "*Mormonism*," which is the religion of heaven revealed on earth—the light of heaven reflected from day to day, like the beams of the sun, upon the various portions of the earth in their season.

"Mormonism" is thus a *progressive* religion, suited to the nature and re-

quirements of man, who is a progressive being. In its broad, comprehensive character, it is fully adequate to the supply of all the instinctive demands and aspirations of the soul. It embraces "the truth, the whole truth, and nothing but the truth"—*all truth* that can be comprehended and received by man,

either in time or in eternity. It is fully competent to meet all the requisitions of his ever-soaring mind, in his perpetual transitions from one degree of intelligence to another.

Such is "Mormonism," when viewed in its true character.

CONSEQUENCES OF REJECTING THE TESTIMONY OF A LIVING PROPHET.

BY ELDER THOMAS CRAWLEY.

"Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."—JEHOSHAPHAT.

In various ages of the world God has spoken to our fathers by the Prophets (Heb. i. 1); and those to whom they were sent, (whether it has been to families, cities, or the whole world,) each and all, on the one hand, have been rewarded for receiving them and obeying their word; and, on the other, those who rejected them, and consequently the word of the Lord through them, have been invariably punished. Therefore we understand from the holy Scriptures that whenever the Lord sent any judgments upon the human family, it has been because they rejected the testimony of a living Prophet raised up and sent forth by the Almighty,

Seeing, then, that such has been the case, it is a subject of the greatest importance to this generation, and cannot be too plainly or powerfully made known to them; for there never was a nation at any time since the world began in greater danger than the present "Christian nation," so called; for their eyes and ears have been closed against the testimony of a living Prophet, through the teaching of those who profess to be "ministers of the Lord Jesus." Their fathers and their ministers have been, and are still, very zealously, though ignorantly, engaged in declaiming from the pulpit and through the press, that God will reveal his will *no more* to man through Prophets; consequently the whole world, with but few exceptions, have set themselves calmly down, believing, without the least shadow of proof, that what such eminent divines have taught *must* be true. And when the Elders of Israel

testify that God has sent forth a Prophet with a "Thus saith the Lord," they are saluted with the cry of "False prophet!" "Delusion!" &c., &c., from both priests and people.

Now, I wish to point out in this short article a few of the "consequences of rejecting the testimony of a *living* Prophet." I have before said that whenever the Lord sent any judgments upon mankind, it has been because they rejected a living Prophet; and in proof of this, I refer the reader in the first place to the antediluvians. The Lord raised up unto them a Prophet, and sent him forth to warn them of the coming deluge; and we find that all who rejected his testimony perished, while the few who believed his warning voice were saved. (Gen. vii.) Next he said of the Sodomites, who had carried their abominations to such an awful extent that the Lord could not suffer them longer thus to live to pollute the earth; but he gave them an opportunity to understand the plan of deliverance by raising up Abraham and Lot, who undoubtedly made known unto them the awful judgments that God contemplated pouring upon them. But they still loved their old practices; therefore the Lord swept them from the earth. (See Gen. xviii. and xix.)

Then we read of the whole Egyptian nation being drowned in the depths of the ocean, while the children of Israel were delivered therefrom by the mighty hand of the Lord, because they obeyed the Prophet Moses. And if the reader studies their history from the time of their emancipation until their

ultimate arrival in Canaan, he will see that, in a very singular manner, whenever they strictly obeyed the word of the Lord through their Prophet, they prospered exceedingly; but just so soon as they rejected his testimony, the anger of the Lord was kindled against them, in consequence of which they were cut off by thousands and by tens of thousands, whose bodies were left to moulder away in the wilderness. But they had not yet totally as a nation departed from the Lord. A few still remained faithful, who were looking for the "redemption of Israel;" but the great majority had fallen into apostacy, inasmuch that when the "Lord of life and glory" came unto them, clothed with power from on high, they were so dark and beclouded in their understandings, that they could not see that in him many of the prophecies of their more eminent Prophets had a literal fulfilment. Therefore, instead of receiving him as their King and Deliverer—instead of placing a crown of gold upon his head, they placed thereon a crown of thorns; and instead of bowing in humble reverence before him, they spat upon him, and finally the whole nation cried with one united voice, "Crucify him! crucify him!" and "Let his blood be upon us and upon our children!" Oh, what awful power the prince of darkness had over them! What intense darkness must have beclouded their minds! Just before his crucifixion, he stood over their beautiful city (the pride of their nation, where oft he had expounded the Scriptures, and confounded the learned Rabbins,) and gave utterance to the following:—"O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Mat. xxiii. 37, 38.) Time passed away, when the Romans came upon their ancient city, took possession thereof, slew their men, women, and children by thousands; and finally the Jews were scattered through the world, and became "a hiss, a taunt, and a by-word among all nations." And for why? I answer, Because they had crucified the Messiah—stoned and killed

the prophets which had been sent unto them. Oh, ye Christians, look upon the poor despised and scattered Jews, and remember that *they* are despised and scattered because they manifest the same spirit in which *their fathers* slew the Prophets and rejected their testimony and see that you profit by the example.

These, then, are some of the consequences of rejecting the testimony of a living Prophet.

Yes, say our Christian friends, we believe all this; but God has sent no Prophet unto us. I ask, If the Lord would raise up and send forth a Prophet with the *ancient* gospel in all its fulness and power, are you prepared to receive him? Or are you now like the Jews of old, with your minds and understandings beclouded through your traditions? Have you not been taught, and do not your ministers still declare, that God will not send any more Prophets—that he will give no *more* revelation unto man? Consequently, if a Prophet were to come, Peter or Paul-like, (although you have builded churches and chapels to their names,) and testify that God had once more spoken from the heavens, would you not (in your present feelings,) cast him out from your cities, and treat his message with contempt? Cast no more reproach, then, upon the poor wandering Jews for rejecting those whom God had sent unto them, when you would do likewise.

Let us next inquire if there are any reasons why there should not be a living Prophet to comfort and cheer the poor and oppressed of Adam's children in this our day. Those whose minds are enlightened by the Spirit of Truth can see, from the Revelations of St. John, that some of the most wonderful events that the world has ever witnessed are to transpire in this generation; and I ask, Will not the Lord make them known to a Prophet before they take place? The Christian world, with ten times ten thousand tongues, say, No. But a word from the Prophet Amos will put them all to silence—"The Lord will do nothing, save he revealeth his secrets to his servants the prophets." (Amos iii. 7.) Now, the Christian world must either believe that the Lord *will do nothing*, or that he will raise up a Prophet to whom he will reveal his secrets.

If I can prove, then, that the Lord

has a work to be performed in this generation, I shall thereby prove that a Prophet will be indispensably necessary, to whom the Lord will make known that work—a work in which is involved the salvation of the whole world, both Jew and Gentile, bond and free,—a work, which, if they will receive it, will exalt them in the kingdom of God, and consequently draw down the displeasure of the Almighty upon all those who reject it. In proof of this, I refer the reader to Daniel ii. 44 :—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." We gather from this that a time would come when the "God of heaven" would set up a kingdom. Now, it is generally supposed that this had special reference to the Church or kingdom set up by our Saviour 1800 years ago: but this notion is erroneous, which I proceed to show.

In the first place, it is distinctly stated that "In the days of these kings," &c. What kings? I answer, Ten kings or kingdoms represented by the feet and toes of the great image. (See verses 42 and 43.) Now, did our Saviour set up his kingdom during the existence of these kingdoms? I answer, No; for it was set up many centuries before they had an existence: they had no existence until after the breaking up of the Roman empire. Secondly—"Which shall never be destroyed." Now, the Church or kingdom set up by our Saviour was destroyed, in fulfilment of Daniel vii 21; also viii. 24—"And the same horn made war with the Saints and prevailed against them:" "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall DESTROY the mighty and the holy people." (See also Rev. xiii. 3—7.) Now, the reader must plainly see, from the above, that this had no reference to the kingdom that Christ set up. His kingdom was "not of this world;" therefore, after the beast had made war with and "destroyed the mighty and the holy people,"

the Lord took them to himself far from the reach of every destructive power. But when the kingdom of our God is set up, it will "never be destroyed," or "left to other people;" "but the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Daniel vii. 18.)

This clearly proves that the subjects of the kingdom will live until it shall triumph; consequently, this must allude to the Latter-day Kingdom, from the fact that nothing resembling this has ever taken place.

In order that this kingdom may be set up, the ancient Gospel must be revealed; for the subjects of the kingdom must be the "saints of God." And how can one be a "saint" without obeying the "everlasting Gospel?" Thus John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.) The Prophet Joseph has come forth and testified to this generation, (and, in order that all may be fully warned, has sent hundreds to bear the same testimony,) that this holy angel has appeared and committed unto him the "everlasting Gospel" in all its fulness and power; and already has the testimony gone forth unto every nation upon the face of the globe, and thousands, and tens of thousands have heeded his warning voice. And what do we behold? A mighty kingdom is organized and set up in the "tops of the mountains," answering in every respect to the description given by the Prophet Daniel. Therefore we see that God has sent forth unto this generation a Prophet—as mighty a Prophet as ever delivered the word of the Lord to any people since the world began. And the cry is again heard, that "he that doeth the will of my Father shall know of the doctrine, whether it be of God, or whether I speak of myself." This is the testimony of God's Latter-day Prophet preparing the way for the second coming of Messiah—Receive it, all ye inhabitants of the earth, and be ye blessed; for, behold, he cometh, saith the Lord of Hosts!

REFRAIN from bitter words: there is only the difference of a letter between words and swords, or between friends and fiends.

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal with our Father in heaven.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself.

Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligencies, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits.

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life are given to me, you taste them, and I know that you believe them. You

say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. Hence the responsibility, the awful responsibility, that rests upon us, in relation to our dead; for all the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a “fallen prophet.”

What promises are made in relation to the subject of the salvation of the dead? and what kinds of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, “They without us cannot be made perfect;” for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now, I will speak of them. I will meet Paul half-way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are gone before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence God

said, "I will send Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

I have a declaration to make as to the provisions which God hath made to suit the conditions of man—made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a saviour.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.

A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say so is the torment of man.

I know the Scriptures and understand them. I said no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the Devil; for if it did not catch him in one place, it would in another; for he stood up as a Saviour. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the Devil said he could save them all, and laid his plans before the grand

council, who gave their vote in favour of Jesus Christ. So the Devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the Devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance: they make open war, like the Devil, and awful is the consequence.

I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves: you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious; await. When you find a spirit that wants bloodshed—murder, the same is not of God, but is of the Devil. Out of the abundance of the heart of man the mouth speaketh.

The best men bring forth the best works. The man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost; for there is no redemption for them in this world nor in the world to come.

I could go back and trace every subject of interest concerning the relationship of man to God, if I had time. I can enter into the mysteries; I can enter largely into the eternal worlds; for Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14th chap., 2nd v.) Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." (1st

Cor. 15th chap., 41st v.) What have we to console us in relation to the dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith are now in the celestial kingdom of God. And hence is the glory of the sun.

You mourners have occasion to rejoice (speaking of the death of Elder King Follett); for your husband and father is gone to wait until the resurrection of the dead—until the perfection of the remainder; for at the resur-

rection your friend will rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive; for why has God revealed it to us?

I AM AUTHORIZED to say, by the authority of the Holy Ghost, that you have no occasion to fear; for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 20TH, 1861.

ESTABLISHMENT OF A CHURCH PRINTING-OFFICE.

WE take great pleasure in announcing to the Saints and our friends that we have made arrangements for the printing and publishing of our own periodicals and other works of the Church, in future, from our own office. The present number of the *Star* and *Journal of Discourses* are the first issues of these journals from our own office. The propriety of purchasing a printing-press, type, &c., &c., and doing our own printing therewith, was suggested by President Young; and it was his wish, expressed before we left home, that upon our arrival here we should devote some attention to the subject of doing our own printing, and ascertain its feasibility. We hoped that the results of our attention to this matter—ending as it did in our decision that it would be better for the Church to have its own printing-office and do its own printing—would have been apparent in a shorter period than has elapsed since our arrival. But other duties have necessarily claimed a large portion of our time; and as we did not wish to make a change from the method of doing business adopted by our predecessors, and followed by them so many years, merely for the sake of change, we deemed it wise to move cautiously and satisfy ourself that the change would be beneficial. From the investigations we have made, and our own knowledge of the business, we feel satisfied that, with economical management, the printing of our own works in our own office will be an advantage to the Church. Still, to make this assurance of ours doubly sure, we hope that every officer and member throughout this Mission will become an active agent in extending the circulation of the *Star* and *Journal*, and do all that is possible to swell the numbers upon our subscription list. The subscribers for these periodicals are not near so numerous as they should be. We think the patronage extended to the *Star* an excellent index by which to judge of the health and prosperity of the Mission, or of Districts, Conferences, and Branches comprised in the Mission; for when a people are fully alive to their

religion, and desirous of comprehending its duties, they will seek the necessary knowledge through the means provided for its extension.

It will still be our aim to make the *Star* a medium through which the Saints and the Priesthood shall receive those instructions and items of counsel which are necessary for their development and continued growth in the things of God. We shall always be gratified to receive articles and communications from the Elders and others, and trust that they will take a laudable interest in making the *Star* an instructive and interesting visitor to those into whose hands it may fall.

Among other changes that have been made, we have brought the printing materials, &c., of the *Udgorn Seion*, (the periodical published by the Church in the Welsh language at Swansea,) up to this place. We found that there was stock in the office there which, if brought here and united with what we were purchasing, might be used to advantage. Two numbers of this paper have been already issued from this office. We trust, however, that this change will not be the means of decreasing the number of subscribers, or of lessening the interest of the Welsh Saints in the *Udgorn*, as pains will be taken to render it as interesting as possible to all its readers.

That this new enterprise may be attended by the blessing of the Lord, and most abundant success, is our most earnest desire; in which we doubt not we are joined by the friends of the kingdom of God everywhere.

PAY AS YOU GO, AND KEEP OUT OF DEBT.

In a previous number of the *Star*, we gave a word of caution to the Presiding Officers throughout the Mission, respecting the impropriety of incurring Branch and Conference debts, with the expectation of being able at some future time to meet them. Those who at that time might not have perceived the wisdom of such a word of caution or counsel may yet perceive it, and be willing to acknowledge that, in obeying it, they have been freed from embarrassments and annoyances that would have deprived them of much of the pleasure which it is their privilege to enjoy in their ministry. At the present time, we wish to give the Elders themselves a word of caution on the same subject—to counsel them to avoid incurring personal debts by borrowing from the Saints. This is a course that has been frequently taken by many of the Elders, to their own injury and the injury of the Saints from whom they have borrowed. When fields of labour have been assigned to such persons, and they have become acquainted with the people and their circumstances, and obtained a little influence by virtue of their position as Elders, they have taken the first opportunity of borrowing money for their own use. And, in many instances, they have not confined their borrowing to those who have been well supplied with means, but have even borrowed of those who have only had a little accumulated for the purpose of emigrating. Practices of this kind have produced much trouble, and the Priesthood have been brought into disrepute by them, because those who have indulged in them have not always been able to meet their liabilities as they have wished and promised; and those of whom they have obtained the means have been disappointed and compelled to sustain the loss, and frequently when they could ill-afford it.

There is not the slightest necessity now for the Elders to take a course of this kind,

and we hope they will refrain from it. If they borrow for their own use, or if the Saints or others desire to lend them means, it must not be done on the strength of their official position. The Presidency here are opposed to men's using their Priesthood or official position for any such purpose, and are determined to discountenance every practice of this kind. If the Saints or others feel to comply with requests for loans for the private uses of Elders, we wish it distinctly understood that they must do it, not upon their responsibility as officers of the Church, but upon their own personal responsibility, apart from any official position they may hold. But we do not wish to see any Elder's influence and usefulness curtailed by his placing himself in such bondage; for bondage it is to any man of feeling to be in debt, especially if he sees no prospect before him of being able to meet it at the time required. We wish the ministers of salvation in these lands to be free from every fetter and every yoke, that their influence may not be restricted, that their whole souls may be devoted to the advancement of the work in which they are engaged and the honourable fulfilment of their missions. Unless this can be the case, their labours will not be effective. The Elders should be unsparing in their exertions to keep themselves free from every personal entanglement. If they are acting as Presidents, they should not be satisfied until the Branches, Conferences, and Districts under their charge shall be entirely free from every embarrassment. When this becomes the condition of the Elders themselves, and of the Branches, Conferences, and Districts composing this Mission, the work of the Lord entrusted to us will prosper, and His power will be felt to a greater extent than ever before among the Saints, and also among those out of the Church who have not arrived at a knowledge of the truth. Besides this desirable result, there will be another result also very desirable, following a course of this kind; that is, there will be no old scores entailed upon our successors like a hereditary disease transmitted from one generation to another, to settle after we are gone, burdening the men who are called to fill our places, and crushing the life out of them and out of the people under their charge. There will be no dead horse to pay for that somebody else has used and worn out, and of which nothing is left but the carcase, which, putrifying, sends forth its noisome effluvia to assail the nostrils of all who pass near.

There has been too great a laxity upon the above points among many who have attained unto the Priesthood. Some have seemed to go so far as to have imagined, that because they have been ordained to the Priesthood, and called to act in the ministry, they can treat the principles of upright dealing with contempt. Being ordained appears to have elevated them above all the rules that regulate the conduct of ordinary people; so much so, that what would be expected to apply to those who are only members of the Church would have no application whatever to them. This is wrong; and when wrong is perpetrated by a man who holds the Priesthood it is as reprehensible as though it were committed by a member. It is the height of presumption for any man to think, because he is ordained to the Priesthood, and called into the ministry, that he can violate the principles of honesty, or be other than upright and straightforward in all his intercourse with his fellow-man, and escape condemnation. While this feeling is entertained and carried out, the Priesthood cannot be respected as it should be by the people. Elders, to be respected, must be honourable and punctual in all their dealings with their brethren and sisters, and the people by whom they are surrounded. They must hold themselves aloof from every transaction that might be looked upon as improper, not only avoiding evil, but shunning the very

appearance of evil. They will thus become living epistles to be read of all men, and the influence of their actions and presence will be greater than the influence of any number of discourses, however eloquently delivered, unaccompanied by honest and virtuous conduct.

It is a very mistaken idea to think that Priesthood or position is all that is necessary to give authority and influence to its holder. Without uprightness and integrity on the part of those who receive it, the Priesthood is a blessing neither to them nor to the people. No man that does not exercise these qualities can have the spirit and power of his calling. If the path of those who have disregarded these principles should be traced, and their labours be properly estimated, it would be found that they have been more of an injury than a benefit to the work in which they have been engaged: they have been dried up in spirit, and the people among whom they have laboured have partaken, to a greater or less extent, of the same lifeless feeling. Lustful and unvirtuous conduct may invariably be observed attending or following the neglect of the principles of integrity and honesty, because the loss of the Spirit, consequent upon the neglect of such principles, renders them liable to temptations of that kind.

We trust that the Presidents of Districts will eschew the practices above alluded to themselves, and see that they are not followed by those under their presidency. They are literally placed as shepherds over the flock of Christ, and it is their duty to see that the portion of the flock placed under their care is not in any way injured or taken advantage of by any one, although they may appear in the guise of shepherds. We here repeat, and we emphatically mean what we say, that we hold the Presidents of Districts responsible for the condition of things in their Districts. They should not plead ignorance, for they have no right to be ignorant. They have been freed from the direct transaction of the monetary business of their Districts, that they might with better grace and more leisure scrutinize and exert a supervisory care over every department of their field. If men labouring in the ministry, or to whom funds are entrusted, are doing wrong, are peculating, or are in any way taking advantage of their position, it is their business to know it, and they should be so filled with the spirit of their office that it cannot be concealed from them. Iniquity will thus be effectually uprooted from the midst of the people of God. When the Presidents of Districts become thus fully alive to their duties and responsibilities, the cloak will be torn from the hypocrite and transgressor, and will no longer afford them a screen under which to embezzle the money of the Saints or of the Church to pander to their base lusts; and the meek and humble servants and Saints of God will rejoice in the change and in the wise and beneficent carrying out of the principles of truth and justice.

DEPARTURE.—The packet-ship *Manchester* cleared on the 15th instant, and sailed on the morning of the 16th from this port for New York, having on board 379 souls of the Saints, under the presidency of Elder Claudius V. Spencer. The company, when organized, presented a very interesting appearance, and seemed to enjoy themselves admirably. Much good feeling and kindly intercourse was manifested, and a spirit of joy and thankfulness at their long-desired emancipation having arrived appeared to pervade the whole.

Elders Edward Hanham, William Jefferies, James Mc. Ghie, William Bayliss, George P. Ward, Benjamin P. Evans, David John, Barry Wride, B. F. Cook,

John Davies, David Mustard, and Job Pingree, who have laboured in the ministry in these lands—some of them for a number of years—with grateful hearts availed themselves of the privilege of going to Zion, and have sailed on the *Manchester* with the blessing of the Presidency here.

President Spencer has laboured for a short period in the Southampton District with energy and zeal; but his rapidly-failing health has compelled him to return to Zion, though his desires were strong to continue his labours in these lands. He is assisted by Elders Hanham and Jefferies as Counsellors.

On Sunday, the 14th, Presidents Lyman, Rich, and Cannon visited the ship as she lay in the river, and held meeting, giving the Saints many good instructions relative to their journey, and their parting blessing.

May the blessing of the Lord attend them in their journeyings to the mountain home of the Saints!

CORRESPONDENCE.

ENGLAND.

Coventry, April 8, 1861.

Elder George Q. Cannon.

Dear Brother,—It is quite a pleasure to me to read the reports of the Elders in their different fields of labour, and perhaps it may not be uninteresting to you to hear from the Warwickshire Conference.

I entered upon the duties of my office as President of this Conference Jan. 1st. I found the Saints doing as well as they could, considering their circumstances. Their determination was to do the best they could. I have had brothers Richard Aldridge and William Jeffs three months, and Joseph Foster two months, with me. They have laboured here two or three years. But the time has come for brothers Aldridge and Foster to go to Zion, to learn the way of the Lord more perfectly; and I feel thankful the time has come that two more of the Elders are permitted to enjoy this blessing of going home; for it is a blessing for all those that go there for the truth's sake, and do not forget what they have gone for,—to build up the kingdom of God here on this earth—not away beyond the bounds of time and space. The ensign stands at the present time in the valleys of the Rocky Mountains, around which rally thousands from the nations this year; and may the Lord bless them both by sea and land!

In this Conference we have baptized,

in the first quarter of this year, twenty-three, and the prospects are as good for the second quarter. There have been three baptisms already for the second quarter, and more are ready as soon as circumstances will permit.

I cannot say that there have been large attendances of strangers at our meetings; but, of those who have come, if coming has not made Saints of them, it has made them friends. Our preaching, in many instances, is like the casting of bread upon the waters, which will be gathered after many days. There is no particular excitement; all is peace, and not a dog to wag his tongue, where, but a few years ago, the Saints could not hold their meetings, and in many instances only narrowly escape with their lives. Only one thing hinders a mighty ingathering of souls into the Church of Jesus Christ of Latter-day Saints—that is priestcraft. They have got its bands made so strong that it is almost impossible to pull one head of wheat out of the bands; but the honest in heart will come to hear the truth of heaven as has been revealed to Joseph Smith the Prophet. Although he has been murdered for the truth he bore, yet his words speak in the ears of all living like peals of thunder; and they fear his words this day more than they do the fierce and vivid lightning. The revelation concerning the wars that have commenced by the rebellion of South Carolina is making no small stir, which

will, in connexion with the gathering of Saints by thousands every year, continue. The axe is laid at the root of the tree, and all nations will feel the effect of it.

Yours truly,

HOMER DUNCAN.

SCANDINAVIAN MISSION.

Logstoer, March 21, 1861.

President A. Lyman,

Dear Brother,—Hoping that a few lines concerning the happy and prosperous state of the Church, and the rapid progress of the Latter-day Work in this remote region, would be acceptable to you, I sit down to accomplish it.

In a letter I wrote, in January last, I mentioned a few historical facts concerning that small province which constitutes Wensyssel Conference, where the people are distinguished for their liberality and kind-heartedness. I have laboured there a goodly part of the winter, under the direction of brother C. A. Madsen; and I must say that the longer I stay there the more I admire the warm-heartedness of the people, and their inquiry after the truth. There is more religious influence there than in any other part of Scandinavia. As far as I know, several ministers try to reform their people, in consequence of their fearing to be conquered by our influence. Others are trying to found new systems, and separate or partly separate themselves from the Church of the State (the Lutheran Church). They all have more or less influence, but Mormonism beats them all; and those who do not love it fear it. As a proof that some love it, it was reported, as well as I am familiar with our last Conference, that 61 persons had been baptized in that small place since the 25th of November last; and 10 were baptized a few days afterwards, under my observation; and 20 more at least have been baptized since that time; and they are good people indeed. They desire to join hand and heart with us for the upbuilding of the kingdom of our God, and that is the feeling of all the Saints with whom I am acquainted in this northern part of the Mission.

I must come back to Wensyssel again

a little. I have just received a letter from brother Weiby, the President of that Conference, and my guess was not far from right concerning baptisms: 25 have been baptized since the Conference in February. I think about 90 Saints will go to America this season. The influence of the Gospel is being felt by nearly all in little Wensyssel. Some of the people have not faith enough to be baptized, but they have faith to feed the Elders, and give them money and clothing, while they would not give a dime to their own minister, except the law required it.

The ministers of different denominations cannot have their desired influence: they are afraid of division, and they go to the utmost extent of hypocrisy to avoid it. They say reformation in the Church is necessary. They can make up a tremendous noise, and make the people cry, but not either to reform or repent.

Here, in Aalborg Conference, we do not find so much division in the State Church; but still they don't cling to it at all. Many believe our doctrine. Only thirty persons were baptized here since our last Quarterly Conference. Aalborg is the second city in Denmark, and there is a pretty large Branch there. We had a crowded hall on the day of our Conference, the 3rd instant. The Spirit of the Lord was poured out in a measure hitherto unknown in this section. Brother Jesse Smith, who had just arrived in Copenhagen, was with brother Liljenquist to visit this section.

After the Conference, I went to the small district here in the western part of the country, where I used to be a Travelling Elder in former times. In certain places here I found some of the old Saints, and some of them were truly old and cold. I felt much impressed to invoke the blessing of the Lord to be with his servants, and to add strength to those old Branches. I have realised the answer to my prayer; for I have in a short time, in connection with the Travelling Elder, baptized fourteen persons, as well as attended several meetings, private and public; and new life is felt already in the Branches. I was very unexpectedly called on to baptize six persons last night in this place.

The Saints feel to rejoice, but the

wicked mourn, and are unhappy; they are frightened by rumours of war, pestilence, and those things that are to come in the last days. No one feels safe, except those who receive the Gospel and walk by its sacred precepts. The way opens brighter and brighter for the poor to go home to Zion. The rich are liberal to assist, and some are even apt to do more than would be wisdom to do.

Considering the calamity, misery, woe, and sorrow that are to be multiplied upon the inhabitants of the earth, I feel more and more pity, especially for the honest in heart, and lift up my humble voice, like a trumpet, that I may possibly be instrumental in the hands of God to save some few, that they may elude the scourges of the Almighty, and be rescued from the regions of death and perdition to life eternal. I consider the kingdom of God, at this period—or rather its progress—as an ever-flowing river, whose current rolls pleasantly on in majestic silence, though as it were unnoticed by many.

The wicked do not discover the rapid progress of the work of the Lord, the ground it is gaining, and the final laurels of victory and triumph that will ere long crown the efforts and enterprise of the righteous who study to do the mind and will of the Lord, although they wonder when they think about it, and hardly know what to think.

I rejoice in doing good. When I see the sick healed, the mourning to lift up their heads, and so forth, through my instrumentality, I am truly happy; and my fervent desire and solemn application to the Heavens is ever directed in that channel to do good or to be qualified to do more good; for I love them.

I am, dear brother, yours very respectfully,

A. CHRISTENSEN.

AMERICA.

EXTRACT OF A LETTER FROM HON. WM. H. HOOPER.

Washington, March 27th, 1861.

Geo. Q. Cannon,

My dear Friend and Brother,—I have to acknowledge the receipt of your two much esteemed favours, dated respec-

tively, the 1st and 8th inst., which were duly received and contents appreciated.

The topic that has been uppermost for the past week in political circles is the evacuation of Fort Sumter. It appears that the Lincoln Administration have concluded to remove Major Anderson and his command; but the order has been delayed, in order that the least humiliating mode may be adopted for their removal. Colonel Lamont has been despatched by Mr. Lincoln to Fort Sumter, with (it is said) the order (conditionally) to Major Anderson to evacuate the Fort. He reached Charleston on Sunday; and on Monday, after an interview with the authorities there, he visited the Fort; and it is presumed it will be evacuated to-day. [It was not evacuated at last advices—April 2nd. Ed. M. S.]

The Montgomery Commissioners are still here. It is not known definitely the course the Government intend to pursue in relation to their mission. The recent revenue, or Tariff Bill, which is so unpopular with the commercial and agricultural interests, will evidently prove an abortion, as it will be evaded in every possible way; and as the Southern Confederacy, through their tariff system, have opened the door for such a result, the Administration is becoming alarmed for the welfare of the revenue to carry on the Government. The revenue system seems to be the most intricate of all the difficulties which will arise between the two Confederacies, to settle.

Greeley, in an article of recent date, showing the impracticability of permanent secession, speaks thus:—"If, like Dr. Francia in Paraguay, or Brigham Young in Utah, the Secessionists were embosomed in the midst of a great continent, and content to live entirely within themselves, without the necessity of any external commerce, there might be some hopes for the success of their plans: but this is very far from being the case." These remarks have much meaning.

I have dates from home to the 5th inst. Matters were moving along prosperously, considerable being done in the way of furnishing teams for the transportation of the poor from Florence this season. I am in receipt of dates from

President Young to the 21st ult. All well.

In conclusion, permit me to request a kind remembrance to Presidents Lyman and Rich, and all by whom you are surrounded.

EXTRACT OF A LETTER FROM ELDER
R. L. CAMPBELL.

G. S. L. City, Feb. 28th, 1861.

Elder G. Q. Cannon.

Dear Brother, — On Saturday, the 15th February, Presidents Young and Kimball attended the Seventies' meeting, at which I was present. The subject under consideration was the erection of the Seventies' Hall of Science, the foundation of which was laid, I think, in 1852 or 1853. President Young instructed the Seventies to go to work and build it of brick, enclose it this fall, and finish it next year. He felt it was a duty; and, as he did not calculate to build much himself this year, he could help to the amount of 2,500 dollars in lumber.

He related many incidents in his life illustrative of the principle of liberality, and the benefit resulting to a community from public improvements and the erection of public buildings, hinting at the many improvements made and

buildings erected in Nauvoo shortly before being called to leave it.

President Kimball followed in the same strain, and said, "He calculated to give it a hoist" himself, (that is, the erection of the Seventies' Hall of Science,) and also the theatre, which the President had hinted at building. He felt to sustain President Young in the position, that if we went to work with all our might, and emigrated the poor, and erected these buildings, we should have more help to build the Temple than if we let them alone.

President Wells is so far improved that I see him out and around.

Richard Cook and fifteen others, of South Weber, were cut off from the Church by Elders Woodruff and Taylor, on their recent tour north, for following the Prophet Morris.

Elders George A. Smith and Joseph A. Young are on a tour through the southern country, preaching.

The weather has been good for this season of the year, with occasional falls of snow; and, from appearances, I anticipate an early spring. Indications are very favourable for an excellent crop of fruit and abundant crops of other products. In some places ploughing and grain-seeding have already commenced.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.—The State Conventions of Florida, Mississippi, and Texas have by vote ratified the constitution of the Southern Confederacy. The State Convention of Alabama has passed an ordinance providing that the General Assembly of the State of Alabama shall cede a district of ten miles square for a seat of government of the Confederate States. In the House of Delegates at Richmond, Virginia, a resolution has been passed protesting against the removal of arms and armaments in that State by the Government at Washington. Fifty heavy guns have been completed for the Federal Government at the Bellona Foundry, near Richmond, which Mr. Lincoln has ordered to be delivered to Fort Monroe; but the Virginia Legislature, by the resolution, declares that they shall not be so delivered while the State Convention is considering the question of secession; and, further, that the Governor shall be empowered "to call out the public guard to arrest the contemplated removal, and directing him to employ the needful force to resist any attempt to remove the guns beyond the reach and control of the State government." Latest dates from the city of Mexico are to the effect, that the condition of things throughout the republic was as wretched as possible. The roads swarm with banditti, and no traveller is safe. Foreigners are especially obnoxious, and numbers are daily assassinated throughout the republic.

GENERAL. The *Moniteur* publishes an official notification of the blockade of the coasts of Albania from Durazzo to the neighbouring frontier of Austria. Turkish vessels have been ordered to regularly maintain the blockade, which commenced on the 13th April. Communication with Warsaw is now becoming more difficult. Arrests continue to take place. Disturbances have broken out at Kiev, the capital of the Ukraine, in consequence of a funeral service for the victims of Warsaw. A bloody conflict took place between the inhabitants and the Russian troops, in which great numbers were killed and wounded.

VARIETIES.

PEOPLE say they *shell* peas, when they *unshell* them; *husk* corn, when they *unhusk* it; *rust* furniture, when they *undust* it; *skin* an animal, when they *unskin* it; *scale* fishes, when they *unscale* them; and *weed* their gardens, when they are weedy enough already.

"MORMON" EXPERTNESS AT FIGURES.—H. Pegg, a young Travelling Elder in the Church of Latter-day Saints, has extracted the cube root of .9634183287296237961057577 41670800709805538526384860897069; and has likewise, unaided by logarithms, extracted the biquadrate root of .9515242753123054362611451868488836089164050385131634062 4607556053798251441. Anti-Mormons will see by this that the "Mormon" boys are not all the dullards they have represented them to be.

POETRY.

THE LAND FAR AWAY.

Come, join me, my children and wife,
To sing of the land far away:
Severe are the labours of life
To Saints, where the Gentiles bear sway.
To increase my poor pittance of wage,
My body and mind are fatigued:
'Gainst labour a warfare to wage,
Both priestcraft and mammon are leagued.
Though in Babylon's bondage we sigh,
The scene shall be changed by-and-by:
The command we'll obey,
And we'll hasten away
To Zion, the refuge on high.
Though sterile the rocks, they are strong;
The valleys are healthy and safe:
Salvation shall then be our song
As we laugh, while our enemies chafe.
Yet that's but a nest in a rock,
Where safely a brood may be reared:
As the leaves, ye may number the flock,
When the way of the Lord is prepared.
When the nations are taken in snares,
And mighty men stricken with fears,
Then the Saints shall again
Hold their lands on the plain:
Extensive savannahs are theirs.

There beauty and grandeur combine,
In river, and mountain, and clime:
There is wealth in the soil and the mine:
Each feature attains the sublime.
And when the fierce judgments are past,
The "plants of renown" shall arise
And construct a new empire as vast
As the land, and the sea, and the skies.
Faith and Hope bring the blessings in sight:
Then let us in labour unite
To gather the means
To enjoy the glad scenes,
Where all may be free to do right.
That land is as sacred to me
As Canaan to Israel of old;
Predicted—a land of the free,
Where Jesus had sheep and a fold—
Where records divine have been hid—
Where prophets have hallowed the soil—
Where martyrs have suffered and bled,
Which was blest by the presence of God.
There a temple of temples shall rise,
Inviting the Lord from the skies;
And the Priesthood extend
His power without end,
All blessings in one to comprise.

Chesterfield.

EDWARD STUBBS SHAW.

ADDRESSES.—John Lindsay, at Mr. W. Webb's, Church Street, Bishop's Stortford, Herts.
George A. Wiscombe, at Mr. Henry Hancock's, Woodburn Green, near Beaconsfield, Bucks.

INQUIRY.—Philip Dack, (son of William and Hannah Dack, of Shipdham, Norfolk.) who emigrated to Utah in March, 1858, and from whom letters were thence received up to August, 1858, has not since been heard of. If anyone should know of the whereabouts or fate of the said William Dack, or any other intelligence respecting him, the same will be thankfully received by his parents. [Valley papers, please copy.]

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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SELF-HELP.

BY ELDER E. L. SLOAN.

About eighteen centuries ago, a few obscure individuals commenced a work, the object of which was avowedly to change, modify, and purify or overturn all existing religious, moral, and social institutions by the introduction of the principles of truth as revealed from the heavens.

Humanly speaking, the undertaking was an impossibility. They were poor, illiterate, unconnected with the powerful among the children of men, and possessing scarcely any of the advantages usually associated with great undertakings. Yet they accomplished their own part of the great mission assigned to man, and laid the foundation of a faith which changed the face of the world, and which even in its corrupted forms still bears testimony to their labours and success.

A little over thirty years ago, a few individuals, inspired of Heaven and led by the voice of prophecy, commenced to lay the foundation of a great power—a universal empire, which should eventually bear rule over all the tribes of the earth, and in its progress to perfection gather within its bounds all that is great, noble, pure, and Godlike,—regenerating, saving, and exalting mankind. Like their predecessors of a prior dispensation, they did not possess the adjuncts

of wealth, learning, or powerful associations among men; yet they toiled and laboured in faith and hope, while their pretensions were treated with contemptuous scorn, their views looked upon as fanatical and visionary, and their hopes and aspirations scouted as the mad extravagancies of fevered and ultra-enthusiastic imaginations. Still they prospered, grew in power and importance, swelled their numbers by thousands, built cities and vacated them, under the pressure of bigoted persecution, acquired wealth by hard industry, and left it for the spoiler and mobocrat who had robbed them of it to squander, founded a Territory, the nucleus of a State and nation, and bid fair, according to even ordinary observation, at no distant day, to realize their highest and brightest anticipations.

The world is puzzled how to account for the success which has attended "Mormonism," as they call it. With the views and opinions entertained concerning us as a people, our success, unity, and increasing power are an enigma unsolvable by the wise heads among the children of this world. The success which attended the establishment of the Gospel centuries ago, they can easily account for by admitting that God laboured mightily with its propa-

gandists, and miraculously over-ruled circumstances in their favour. But as they cannot bring themselves to admit that God particularly favours the Latter-day Saints, the enigma remains unsolved, and it appears yearly to become more difficult of solution.

That the Lord blesses his people, we continually testify; that he aids and assists them in their most trying hours and greatest emergencies, the whole history of the Latter-Day Church bears record to; but those blessings and this aid and assistance are rendered and received conditionally, the conditions being as applicable to one individual as they are to the Church.

If the Saints of a former dispensation had not lived so as to enjoy the blessings of heaven, they would not have received them, for in nothing else did they differ from the rest of mankind; but their holiness of thought, purity of action, humble obedience, simple earnestness, mighty faith, and self-sacrificing zeal rendered them fit recipients of the power of God delegated to man, that his salvation might be consummated. When the Son of God commanded the early Apostles to go forth and preach the Gospel to every creature, they did not start back affrighted at the vastness of their field of labour, and plead their own poverty and incapability; but, cherishing the words of comfort which Jesus spake unto them, that while they taught the things he had commanded them to teach he would be with them always, even unto the end of the world, they went forth on their mission, and, amid persecutions of stonings, bonds, imprisonments, scourgings, and death itself in a hundred horrid forms, nobly performed the work assigned them.

The same remarks hold good with reference to the Saints of the latter days. The great secret of success in the last, as in all former dispensations, has been living before God so as to enjoy his power and blessings, and having these blessings round about them continually, and that power to lead, aid, and direct them. To quote an old adage, God helps them because they help themselves, in obedience to his voice and will.

If they had waited till every inch of their way had been mapped out before them, and until they could have seen

clear to the end of every undertaking they were called to engage in, they would never have progressed a step in the path to exaltation; but labouring with a trusting faith, they had confidence that the same God would smile upon the consummation of their labours, whose approving voice cheered them on in their commencement; and with this confidence they cleared away the difficulties which beset their path, and astonished the thinking portion of mankind by their success and progress under the most unfavourable circumstances.

Faith begets knowledge, because faith leads to action; action gives experience, and experience is knowledge: hence, to know what we can accomplish, we must have an acquaintance, not alone with what has been accomplished by others, but with the power of faith in ourselves, which worketh wonders, and maketh the feeble and weak mighty before God for the accomplishment of his designs. This knowledge we cannot obtain only as that faith leads to action, and proves its power in our lives and labours. There is not a principle connected with the great work of the last day but calls for an exemplification of this faith before the promised blessing can be realized; and just in proportion as we seek to obtain that gift from God, and exercise it, so shall we be blessed. In all this, it will be observed, self-help occupies a prominent position. Every gift, every blessing we receive, through faith, reaches us in proportion to the amount of faith carried into action by ourselves; and as we help ourselves under trying circumstances, in difficulties and distress, we prove our possession of the faith we lay claim to, and call down the blessings and favour of Heaven upon us.

Every day furnishes us with examples which testify to the truth of this, and we do not require to go to the antipodes for proof of what can be accomplished by the power of faith and continued perseverance and energy.

The present emigration carries with it many who have waited years for their deliverance, desiring to emigrate and anxious to be in the home of the Saints, but for the greater part of the time trusting too much to assistance being rendered them from friends, acquaint-

ances, or the liberality of the Church, and having too little faith in what they could accomplish themselves towards effecting the desired object. At length, when hope had almost begun to die in many of them, they hearkened to the counsels of the Priesthood to use their own exertions, try and help themselves, and prove if the Lord would not aid their righteous efforts to accomplish their deliverance. In many instances poor, with large families, and earning little means, it seemed an impossibility, save where the eye of faith could discern an opening in the dark vista of difficulties which beset their path. Nevertheless, in trusting confidence they made the attempt, continued it under peculiar circumstances with persevering energy, and realized for themselves that the God of Israel is mighty to save, and never withholds his aid from those who are faithful and deserving. Circumstances were favourably controlled towards them, friends were raised up to bless them, and their departure for the land of Zion testifies to the power of faith, the success of self-help, and the precious blessings of a kind Providence wisely and continually dispensed to all those who labour to receive and enjoy them. The same course of action in others will produce the same results, and our united and persevering exertions, happily directed under the counsels of the Priesthood, will work wonders in the emancipation of the Saints from the bondage of Babylon.

The Gospel of salvation is not one-sided, neither is it limited in power, but it circumscribes everything there is in existence, and touches every point which conduces to the salvation of suffering humanity. Consequently, when we enjoy the spirit of the Gospel, and labour whole-souledly for the accomplishment of a righteous purpose, we labour for the advancement of the kingdom of God, and directly or indirectly we are subserving every interest of that kingdom. Thus, when we are working to secure our own emigration to Zion, we are bearing the most powerful testimony we possibly can bear of our confidence in the work and our faith in God; and we preach a more effectual sermon by our actions than we could do by our words—a sermon that will find an auditory for belief or

rejection in all with whom we have associated, and which will reach to every place where our influence extends.

It is an important fact in the history of this Mission that the season when emigration was suspended was the only one marked by no actual increase to the numbers of the Mission, and the years when emigration has been weightiest have been marked by a proportionate increase to the numbers of the Church here. The reasons for this are obvious, and do not need repeating; and associated with them is another fact, which individually we should do well to remember, and that is, that the people who have not the spirit of emigration burning within their bosoms are cold to the interests of the work, careless about extending the principles of truth, negligent of known duties, and impotent to spread salvation around them.

But the desire to emigrate expressed, and put into active operation, are two different things. It is one thing to fold the hands in a weak supineness, and wish for the "due time of the Lord" to come, or pray for "an highway to be cast up in the deep," and another to set to work with might and main, labouring for our own and Israel's salvation and exaltation. It is one thing to hope for the day of gathering to arrive, and another to dispense with the many unnecessary "comforts" we have been long accustomed to, and which not only rob us of our little means, the judicious investment of which would go far to gather us away from these lands, but in many instances rob us of the blessings of God and drive from us his Holy Spirit. Seeing the condition we are in, and the work before us, it is unwise, to say the least of it, if not positively sinful, to squander our limited means in things of no real worth to us—baubles and trinkets which do not even adorn the person, useless lumber in the shape of extra odds-and-ends of furniture which add neither comfort nor beauty to the dwellings they are forced into, feasting and idlings at multiplied holidays, continued gratification of children's whimsical fancies, with the ale and tobacco, the tea and the coffee, and the many varied ways in which money is used that might be more wisely and usefully employed.

If we want the Lord and his servants

to help us, let us put our own hands to the plough and help ourselves; if we desire to be mighty in spreading abroad these principles of whose excellence we continually testify, let us live so as to possess the Spirit of God and the blessings of heaven; if we are determined to

have salvation, let us pursue a course to save ourselves temporally and spiritually; and by pursuing such a course, we shall spread salvation around us, subserve the interests of the kingdom of God, and hasten the regeneration and exaltation of all who desire to do right.

THE WORD OF WISDOM.

BY ELDER EBENEZER TUCKER.

This was a revelation from God our Father, informing us what food and drinks are good for his Saints, and advising them to abstain from certain things which are calculated to destroy their strength and shorten their days. By referring to the Revelation, (Doc. and Cov. p. 240.) will be found, prefacing it, the reason why it was given, "not by commandment or constraint, but by revelation and word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints who are or can be called Saints."

Now, this was given for the temporal salvation of the children of God; and it is one of the characteristics of our holy religion, that it embraces a temporal as well as a spiritual salvation, which constitutes one of the differences between the religion of the Saints and sectarianism.

All will acknowledge that God our Father should know best what is for the benefit of his children, and what is calculated to injure; and yet how slow we are to follow his counsel! although he promises that all who do so "shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and walk and not faint."

It is the will of God that his people should have pure bodies—fit temples for the Holy Ghost to dwell in: for the Spirit of God will not abide in an unclean and unholy tabernacle. It is the Spirit that reveals great treasures of knowledge and wisdom. How careful, then, we should be, if we desire

wisdom, to keep our bodies so that the Holy Ghost may delight to dwell therein.

One of the principal evils that we are cautioned against is the use of strong drink. The Lord, seeing the multiplicity of evils that its use had caused to the Gentile nations, was very particular that his Saints should not fall into the same sin, and thereby bring the same misery upon themselves as the Gentiles had done. He says that "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your heavenly Father." Therefore, as we profess to believe that "all revelation is given by the inspiration of God," and by this learn that it is not good or right in the sight of the Almighty so to do, we who believe in this revelation cannot be justified unless we keep it.

What debases a man more than the use of strong drink, it makes a brute beast (while under its influence) of that being who was created in the image of God, and brings disease and misery upon himself and his offspring. We ought certainly to be able to practise self-denial sufficient to abstain from an evil that brings so much misery upon the human race; and I have never found anyone to prove the good its use does to man. The most eminent physicians of the age declare that a man may leave off using strong drink without injury to his constitution—that the body does not require it, and is really in better health without it. Those who are strong should abstain from that which causes their weaker brethren to fall, if only as an example.

But, says one who is fond of his glass, "I can do more work after

partaking of strong drink than without it?" To such a one I say, If you do so, you do it to the damage of your constitution; and you must pay the debt, sooner or later, by a shortening of your days.

In support of this, I quote the words of President Young, (who all the Saints will acknowledge should know something about it,) in his instructions at the Conference, as given in No. 52 *Star*, Vol. XXI:—

"He counselled and commanded the Elders to let whisky and brandy alone; and, while they were able to walk and ride about, not to say they wanted or needed liquor: argued that every time men take liquor or stimulants into their systems, they shorten their lives: advised men not to work so hard that they

had to get half drunk in order to keep it up: said he had instructed Bishops and High Councils to cut men off from the Church who will get drunk: he had no fellowship with nor for drunkards, whoremongers, thieves, liars, or swearers."

In conclusion, I would say, that the use of intoxicating drinks is a useless, debasing, and expensive Gentile habit: and I would humbly recommend all Saints to read the Word of Wisdom, and, if they wish to serve God acceptedly, to practise the counsels there given, that they may have claim to the promise of the Almighty—"That the destroying angel shall pass by them as the children of Israel, and not slay them."

ADDRESS TO THE SISTERS OF THE CHURCH.

BY ELICIA GRIST.

In taking upon myself to address the sisters of the Church, I do it with a view of stimulating and encouraging the best of feelings to exist among them: but by no means do I claim to be a dictator. I merely suggest what I consider would be a means of causing a more lively interest in each other's society, by becoming more united in our efforts and extending a goodly influence in the sphere in which we are called to move.

When we take into consideration the many opportunities and various ways of usefulness, and the amount of good that may be accomplished by us who are engaged in so great a cause, some of you may feel that it is not our prerogative to interfere in the least, or to take one step towards building up the kingdom of God. But I feel that it is a mistaken idea to suppose that we cannot perform acts that would ennoble our character and position, when we are so nearly allied to the brethren of the Priesthood, and they are required to use strenuous efforts to advance the cause of God. Not that I would wish it to be understood as suggesting anything that would interfere with the rights and duties of their high and holy calling. But could we not cherish a loving kindred spirit towards each other? If we cannot often meet

together in a social capacity, we may individually retain a more saintly oneness, and imbibe in our thoughts and sentiments a greater desire to bless and build up—to strengthen and encourage, and thus be a means of diffusing abroad a more lively interest in the kingdom of our Father, whose adopted ones we claim to be. As we are all of one family, let us be united in doing all the good we can in our sphere: for we are able to accomplish much, if we feel like doing it. Also in our fellowship meetings much depends upon the part we take.

We have each a mission to perform, if we were only to consider what responsibility there is devolving upon us in every act we perform, though we are the weaker vessels, and cannot be called to bear off the higher responsibilities which rest upon those holding the oracles of God. But can we not, dear sisters, carry with us a pure sentiment of kindly feeling, and assist to create a lively spirit and devoted earnestness to the cause; and I need not name one great privilege we have, when there is ample opportunity afforded us for testifying and exercising the gifts of the Spirit. How many times have we been forcibly struck by the manifest power of God in our meetings! In many instances, when

we have participated in these holy inspirations, our testimony may have caused some who have been present to reflect more deeply and closely upon what has been said. The same also may be done on other occasions, while in company with our neighbour or friendly visitor, who may, perhaps, have called on us, desiring the loan of some book. Here we may have the chance of conversing upon the principles of the Church, and disseminating the works of the Church also; and who knows but that in this way we may be the means of convincing some honest lover of truth, and showing him or her the way of salvation! Many instances of this sort might be mentioned. But suffice it to say, I deem it unusual on my part to give such instructions to my sisters, who may fully understand their duties and the various ways of usefulness, and how they can be best engaged in spreading a knowledge of the truth, by inviting others to attend the assemblies and congregations of the Saints; for "a word in season, how good it is" to those who will take a hint!

We will now turn our attention to the domestic circle. Much depends upon us as to what kind of a spirit prevades our homes. As wives, we can create a little heaven there. When the head of a family returns from his daily toil, he necessarily looks for those comforts and attentions which it is unnecessary for me to mention, as all know best for themselves how to please and comfort those whom it is their privilege to look up to. There are also weighty responsibilities resting upon those of us that are mothers—namely, the proper training and instructing of our children. We cannot begin too early to instil into their young minds the principles of the Church. I am frequently led into a train of serious reflections by questions asked by my little ones concerning the Church. Their questions often arouse me to a sense of my duty. We are, dear sisters, held accountable to God for the manner in which we bring up our children. Do our little ones ever hear us pray for them? Do they ever

see us kneeling by their little beds?—for it is those children who hear their mothers pray who are most likely to pray for themselves.

I would also suggest another source of good to our children—namely, that of reading aloud to them, as often as we possibly can, the works of the Church. Their young minds are very susceptible, and impressions are soon made, and their interest easily excited to that which is good. Take, for instance, an idea lately suggested by some of the brethren of the Priesthood—that of travelling to Zion at the rate of three miles a penny: so every penny saved will bring you three miles nearer to Zion! If we can only get our children to take an interest in this, it would check that natural desire so prevalent amongst them of running away to buy cakes and sweets that only do them an injury.

I will mention one incident that came under my notice, for the encouragement of the young who may read it, or hear it read. Two little ones belonging to a family in the Church had twopence each given them, and they came running to their mother, with joy beaming in their faces—"Oh, mother, we are six miles nearer to Zion! Please to put it in the box." It would be well to encourage our children in this new movement. Although simple as it seems, our youngest children may in some instances be travelling three miles a day, and in a very easy way too, by putting their pence in a saving-box to their own credit. This will cause them and us to have the interest of the gathering at heart.

I trust that these few scattered remarks, written in all humility, will be received in the same kindly feeling; and I hope some more talented sister will take up the subject, as by that course we may greatly benefit each other. I do not wish any to think that I profess to be perfect. Alas, no. I feel my own imperfections, but am endeavouring to overcome those things which I know to be a hindrance to my progress in the kingdom of God.

ANOTHER RELIGIOUS SECT.—A new religious sect has begun to develop itself in the northern part of Denmark; its believers claiming that there are five Gods in one, and calling themselves "Pentarians."

HISTORY OF JOSEPH SMITH.

(Continued from page 264.)

Rejoice, O Israel! Your friends who have been murdered for the truth's sake in the persecution shall triumph gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers.

I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious lawsuits and arrests; but it will be an eternity of felicity.

A question may be asked—"Will mothers have their children in eternity?" Yes! yes! Mothers, you shall have your children; for they shall have eternal life, for their debt is paid. There is no damnation awaiting them, for they are in the spirit. But as the child dies, so shall it rise from the dead, and be for ever living in the learning of God. It will never grow; it will still be the child, in the same precise form as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children, reigning on thrones of glory, with not one cubit added to their stature.

I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the Kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist.

[Reads from the German.] John says, "I baptize you with water; but when Jesus comes, who has the power (or keys), he shall administer the baptism of fire and the Holy Ghost." Great God! where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. *I know the text is true.* I call upon all you Germans who know that

it is true to say, Aye. [Loud shouts of "Aye."]

Alexander Campbell, how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6th chap., 1st to 3rd v.)

There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms only make one. Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me, if they can.

I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the Gospel. Turn to God; for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come: they shall die the second death. Those who commit the unpardonable sin are doomed to *Gnolom*—to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God; for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone.

I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. I am your best friend; and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool; for I love all men, especially these my brethren and sisters.

I rejoice in hearing the testimony of my

aged friends. You don't know me : you never knew my heart. No man knows my history. I cannot tell it : I shall never undertake it. I don't blame any one for not believing my history. If I had not experienced what I have, I could not have believed it myself. I never did harm any man since I was born into the world. My voice is always for peace.

I cannot lie down until all my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all! Amen.

Choir sang a hymn at half-past five p.m.

Dismissed with benediction.

Monday, 8.—At three-quarters past 9, a.m., President Joseph Smith took his seat on the stand and requested the choir to sing a hymn. He called upon Elder B. Young to read 1st Corinthians, 15th chap., as his own lungs were injured.

Elder B. Young said—To continue the subject of President Smith's discourse yesterday, I shall commence by reading the 15th chapter of 1st Corinthians from an old Bible : and requested W.W. Phelps to read it.

Prayer by Elder B. Young, after which the choir sang a hymn.

President Joseph Smith said—It is just as impossible for me to continue the subject of yesterday as to raise the dead. My lungs are worn out. There is a true death thing, and I must wait. I will give it up, and leave the time to those who can make you hear, and will continue the subject of my discourse some other time. I want to make a proclamation to the Elders. I want you to stay, in order that I might make this proclamation. You know very well that the Lord has led this Church by revelation. I have another revelation in relation to economy in the Church—a great, grand, and glorious revelation. I shall not be able to dwell as largely upon it now as at some other time; but I will give you the first principles. You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The Prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion, where the mountain of the Lord should be, and that it should be in the centre of the land. When Elders will take up and examine the old prophecies in the Bible, they will see it.

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that, men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother, brothers, sisters, and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

I have received instructions from the Lord that from henceforth, wherever the Elders of Israel shall build up churches and Branches unto the Lord throughout the States, there shall be a Stake of Zion. In the great cities, as Boston, New York, &c., there shall be stakes. It is a glorious proclamation, and I reserved it to the last, and desired it be understood that this work shall commence after the washings, anointings, and endowments have been performed here.

The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead. I verily believe this will be the place; and hence men who want to save their dead can come and bring their families, do their work by being baptized and attending to the other ordinance for their dead, and then may go back again to live and wait till they go to receive their reward. I shall leave my brethren to enlarge on this subject; it is my duty to teach the doctrine. I would teach it more fully—the spirit is willing, but the flesh is weak. God is not willing to let me gratify you; but I must teach the Elders, and they should teach you. God made Aaron to be the mouthpiece for the children of Israel, and he will make me to be God to you in his stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. I have been giving Elder Adams instructions in some principles to speak to you; and if he makes a mistake, I will get up and correct him.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 4, 1861.

UNNECESSARY FORMALITIES—HINTS TO PRESIDING ELDERS.

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ALTHOUGH the Gospel has been preached in this country for a number of years, there are many traditions and practices that yet cling to and are followed by the officers and members of the Church, which they would do well to throw aside. These incorrect traditions of the people are among the greatest obstacles to be contended with and overcome in leading them in the pathway of progress. They effectually fetter those who are governed by them, and under their influence practices that are wrong are made to appear right and proper—unmeaning and unnecessary forms and ceremonies are made to appear very important and essential. An acquaintanceship with the truth does not always correct the evil effects of such traditions. Even then there are those who are occasionally startled and shocked by the disregard evinced by the Elders from Zion for forms and ceremonies which their traditions have led them to believe are a necessary part of true religion. They can scarcely admit the idea that the way they have been accustomed to see the worship of God conducted is not the correct way; and if they should be so fortunate as to receive the Priesthood and to act in its duties, they are continually inclined to fall into the old way and adopt the old practices that tradition has caused them to respect so highly. This is a difficulty that every man who has been reared in a sectarian church, believed a sectarian creed, and adopted sectarian practices and forms, has had to contend with. It has been more easily overcome by some than by others, because they have not become so much stereotyped.

A disposition to copy after forms and fashions prevailing among other denominations is a fault among the Priesthood in this country. Many of the Elders are so rigid in their adherence to them, that the Spirit of the Lord cannot act through them with any degree of freedom. They are incased in a cast-iron jacket, and the Spirit must be cribbed and confined to suit it, or it must leave them; and the consequence is, their meetings are cold and lifeless, differing but little in the formality and constraint that prevail from the meetings of the denominations out of which they have been gathered. A chilling sensation is experienced upon entering and hearing the meeting opened, which continues to be felt throughout the entire meeting, making every person who knows anything about the sweet and joyous influence of the Spirit of God feel exceedingly uncomfortable. An Elder may occasionally break down this feeling, and obtain liberty to speak and act as the Spirit dictates; but it is no easy matter. So far, has this disposition to copy after other people in their form of worship prevailed, that there are some presiding Elders who conduct their meetings so like them in every particular, that, unless the name of Latter-day Saint, or some other key-

word, were uttered by the speaker, they would scarcely be recognized as meetings of the people of the Church of Jesus Christ of Latter-day Saints. In commencing their meetings, the hymn must be read through with a sanctimonious intonation of voice in the most formal and precise manner; after which, the number and page of the hymn must be again delivered, and the first verse repeated; and in some instances, we have been informed, even after this ceremony has been gone through—after the congregation has stood up, and the choir has started the tune, the hymn must be lined out again in measured cadence, the choir and congregation singing it as it is delivered. All this might be necessary if there were no hymn-books for the people to read; but as hymn-books are plentiful, it seems like an unnecessary waste of time. The singing finished and the congregation seated, the presiding Elder then announces to the congregation that Elder So-and-so (calling some Elder by name,) will engage in prayer. The Elder who is thus introduced to the congregation then steps forward and prays. When the prayer is ended, the ceremony of giving out and singing another hymn is again gone through in a precisely similar manner as before. Then, if the District President or some other President be present, he is probably asked if he would like to speak. If he expresses the wish to do so, (intimating that he has no other business there than to preach, having been sent from his home eight thousand miles distant for that express purpose,) before he has the opportunity of arising, he is introduced to the congregation by a verbose eulogy from the Elder in charge, who does not fail to inform the people that they may expect some very wonderful instruction now, and that they must prepare for it, because Elder So-and-so, from Zion, one of the Twelve Apostles, or it may be their District President, is about to address them. He then sits down, looking very much as though he thought—"There, I've done all I can for you; and now it only remains for you to fill the programme I have given, and it will meet expectation." Sometimes, however, even when the District or other President is present, having come expressly to speak to the people, he is expected to sit still and listen to some local Elder who has been selected some time previously to preach on that particular day on some particular subject. No matter how many other opportunities he may have of speaking to the people, living in their midst as he doubtless does, he must occupy the time, forsooth, because he has been selected, or because the presiding Elder has an idea that the visiting President would like to hear him; and the President himself, who can only make a visit once in several weeks, is expected to be a patient listener. In the dismissal of the meeting, the same ceremony is gone through in giving out the hymn, and in announcing to the congregation the name of the Elder who is to dismiss them, as in the commencement of the meeting.

What do presiding Elders think are the feelings of the Presidency here, or of the District or other Presidents, when they see such formalities observed and such a course pursued as we have been alluding to? They feel that such forms and ceremonies are offensive and hateful in the sight of both the Lord and his servants. It was by observing such, and by seeking to conform to the views and mode of worship of those that surrounded them, that incorrect practices, false doctrines, and complete apostacy were introduced into the Church and among the people of God in former days. Under the specious idea of gaining an increased number of converts, Satan is ever ready to suggest the practice of forms and ceremonies that would not shock the prejudices of those who come to hear the Word, they being so similar to their own. But it is by such insidious steps as these—small deviations in the beginning—that he undermines the foundation of the people

of God or leads the people astray. It is our duty, and the duty of every Elder who is called to preside throughout this Mission, to endeavour to correct these evils, and to teach the people that where the Spirit of the Lord exists there is freedom—freedom from constraint and formality—freedom from absurd forms and every ceremony that would cramp the Spirit of the Lord, and prevent its free flow and full enjoyment in the meetings of the Saints. Our duty is to teach them that when the Spirit prevails in our meetings, though our mode of worship may be peculiar to us and dissimilar to that of the rest of the world, the honest in heart who come to hear will be convinced of the truth. We should also be careful not to run to the opposite extreme, and, in the anxiety to abolish forms and ceremonies in our meetings, dispense with order and proper and necessary regulations. This would be an evil, betwixt which and the one we are alluding to there would be but little, if any, choice. Both are extremes, and both ought to be avoided.

The Elders should give the Holy Spirit an opportunity to dictate how the meetings shall be conducted. If they are bound by fixed rules, or by arrangements for speaking made a week previous, and strictly adhere to them, they do not give the Holy Spirit any opportunity to dictate any change that might be really beneficial. Some are so stereotyped in this respect, that if it were customary to devote certain meetings to the bearing of testimony by the Saints, and an Elder whose right and duty it would be to teach the Saints were to step in, they would scarcely think they were doing right to permit the character of the meeting to be changed and give it up to him to speak, because it had been customary for the Saints to occupy the time in testifying! Now, we wish the Elders to understand that the Holy Spirit is not governed or fettered by precedent, nor by any fixed rules which would make the character of a meeting unalterable; neither is this the case with any servant of God who is governed by its influence. When Presiding Elders follow its dictation, they will conduct their meetings in a manner that will be beneficial to those assembled, whether it be in preaching, singing, praying, or testifying. They will be pliable in their feelings; and when they perceive a fault or an error, (and if they follow the dictation of the Spirit of God, it will show this unto them,) they will spare no pains to throw it aside, and do better. Let every presiding Elder, then, dispense with unmeaning forms in his meetings, and seek, by counselling with his President, to comprehend the right mode of conducting meetings. It is for this purpose that they are placed to preside, and the man who does not counsel with his President, but seeks to act independently, fails to honour the Priesthood. Let no man imagine that he is lessening himself by respecting and honouring his President, or seeking his counsel. On the contrary, he is taking a course to increase his own dignity and influence. Presidents of Branches should learn that their rights are not trampled upon when those who are over them suggest how a meeting shall be conducted. Indeed, every one should know that the Branch over which he presides is comprised in the field over which his Conference and District Presidents preside, and that the District President or the Presidency of the Mission have really sufficient Priesthood and authority to enable them to dictate, when they are present, how a Branch meeting shall be conducted. They are not risking much by asking them to dictate how the meeting shall be conducted, or to take charge of it; for it is more than likely that, being in their legitimate field and in the discharge of their legitimate duty, the Spirit of the Lord will manifest to them the proper course to be taken.

DEPARTURE.—The clipper-ship *Underwriter* cleared on the 22nd inst., and sailed on the evening of the 23rd. from this port for New York, having 624 Saints on board, under the Presidency of Elder Milo Andrus, assisted by Elders Homer Duncan and C. W. Penrose as Counsellors.

President Andrus left the Valley in the fall of 1859, in company with the Elders who started for Europe at that time. Since his arrival here, he has travelled and preached in various parts of the Mission, doing good, and firing up the Saints to increased faith and righteousness. On the 1st of January last he was appointed to the Presidency of the Birmingham District, where a warm and deep feeling of love sprang up in the hearts of the Saints towards him during the short time he had the charge of the District. His rapidly failing health compelled him to leave for Zion, much to our regret; but he carries with him the love and blessings of thousands of Saints, among whom he has laboured effectively for good.

Elder Duncan left the Valley in the Spring of 1860; and since his arrival here he has laboured with energy and success. On the 1st of January last he was appointed to the Presidency of the Warwickshire Conference, where he speedily gained the good feelings and love of the faithful Saints. He, too, has been compelled to leave, in consequence of his failing health, having suffered more or less from sickness since his arrival.

Elder John Skerry, who started from the Valley at the same time as Elder Duncan, likewise left in the *Underwriter*, his age and increasing infirmities necessitating his return home.

The following Pastors and Conference Presidents, who have for a number of years laboured in the ministry in these lands, have gladly availed themselves of the privilege of going to Zion, and have sailed on the *Underwriter* with the blessing of the Presidency here—namely, Elders William Moss, John Cook, George Teasdale, Willet Harder, Thomas Wallace, Joseph Stanford, W. T. Cromar, William Halle, John Reed, Richard Aldridge, Joseph Silver, James D. Hirst, Charles Turner, and John H. Kelson. Elder E. W. Tullidge, for a length of time connected with this office, likewise accompanied them.

Presidents Lyman, Rich, and Cannon visited the ship on Sunday, the 21st, as she lay in the river, and held a meeting, giving the Saints their parting blessing and many choice instructions relative to their journey.

The unanimity and good feeling which pervaded the company, with the joy expressed on the countenances of the people at their long-looked-for deliverance having arrived, tended to make a fine and intelligent-looking company doubly interesting; and we have no doubt that, under the wise direction of President Andrus, their ocean trip will prove both agreeable and instructive.

May God bless them in their journeyings onwards to the home of the Saints in the valleys of the mountains!

PROGRESS OF THE WORK IN THE UNITED STATES.—In a letter from Elder Croxall, dated New York, April 6th, we learn that the Saints in that region are having good times. Strangers are crowding to their meetings, and many are taking deep interest in the cause. The work of baptism has commenced: President Pratt and Elder Jones are labouring assiduously in the neighbourhood of New York, and President Snow in Boston.

REPORT OF DISTRICT MEETING

HELD AT SUNDERLAND, MARCH 31st, 1861.

In the morning, a Council of the Priesthood assembled; and, after singing and prayer, Presidents Amasa M. Lyman and Charles C. Rich, addressed the Council on the influence and powers of the holy Priesthood, and on the necessity and importance of knowledge and union in the Priesthood, to qualify them as ministers and faithful representatives of the Most High God. The richness and power of their instructions seemed to inspire the souls of all present. The meeting closed with singing and prayer.

The afternoon's meeting was well attended by both Saints and strangers; and, after singing and prayer, the Presidents of Conferences were called upon to represent their fields of labour.

Elder Samuel Hargraves reported the Durham Conference as being in a prosperous condition. The meetings were well attended by inquirers after truth, who manifest a very favourable disposition towards the work. Some had been baptized, and there was a prospect of more baptisms shortly. The Saints and people were hospitable and kind to him. He realized great joy and satisfaction in his labours among the people. He desired the aid of God's Spirit to help him in the discharge of his duties, that he might be a blessing to the people, and the means of extending the kingdom of God on the earth.

Elder William Dallin reported the Newcastle-on-Tyne Conference as being in a good, thriving condition, the Saints in general feeling desirous to live their religion faithfully. Meetings in different parts of the Conference were well attended by strangers, who exhibited good feelings towards the cause of truth. Baptisms were frequent. Prospects every way promise the accomplishment of a good work this season. He prayed for the help and guidance of the Holy Spirit in the performance of his duties before the Lord, desiring to be indeed a minister of truth and righteousness.

Elder Henry W. Barnett reported the Carlisle Conference as being in good condition. In general, the Saints rejoice in their religion. Prospects of baptism were good. He desired that the spirit and power of his calling might rest

upon him in his labours to build up the kingdom of God on the earth.

Elder John S. Gleason (District President,) expressed great satisfaction in the representation of the Conferences, and believed there was every indication that a great and a good work will be accomplished through the undivided labours of the Priesthood and Saints composing the District. He prayed for the assistance of the Spirit of God to enable him to work the works of righteousness on the earth.

President Charles C. Rich arose and proposed the authorities of the Church. He moved that we uphold and sustain President Brigham Young as Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints throughout the world; and Presidents Heber C. Kimball and Daniel H. Wells as his First and Second Counsellors. He also moved that we uphold and sustain the Quorum of the Twelve Apostles; and that we uphold and sustain the organization of Priesthood as it now exists in the Church.

Carried unanimously.

Elders Lyman and Rich gave some excellent instructions to the Saints on the propriety of possessing a good, clear understanding of the kingdom of God, the design and efficacy of the Lord's atonement, how Christendom comprehends it, and the light in which the Saints should regard this sublime subject.

All hearts present seemed filled with happiness and the Spirit of God. The meeting closed with singing and prayer.

The evening's meeting was exceedingly well attended by a respectable company of truth-seekers. After singing and prayer, Elder Amasa M. Lyman in an animated style addressed the audience on the establishment of the kingdom of God on the earth in these last days, according to the Prophets.

The District meeting closed with singing and benediction by Elder Lyman, and the Saints dispersed, satisfied at having been blessed with a rich treat.

On the following Monday evening a grand tea-party was held in the same chapel. Elders Amasa M. Lyman and

C. C. Rich were present. The sisters had provided an excellent tea. After partaking freely of the bounties that graced the tables, the evening went off smartly with songs, plays, and recitations, interspersed with appropriate

speeches from Presidents Lyman and Rich. The order and entertainments of the evening were highly satisfactory to all persons present.

H. W. BARNETT, *Reporter.*

CORRESPONDENCE.

ENGLAND.

London, April 16, 1861.

Dear Brother Cannon,—

I am happy to inform you that the cause of truth is onward in this District. The confidence of the Saints in the great Latter-day Work and in the Priesthood is growing stronger every day. Many who had lost confidence and turned away from the work have returned, and are now rejoicing in the truth; and others are attending the meetings, which is an evidence that they yet love the truth. They and others are still coming into the Church. There were three baptized here last Sunday; three recently in the Essex Conference; and twelve in the Kent Conference. There is quite an inquiry among strangers; many of whom are attending our meetings; and several respectable gentlemen have recently purchased books—the *Star* and other works upon the doctrines of the Church. It appears that the signs of the times, as relate to the nations of the earth, and the singular and unprecedented movements of the Saints in gathering from all nations to their mountain home, where they are becoming a mighty nation—a united and happy people, are attracting more intensely the attention of those who feel interested in coming events; and they are desirous of becoming acquainted with the principles that are producing those great results.

We are now in the midst of our emigration business, which occupies the most of our time at present, as there are about 120 going to Zion this season from the District. When this is over, we shall resume our labours in dispensing the word.

The brethren who are labouring with me in the District feel spirited in the cause, and desire to do all in their

power to extend the principles of the Gospel to all who love the truth. Thus I feel encouraged in the onward progress of the work.

I am, as ever, your brother in the Gospel,

JOHN BROWN.

WALES.

Cardiff, April 13, 1861.

President T. E. Jeremy.

Dear Brother,—The work is rolling steadily on in this Conference. Since your last visit to Cardiff, we have baptized eleven persons, four of whom are new members; six more are to be baptized to-night; and there are good prospects of several more shortly. There is considerable interest awakened up in the minds of the people, a great deal of inquiry made, and questions asked concerning "Mormonism." The brethren, while following their daily labour, and during their meal-times, have all they can do to answer the many and varied questions put to them by their fellow-workmen, and not unfrequently by their employers also. I have visited several very respectable families recently, who are very favourably disposed. Prospects bid fair for a rich harvest. I am satisfied, by the testimony of the Spirit within me, also by the expressed feelings of the Saints generally, that if we are one in spirit and united in all our efforts, according to the counsels of our beloved Prophet Brigham, and also of our brethren who have the immediate charge of the interests of the Church in these lands, a great and a mighty work will be done. Truth will spread and triumph, Israel be gathered together, and the kingdom and government of our God be established upon the earth, no more to be plucked up or thrown down, for ever.

The emigration from this Conference has created quite an excitement here; and while on the one hand the work of God is prospering, so also is Satan, our common foe, on the other hand, busily employed in his old business, making lies, engendering strife, and hawking slander. We have large handbills exposed in the windows here, containing wonderful disclosures—"Mormonism—Brigham Young and his sixty-eight wives—children put to death—women flayed alive—Danite band—wholesale robberies, rapine, and murder!" Yes, brother, all hell is in a stew! It only requires a little more of the right kind of fire to make it boil over! But all will be well with the Saints of God, who love him and keep his commandments.

I remain yours truly,
G. G. BYWATER.

Nottingham, April 18, 1861.

President G. C. Cannon.

Dear Brother,—This is to inform you that we are in tolerable good health and first-rate spirits. There is a slow, but steady increase of the work of God in this District at present. Numbers of the old Saints that have been in the background are beginning to come out of their hidingplaces to testify of the truths that have been revealed in the last days. We have, in the last eight weeks, baptized 50 in this District; and a first-rate spirit is being manifested generally among the Saints. Many strangers also listen respectfully to our preachings. Some have taken books from us to read; and they all, so far as I have been able as yet to learn, are very greatly disappointed in our principles.

We have in this District three Traveling Elders, who are very energetic and prompt in all their duties. The Conference Presidents have also responded with pleasure to every suggestion of mine, which renders my mission pleasant, and brings the old adage to my mind—"Where there is union, there is strength."

We feel that a good work is to be done here, during the ensuing summer. The Saints are beginning to take an interest in their meetings, and in having their children blessed. In fact, they all begin to feel nerved up in the spirit of truth; and I rejoice to be with such a people. They do not let us suffer for anything that they can do for us. Yet there are some here who, having been excommunicated from the Church, feel rather cool, from the fact that they think they have been hastily and inconsiderately dealt with. This I doubt not. But that is no reason for their being lost for ever. I am therefore striving to exhort them to return to the fold of Christ, that they may partake of the blessings of the kingdom. Many are doing so, and I feel that many more will return in a short time. I wish to see them doing so, for they are good people. I feel also to pray for all such that may have been overtaken in faults, and lost their standing in this glorious kingdom, that they may have power to speedily return, in order for them to be participators in the blessings of the same.

May God bless you and all the faithful of his children, is the constant prayer of

Your brother in Christ,

JAMES BROWN, 3rd.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.—Civil war has at length commenced. General Beauregard, on the approach of the Government vessel, demanded the surrender of Fort Sumter. On Anderson's refusal, Fort Moultrie commenced firing with two guns at four a.m. on the 12th. Fort Sumter replied vigorously. Seven Charleston batteries then operated against Sumter, and the troops commenced swarming into Charleston. It was stated that 20,000 had concentrated there when the steamer left. An extra session of the Southern Congress had been called. The Southern Government had called on each secession State to furnish 3,000 troops, except Florida, which will furnish 1,000. The citizens of Arizona, have, in Convention, voted themselves out of the Union. A resolution has been introduced in the Louisiana Convention, declaring in favour of free trade between the Western and Confederate States. Fortifications, arsenals, lighthouses, and revenue cutters belonging to Louisiana are to be handed over to the Confederate Government.

Civil War has opened in New Granada. The town of Buenaventura, New Granada, has been captured by the Liberals. The barracks were burned, and 20 men perished in the flames: 10 were killed in the streets, and 54 persons, of whom 32 were wounded, were taken. The Liberals lost 10 or 12 killed, and had 30 wounded. The Hon. John M'Lean, who was for thirty years Associate-Justice of the Supreme Court of the United States, died at Cincinnati on the 17th ult.

GENERAL. The dissensions between the Northern and Southern States of America are calling into existence various enterprises for the cultivation of direct commercial relations between England and the Confederate States. Steamers are now advertised to sail between Liverpool and Charleston, and a company is being formed for the purpose of connecting this port with New Orleans by a line of first-class steam vessels. An official communication from the Turkish Ambassador in London to the Foreign Office announces that on April 13th an Ottoman naval force established a blockade of the ports and of all the coasts of Albania, from Durazzo, which is included in the said blockade, to the Anstrian frontier. The abdication of Ferdinand, the last Emperor of Austria, as King of Hungary, was announced to both houses on the 6th ult. The Consuls of the different European Powers resident at Mostar have, in pursuance of instructions from Constantinople, summoned the Montenegrins and insurgents to raise the siege of Nikiski. This town, which contains a population of 4,000, is reduced to the last extremity, and fears are entertained that cruelties may be exercised upon the inhabitants. The state of siege in the city of Fiume has been raised. All the towns of Poland are now militarily occupied, arrests continue, and the colleges of Warsaw and Kalisch are closed. In the manufacturing town of Lodz, the German manufacturers entirely demolished the factories of their Jewish competitors, and broke into their houses on the night of the 21st. The peasants in the immediate neighbourhood came to the assistance of the Jews, and a bloody conflict ensued. One person was killed and many were wounded. Thirteen students have been expelled from the University in Rome. As a fresh protest, the tricolour flag has been hoisted by the students at the University. A democratic movement has taken place at Cosenza, in Calabria, and the municipality have been expelled. The trial of those concerned in the conspiracy in Naples will shortly take place, the number of persons to be tried being 186. Famine prevails at Peking, and the insurgents are gaining ground. The accounts from the districts suffering from famine in British India are of a still more heart-rending character.

POETRY.

SPRING.

Sweet Spring in all her glory,
With blessings from on high,
Has come to comfort every heart,
And gladden every eye.
Cold Winter, stern and frowning,
Has left us far awhile.

Sutton-in-Ashfield.

And Sol, in all his beauty,
Makes glad creation smile.
The streamlets lately frozen
In peace their course pursue:
The buds and opening blossoms
Receive the morning dew.

THOMAS THORPE.

ADDRESSES.—Thomas R. Jeremy, 5, Duke Street, Swansea.
William H. Dame, 123, Oldfield Road, Salford, Manchester.
William Gibson, care of George Sims, 22, St. Philip's Street, Bath Road, Cheltenham.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAN.

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Saturday, May 11, 1861.

Price One Penny.

DESIGN OF GOD IN THE CONSTITUTION OF MAN.

BY PRESIDENT AMASA M. LYMAN.

In treating the subject named above, we may assume what at first may appear to be unwarrantable, and, in the opinion of some, untrue; but we hope our readers in search for truth will travel with us in the spirit of honest inquiry, and in candour dismiss for the time all preconceived opinions that would prejudice our search for the truth in relation to the subject under consideration.

In order that we may have the subject (in relation to which we desire to present the truth in the most clear and lucid manner possible,) fairly before our minds, we shall assume that all the revelations of the Gospel that have been made to man have had but one object, and that the building up of the kingdom of God on the earth: for the accomplishment of which they have ever been made, as shown in the history of God's dealings with man, first in the constitution of the race, and then his provisions for the educational development of those constitutional endowments.

While we consider the constitution of man as reflecting the purposes of Him who was its author, we discover in the strong intensity of affectionate regard that may be developed, and which he may entertain for those of his kind when associated with them, that man was

made and constituted for the enjoyment of social happiness, and that to result from a just and truthful comprehension of the relationship he sustains to God and his purposes, for the accomplishment of which he lives on the earth. Thus comprehending the truth in relation to his Father in heaven, there is established between them a condition of harmonious existence, which is in itself the beginning of happiness, as it is of peace, and the end of antagonism and strife.

From the study of the constitution of man, we not only discover that he is adapted to the development and enjoyment of happiness, but also an unbounded increase in the knowledge of God, the constituent principle of eternal life and glory.

Such is man, with his constitutional endowments, as we find him cast out to our view on the ever-onward-rolling billows of time, to minister to the creation and increase of the kingdom, government, or Church of Christ.

That it was the design of God to unite all the family of man, as his children, under one and the same government, is evident from this fact—that he gave them the same constitutional endowments, thus preparing them alike for the enjoyment of similar happiness,

or suffering, or misery, thus evincing to the reflecting mind not only his purposes in relation to man, but that those purposes were universal for man's happiness and glory.

That our Christian Bible-believing friends may be satisfied that the revelations of God's will and purposes as revealed in the book of man's constitution are consistent with the revelations of the Scriptures, we will now for a brief moment direct our search to them for the indications of God's work and purposes as there reflected.

The first to which we would direct the inquirer is found in the declaration of God, by himself, in relation to man, and the purpose of his creation as expressed in the Scriptures. In Genesis i. 26—29, for example, we learn that man was not only made in the likeness and image of God, but that he was commanded, on being presented with the earth, his new inheritance and home, to be fruitful, and to multiply, replenish, and subdue it, and to have dominion over all the living existences upon it. This view of the early history of man's introduction to the earth presents it to the mind as the inauguration of an enterprise that was transcendently great and glorious, as embracing the vast future of human existence for the infinite and eternal increase of the family or kingdom of God.

Hence, on man's introduction to the earth, and God's first instruction to him, we find him commanded to have dominion over, as well as possession of, his new heritage.

But one purpose can be seen, and that, for the development of one family of mankind, all "made of of one blood to dwell on all the face of the earth," to be all united in the bonds of one social polity, thus laying the foundation, in the arrangement of his purposes, for the creation of that kingdom which should ultimately extend its rule and government over the entire world as a universal empire of peace.

Still following the chain of history, we find the Lord addressing the same instruction to Noah and his family, when they, by the destruction of all others, became the sole representatives of humanity in the earth, as unto Adam under similar circumstances on his first

introduction to his new inheritance saying, "Be fruitful, and multiply, and replenish the earth." (Genesis ix. 1.)

Continuing, we find God making a covenant with Abraham that he should become the father of many nations, and that kings should come out of him, thus evincing his disposition to still prosecute his kingly enterprise in the development of the materials of which to construct his mighty empire. Still pursuing this policy, we find a renewal of these covenants in Isaac, and their confirmation unto Jacob, for a law, and with Israel an everlasting covenant.

The promise made to Abraham, that in his seed all the nations of the earth should be blessed, (as recorded in Genesis xxii. 18,) makes the dealing of God with Israel to a certain extent his dealing with the nations of the world, as by his ordinance Israel became the medium through which they were to receive their blessings and salvation in the promised Messiah and chosen seed.

The next point in the history is that which discovers to us Israel in bondage in Egypt, where long and grievous suffering seemed likely to cause their destruction and extinction from the earth. In this emergency the Lord was mindful of his promises to his people; and, through Moses, a deliverance mighty and glorious was ministered to the enslaved, degraded, and wretched thousands of Israel; and this rude multitude was led into the wilderness. Some, doubtless, may think this an objectless act of charity beyond the mere relief from present oppression and suffering. To such we would suggest that they consult the history of the transactions as given in the Scriptures on this point, recorded in Exodus xix. 4, 5, 6, where we have a plain and unequivocal declaration that the obedience of Israel was to be followed by their becoming "a kingdom of priests and an holy nation."

From the foregoing, but one inference would be drawn, which is, that God designed, in his dealings with Israel, to develop a nation and a government on a scale commensurate with the numerical greatness he had promised to his servants the Patriarchs, in the countless multiplicity and infinite increase of their posterity, and in this way secure the establishment of a universal kingdom,

whose rule and government should extend to all the nations of the world.

Having followed the history of God's dealings with Israel until they entered upon their wilderness journeyings to the land of promise, his revelations and dealings with them have reached an amplitude that afforded a more full and lucid exposition of the principles inculcated in the prosecution and accomplishment of his great work.

To lead inquirers to the truth in reference to these matters, we will call their attention to the consideration of the concise history of the dealings of God with Israel, as given by the Prophet Ezekiel in his 20th chapter, where he says, in the 11th verse—"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them."

We have here not only the unequivocal promise of life, on condition of obedience to the statutes and judgments revealed; but the question is involved, What were the nature of the statutes and judgments there given, that by their observance man should live? The Scriptures afford us but one, and only one answer to this, given in the following declaration:—"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." (2 Timothy i. 10.)

From this we learn the very important truth that life and immortality were brought to light through the Gospel, which leads us to the conclusion that the Gospel was preached to Israel in the wilderness, and the blessing of eternal life offered to them.

Thus it becomes evident that the life-imparting statutes and judgments offered to Israel in the wilderness were simply the Gospel, through which man has been subsequently taught that this is eternal life, to know the only living and true God, and Jesus Christ whom he hath sent.

We arrive, then, at the conclusion, that the Gospel was and is the embodiment of the institution of God's kingdom, for its educational development, increase, and government. Thus, as the generation of man, in its ceaseless and onward movement to the vast future, was ordained to supply an unfailling increase,

so the Gospel, as embracing the statutes and judgments of God, was ordained to produce, through its educational influence, the development of that knowledge of God and man which should discover to him his true relationship to his Great Father, and thus place in his possession the boon of eternal life.

From this we understand something of the nature of that law against which Israel rebelled; for which sin, or "transgression," the "law was added" in the form of "statutes that were not good, and judgments whereby they should not live." (Ezekiel xx. 25.)

Hence we see that the kingdom of God was not established with Israel in the wilderness, in consequence of their unbelief and hardness of heart; but was held in reserve for some time in the future, when the condition of the people and the circumstances around them should be more propitious for its accomplishment. From this time we find Israel maintaining a national existence under the law of carnal commandments, until seventy years subsequent to the coming of Messiah, during which time the Prophets continued to inspire hope in the minds of the people, by prophesying of a time to come when the kingdom of God should be built up, and the law of God (no longer written on stone,) should be written in the hearts of the people, and when the glorious result should be realised that the knowledge of God should cover the earth as the waters cover the great deep.

The influence which the contemplation of this great event of the coming future had on the minds of the Prophets may be inferred by reference to some of their declarations in relation to it. The first we introduce is recorded in Jeremiah xxxi. 33:—"But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." The solicitude of the Prophet Isaiah on this point can be seen as expressed in the following language in chapter xxvi. 9:—"With my soul have I desired thee in the night; with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." From

the language of the Prophet, it is evident he did not consider the judgments of God which taught righteousness to be at that time in the world; but the day of their future revelation was in his faith the leading star of a bright and glorious future. We further hear the same Prophet speaking of the existence of a power denominated the "Zion of the Holy One of Israel." (Isaiah lx. 14.)

Some, perhaps, may say that this is the Church, and not the kingdom of God. To such we would simply say that it makes no difference, as the Prophet declares that the "nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." From the last quotation we learn this truth—that whether this Zion be the Church or kingdom of God, all nations who do not submit to its rule "shall be utterly wasted," thus leaving this Zion of our God the ruling power of the earth, virtually constituting it the sole government holding and exercising universal rule over the earth, and thus for the first time fulfilling the great injunction on man, as the child and representative of God, to subdue the earth and have dominion over it and all its appurtenances.

The Spirit that unfolded so glorious a future for the world in the rising splendour and greatness of God's universal kingdom seems to have shed abroad its hallowed influence in the heart of Daniel, surrounded as he was with the enthrallments of a dreary captivity, in

the land and power of his enemies. While in these circumstances, so adverse to present bliss or happiness, the Spirit of the Highest seems to have lifted the dark veil from the future, and disclosed to the Prophet, in his lucid interpretation of the dream of the king of Babylon, that, far down the stream of time, in the days of certain kings, (whose existence was shown in the dream of the king of Babylon,) the God of heaven should "set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel ii. 44.)

From this last we learn, first, that the setting up of the kingdom of God was an event far in the future from the time when it was first shown to the Prophet, or even from the revelation of Messiah, as may be seen by noticing the results of its existence as shown by Daniel, which were first the breaking in pieces of other kingdoms, and its own increase, until it should fill the whole earth; which, if true, would leave no other power to question its right to rule the world.

Such, in its extent and power, was the kingdom of God, which he should set up to rule and govern the earth and its inhabitants, as indicated by his revelations to and dealings with man since his first introduction to the earth as his home.

(To be continued.)

OMNIPRESENCE OF GOD.

BY ELDER HENRY WHITTALL.

In comparing the ideas of others with our own upon any subject, with a view of coming to a clear understanding and just conclusion on the points discussed, it is both important and necessary that a clear definition of terms be given and received. Most of the disputes which arise in all classes of society, religious and secular, would be avoided to a great extent, if the disputants clearly understood and attended to each other's terms, and clearly defined their own.

Words are frequently used in such different senses—sometimes primary,

and sometimes secondary—sometimes literal, and sometimes figurative, that a misconception is often likely to arise, which might be easily prevented, were a plain definition of terms given at the outset. Opposite parties are too apt to place their own constructions on each other's expressions.

"Omnipresence" as all will admit, means *presence everywhere*.

Now, strictly speaking, *matter*, in its most extensive and comprehensive sense, is the only thing that can be said to be literally *everywhere*. There are various

kinds and degrees of matter; but matter as a whole, and in a general sense, is the only thing that we can conceive of as being everywhere present, and nowhere absent.

One reservation, however, must here be made, for the sake of scientific accuracy,—namely, that wherever matter exists and moves, there is of necessity a corresponding or proportionate extent of space *wherein* to move.

There is no such thing, however, in all the creations of God, as what is called *empty space*.

But this fact does not in the least affect our argument; for the motion of matter is merely the displacement of one thing by another—one particle occupying the space which had been previously occupied by another. Thus, if I thrust my hand into a mass of sand, I do not penetrate the *grains* of sand, (although I *do* penetrate the sand as a *mass*,) the hand merely going between, or making its way by displacing the grains with which it comes in contact. No particle of matter can occupy the same identical space as another at the same time; consequently, no *portion* of matter can in an exclusive and strictly literal sense be omnipresent.

The nearest approach to a literal omnipresence, that we can conceive of, is that of the particles of one kind and degree of matter *commingling* with those of another.

The following may serve as a simple illustration: In a homely cup of tea, we find the particles of the tea itself intimately mingling with those of the water; those of the sugar mingle with those of the other two elements; and then, again, there are the particles of caloric or heat everywhere present throughout the whole. Yet no one particle of either water, (itself a compound of gases,) or tea, or sugar, or cream, or heat, can occupy the same space as any other particle. This simple illustration, however homely and commonplace, may serve as an example, on a small scale, of the nearest idea that can be formed of a *literal* omnipresence, or presence everywhere. The plainer the simile, the better for ease and clearness of thought.

We have now to define what we mean by the term "God."

This word, like many others, is

frequently used to represent different ideas. We sometimes employ it in reference to Deity as a person. One of the old Prophets saw God sitting on a throne. Of course, then, according to this personal sense of the word, God could not have been everywhere present; for he was on a throne. We often read of God as sitting down, standing up, walking about, &c. Now, a person, when sitting down, does not occupy the same space as when standing up. He always occupies the same *amount* of space, but no more, whatever posture he may place himself in, or however much he *may* change his relative positions by moving hither and thither.

Hence it is utterly impossible for God to be *personally* omnipresent.

But we sometimes speak of God in reference to his attributes of love, wisdom, goodness, influence, power, authority, &c.

The next question, then, is, Can he be said to be omnipresent in these respects?

Yes, undoubtedly so; but not *literally*.

As these are all abstract terms, it is evident that they cannot be used in a strictly literal sense. Love, power, goodness, wisdom, &c., are not *things* which occupy *space*. We cannot measure knowledge by the yard, wisdom by the pint, influence by the inch, or power by the gallon. We cannot speak of authority as occupying so many square or cubic feet of space, or describe the height, depth, length, or width of intelligence or faith. These are all abstract terms; and in describing the extent of any attribute of God or man, we are bound to speak figuratively. We thus speak of "infinite power," of "boundless love," of "illimitable wisdom," of "unbounded influence," of "unlimited authority," of "infinite goodness," &c. If we examine such expressions closely, we cannot but see that they are used in a relative and figurative sense, and not in a strictly literal one. We cannot find room for *all* these things *everywhere*. If one thing occupied *all* space *literally*, we certainly could not locate half a dozen *everywhere*! The absurdity of the thing only proves the fallacy of the idea of literal ubiquity in reference to *any* attribute, the terms expressive of which cannot be literalized.

But again: We often speak of God in reference to his agents. For example, the Apostle Paul says, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Moses, who called and ordained Aaron, was God's agent. All the servants of the Lord are called by His agents acting in His name and by His authority. When a man is called and ordained to certain functions of the Priesthood, we say that God called him, and that he is a servant of God. Thus, in a relative sense, God may be and is said to be present where he is personally absent, just as her Majesty the Queen may be said to be present throughout all her dominions by her official and representative agents. She is not literally, but virtually or officially, representatively or vicariously present wherever her regal authority is swayed. It is not actually she who is present, but her agents or authorities, who act in her name in her various principalities and colonies.

Again: We often use the term "God" in reference to his *Spirit*, whereby he is said to be omnipresent.

But we also frequently use the term "Spirit" in more senses than one. Sometimes we speak of the Holy Spirit or Holy Ghost as a *person*. The Father, the Son, and the Spirit are three distinct persons,—the first two being personages of tabernacle, and the last a personage of spirit. (See "Compendium.") In this sense, the Spirit can be no more spatially extended, and no more omnipresent, than the Father or the Son. If, indeed, either of the three could be personally and substantially present everywhere—that is, filling *all* space, it would puzzle the astutest intellect to conceive where the other two could be located!

The Spirit of God, then, or the Holy Ghost, as a personage, cannot be literally

omnipresent, although we may (as we often do) speak of him as being present here and there by his influence, authority, and power.

But we also frequently speak of the Spirit of God as a divine substance diffused throughout the spiritual and physical universe, giving vitality, activity, and force to the various things around us, according to certain spiritual and natural laws.

It is, indeed, the inherent life and soul of all things—the inner and eternal principle of life and being. Whether we speak of "Nature" or of the "God of nature," we mean the same thing, unless, by way of distinction, we connect with the latter expression the idea of personality. In the former sense, *God is everywhere*.

President Young, upon this subject, says—"It is the Deity within us that causes increase. . . . He is in every person upon the face of the earth. The elements that every individual is made of and lives in possess the Godhead. . . . The Deity within us is the great principle that causes us to increase and to grow in grace and truth."

It will thus be evident that God is, by his Spirit, in this sense, *omnipresent*. Indeed, we arrive at the conclusion that God (although local in personality) may be said, in various ways and in different senses of the word, to be everywhere present. President Young says—"He is omnipotent, and fills immensity by his agents, by his influence, by his Spirit, and by his ministers." So that, go wheresoever we may, God is there, in some way or other. If we ascend to the heavens above, he is there; if we make the grave our bed, he is there; if we fly to any part of the earth or sea, he is there, and his providence will protect the just.

HISTORY OF JOSEPH SMITH.

(Continued from page 280.)

Elder G. J. Adams preached a discourse which occupied three hours, and which could be heard a great distance.

President Joseph Smith turned over the Conference into the hands of the Twelve.

Choir sang a hymn. Prayer.

President Hyrum Smith called the Conference to order at twenty-five minutes to four, p.m., and spoke to the assembly one hour and a half.

He treated upon the subject of the Elders

preaching abroad. He said it was a matter of consequence that the Elders of Israel should know what they were about when they go to preach the Gospel. They should, like Paul, be ready to give a reason for the hope of their calling. When they are sent to preach the Gospel, they should preach the Gospel and nothing else, if they wish to stand approved themselves. The Elders are sent into the world to preach faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost; and they should let the mysteries alone.

God has commanded you to preach repentance to this generation; and if this generation will not receive the first principles of the Gospel and Book of Mormon, they will receive nothing greater. Just go and do as you are told, and God will bless you.

It is the power of God that is going to convert the world, and nothing but the power of God. Every man who knows me knows that I have taught these principles from the beginning. It is the honest and pure in heart that will hearken to the everlasting covenant. They are those who are noble and good: they will feed and clothe you, and receive your testimony; and we want the Elders to gather out the good seed to Nauvoo. The day will come when you will see the wicked flee when no man pursueth. I want you to be wise as serpents and harmless as doves. Preach principles that will stand the test of ages; teach them good precepts and save souls; go forth as men of God, and you will find friends wherever you go. Drink deep of the Spirit of Truth, and a great and mighty work shall be wrought in the world: hundreds and tens of thousands shall flock to the standard and go up to Zion. Many other remarks were made by the speaker.

After which, Sidney Rigdon made a few remarks, and concurred in what brother Hyrum had said.

Twelve minutes to six, adjourned to April 9th, at eight o'clock, a.m.

Tuesday, 9.—At 8 a.m. the Elders assembled at the stand, (President B. Young presiding,) and were addressed by Elder Amasa Lyman; after which,

President B. Young said—What has been given is correct; the speech and conduct of Elders one towards another is frequently wrong; one Elder will speak evil of another; and while you undertake to trample on others, you will sink yourself. A man has sinking principles; but if his feelings are elevated, he will build up others and build up himself. Just as sure as one Elder tries to build himself up on the destruction of another, he will surely sink himself.

I would like to sit and hear the brethren teach for a week; but as business is pressing, we must hurry through. Preach repentance to this generation. Faith must go before repentance, and of course all men must follow the course and obey the laws and ordinances for the remission of sins, so as to receive the gift of the Holy Ghost, and then your mission is done. Let a man who goes into the vineyard build up all he can. If a man preaches anything in error, pray to God that no man may remember it any more. No Elder will correct another in public before unbelievers unless he has the sinking principle. I call all the Elders together to witness that I always use charity, for it covers a multitude of sins.

Let us obey the proclamation of Joseph Smith concerning the Elders going forth into the vineyard to build up the Temple, get their endowments, and be prepared to go forth and preach the Gospel. You may build up Zion, and learn to be men, and not children. It was a perfect sweepstakes when the Prophet called North and South America Zion. Let us go to and build the Temple with all our might, that we may build up the kingdom when established and her cords lengthened. It is a perfect knock-down to the Devil's kingdom. There is not a faithful Elder who cannot, if he is humble and diligent, build up a church. There are many men who will give you large sums to build a Stake of Zion where they live. It proves the words of the Prophet of the last days.

The Priesthood is fitted to every capacity in the world. There are blessings and conditions in that Priesthood that suit every man. This will suit the condition of thousands, because it is as broad as the heavens, deep as hell, and wide as eternity.

I am asked all sorts of questions about making gods and devils, and organizing the eternal worlds; but we could not get it precisely into our understandings so as to make them. The God we serve is the God of Abraham, Isaac, and Jacob. There is no need of breaking the law of the land if you keep the law of the Lord. I want a wife that can take care of my children when I am away, who can pray, lay on hands, anoint with oil, and baffle the enemy; and this is a spiritual wife.

The sweepstakes is a perfect knock-down to the Devil. We will build up the churches and establish Zion and her stakes. This is a fire which cannot be put out: it has spread far faster than ever it did before. If you kick us and cuff us, we will turn the world upside down, and make the cart draw the horse. We want to build the Temple and have the roof on this fall, in the name of Israel's God. There are

hundreds of Elders who will sell their property to build up the Temple. Let us pay up our tithing. If there are any men who have not paid their tithing, they will not get in there. Let the Branches send teams with provisions to work all the year.

We are acquainted with the views of Gen. Smith, the Democrats and Whigs and all factions. It is now time to have a President of the United States. Elders will be sent to preach the Gospel and electioneer. The government belongs to God. No man can draw the dividing line between the government of God and the government of the children of men. You can't touch the Gospel without infringing upon the common avocations of men. They may have helps and governments in the Church, but it is all one at last.

Patriarch Hyrum Smith said—I never knew a proclamation to be understood at once. President B. Young wished to draw the attention of the brethren, first to build the Temple and get your washings, anointings, and endowments; after that to build up Branches throughout the nations. We must do all we can to build the Temple, and after that to build up churches. The gathering will continue here until the Temple is so far finished that the Elders can get their endowments; and after that the gathering will be from the nations to North and South America, which is the land of Zion. North and South America are the symbols of the wings. The gathering from the old countries will always be to head-quarters, and I have no doubt this Conference will do a great deal of good.

We have every power and principle to teach the people. Say what God says, and say no more. Never deviate one fraction from what God tells you. Elder Rigdon's remarks were very correct. Give out the simple principles. A man never fails who only says what he knows; and if any man says more, and can't give reasons, he falls short. Preach the first principles of the Gospel—preach them over again: you will find that day after day new ideas and additional light concerning them will be revealed to you. You can enlarge upon them so as to comprehend them clearly. You will then be able to make them more plainly understood by those you teach, so that you will meet with scarcely any honest man but will obey them, and none who can oppose. Adduce sufficient reason to prove all things, and you can convert every honest man in the world. The knowledge of the Gospel of Jesus Christ is not prevalent in the world, although it is written in the Holy Book. You can prove it by the Holy Book they profess to believe in, and your arguments will be so strong and convincing, that

people will hear and obey it by thousands. The Saviour says that to you it is given to know the mysteries of God, but to the world it is not given. You have power; you are authorized to put down every foolish thing you hear. A wise man will put it out of existence as he goes along; for light cleaveth unto light, knowledge to knowledge, and intelligence to intelligence.

We engage in the election—the same as in any other principle: you are to vote for good men, and if you do not do this it is a sin: to vote for wicked men, it would be sin. Choose the good and refuse the evil. Men of false principles have preyed upon us like wolves upon helpless lambs. Damn the rod of tyranny; curse it. Let every man use his liberties according to the Constitution. Don't fear man or Devil; electioneer with all people, male and female, and exhort them to do the thing that is right. We want a President of the U. S., not a party President, but a President of the whole people; for a party President disfranchises the opposite party. Have a President who will maintain every man in his rights.

I wish all of you to do all the good you can. We will try to convert the nations into one solid union. I despise the principle that divides the nation into party and faction. I want it to grow up like a green bay tree. Damn the system of splitting up the nation into opposite belligerent parties. Whatever are the rights of men guaranteed by the Constitution of these United States, let them have them. Then, if we were all in union, no one dare attempt to put a warlike foot on our soil. I don't like to see the rights of Americans trampled down. I am opposed to the policy of all such persons as would allow Great Britain or any other power to take from us Oregon or any portion of our national territory; and damn all who attempt it. Lift up your voices like thunder: there is power and influence enough among us to put in a President. I don't wonder at the old Carthaginian lawyer being afraid of Joseph Smith being elected.

[A unanimous vote was passed by the immense assembly for Joseph Smith to be the candidate for the next President.]

Elder Heber C. Kimball arose and said—What brother Hyrum has told you is God's truth, and will eventually come to pass. As he was making his observations to the Elders, it made me think of the first time that I went out into the vineyard to preach. I dwelt on one subject till it branched like unto a tree that was cultivated, until the branches shot forth in all directions. Suppose you had only one seed to plant, and that seed was an acorn, and you spend your time in cultivating it till it comes forth a great and mighty tree, branching forth with many

branches, and bearing fruit abundantly after its own kind. So it is with the first principles of the Gospel, they branch out in all directions, unfolding new light continually. They are eternal principles. I never preached anything else but the first principles. When first we went to England, we preached nothing else, and never even touched on the gathering, as there was no place of gathering, the Church having been driven from Jackson County and also from Kirtland, and the Prophets, Patriarchs, Apostles, and Saints were wandering in the wilderness seeking for a home; but as soon as the people were baptized and received the Holy Ghost, the most of them had the spirit of prophecy, and prophesied of coming to this land, as being the land of Zion; and the time would come that they should come here. Yet we never taught the doctrine of the gathering or Book of Doctrines and Covenants.

If you tell the people to stay, they will gather here stronger than ever. If you want to cut anything off, you should know how to restore. You should never cut off the ears of the people until you are able to make them others. It is no matter what way you convert them, so that you convert them to believe the doctrines of the very Bible they have always professed to believe. It is no use attempting to teach them other things until you can make them believe the principles contained in the Bible which they have been taught to reverence and believe from their infancy. It teaches the gathering and all the principles of the Gospel neces-

sary to be taught to the unbelieving world. This is the thrashing-floor, where the wheat is gathered to be thrashed. There are a great many green heads, and they of course have to be pelted a little harder. After the wheat is thrashed, it has to go through the fanning-mill, and then the screen, and then the smut-mill; then it has to be ground and to be bolted—but many bolt away and leave. If you get a cudgelling, don't be mad, for your heads are green. We are going to arrange a plan for Conferences, and we design to send Elders to all the different States to get up meetings and protracted meetings, and electioneer for Joseph to be the next President.

A great many of the Elders will necessarily have to leave their families, and the mothers will have to assume the responsibility of governing and taking care of the children to a much greater extent than when their husbands were at home. I therefore exhort them to be humble, faithful, and diligent, seeking to the Lord for wisdom to rear up their children in righteousness and prepare them to roll on the work of the Lord when their fathers shall have been worn out in the ministry. The mothers, therefore, are the persons who will more or less have to train the children.

20 minutes to 11: A call was made for the volunteers to go preaching to pass out to the green. A great company moved out and returned to the right of the stand, and were numbered 244.

20 minutes to 1: Adjourned for one hour.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 11, 1861.

CIVIL WAR IN AMERICA—ITS IMPORTANCE AS A WARNING TO THE SAINTS.

CIVIL war has at length been inaugurated in the United States by the attack upon Fort Sumter in the harbour of Charleston, South Carolina, by the Carolinians. The attack commenced at four o'clock on the morning of the 12th of April, and terminated in the hauling down of the United States flag and the surrender of the Fort to the Secessionists by Major Robert Anderson, the officer commanding, at about 10 o'clock, p.m., on the 13th.

For months past the people of South Carolina and the adjacent States confederate with her have been preparing for war. Since last November's election, resulting as it did in the elevation of Abraham Lincoln, the nominee of the

Republican party, to the presidential chair, she has been untiring in her efforts to completely dis sever every connection binding her to the Union. Nothing has been left undone by her to prepare for the consequences of such a step. In these efforts and preparations South Carolina has been joined by several of her sister States. Seven Southern States have formally passed ordinances of secession, and have proceeded to organize a distinct government under the title of "The Confederate States of America." A President and Vice-President have been elected provisionally, not by the people, but by a convention of delegates from the several seceding States. A constitution has been framed and submitted to the States of the new Confederacy for their approval, and they have approved of it. Cabinet officers have been selected and placed in charge of the several departments. An army has been organized and officered, and the entire machinery of government has been regularly arranged and put in motion. Nothing apparently has been left undone that would ensure a well-organized and capable government, and the strength necessary to resist any attack that might be made upon them by the old Government at Washington.

For some time after the secession of South Carolina, a collision between the people of that State and the Federal Government's troops seemed inevitable. It would not have created much surprise if war had broken out at any time. Fort Moultrie had been abandoned, and Fort Sumter stealthily taken possession of and fitted up for defence by Major Anderson. South Carolina was incensed at this act, and angrily demanded that Sumter should be delivered up to her. Its possession by the forces of the Federal Government, with her principal city at the mercy of its guns, was a dishonour she could not brook—a standing menace too humbling to her pride, and too much in conflict with the independence she desired to possess. Her people were determined to obtain possession of it—peaceably if they could, forcibly if they must. Old forts surrounding Sumter were strengthened, and new ones were thrown up, and their guns were carefully trained in the direction of that fortress. But they did not attack it. Then there came a lull in the storm of preparation. The Government at Washington did not evince any anxiety about maintaining their foothold in South Carolina by throwing men and supplies into Fort Sumter. Negotiations between the Southern Confederacy and the Administration at Washington for the delivery to the former of Fort Sumter, and other forts in the South still in the possession of the Federal troops, were commenced. The idea was soon circulated that Fort Sumter would have to be evacuated as a military necessity, but that Fort Pickens would be maintained and strengthened. As soon as this idea was bruited abroad, the interest of the nation that had all been concentrated upon Sumter and South Carolina, was directed to Fort Pickens, and the troops of the Confederacy encamped in their fortifications around it. It was confidently stated that if there should be any collision, (which very many persons both in the United States and this country strongly doubted and denied the probability of,) Fort Pickens would be the point where it would occur. It was fully expected that Sumter would be left for South Carolina troops to quietly occupy. Two or three mails reached this country, bringing the intelligence that Fort Sumter was on the point of being evacuated: and when the steamers which brought them left the United States, the news of an attack upon Fort Pickens was momentarily expected. Indeed, one steamer brought the intelligence that telegraphic communication with Pickens had ceased, and there was scarcely a doubt entertained about war having actually commenced there.

But the Almighty had decreed otherwise. He had said, through his Prophet, Joseph Smith, on December 25th, 1832, that "The days will come that war will be poured out upon all nations, beginning at that place" [South Carolina]. "Wars," he then said, "will shortly come to pass, *beginning at the rebellion of South Carolina*, which will eventually terminate in the death and misery of many souls." We knew, therefore, that, negotiate, arrange, and compromise as the opposing parties might please, the war would have to commence at South Carolina, and not in Florida, where Fort Pickens was situated.

When people generally were imagining that the danger of war was not so imminent as it had been, it broke out. War vessels had been fitted out at New York—troops and munitions of war were being embarked; their destination was not known, but they were supposed to be intended for Fort Pickens and Texas. Horses and flying artillery, &c., which could not be used at either Sumter or Pickens, convinced those who ventured an opinion as to their probable destination, that Texas was to be the field of their operations. Some few cases, which were marked "Fort Pickens," furnished grounds for the supposition that that fort was to be supplied on the ships' passage down. But South Carolina began to be uneasy. The Commander-in-Chief of the forces, General Beauregard, did not like the delay of the Washington Government in evacuating the fort. He caused the supplies that Major Anderson and his command had been in the habit of receiving from the markets of the city of Charleston to be stopped. The Washington Government said that their troops must be supplied peaceably, or otherwise by force. Upon learning that this was their determination, the General of the forces of the Confederate States demanded of Major Anderson that he and his men would evacuate the fort. This Anderson declined doing, stating that his sense of honour and his obligations to his Government prevented his compliance with the demand. After receiving this reply, the batteries of the Confederate troops opened their fire upon the Fort, which was surrendered to them after a hotly-contested fight of about thirty hours' duration.

This is the first act in the bloody drama—the precursor of wars that shall spread over all nations, and bring death and misery to many souls, and cause the inhabitants of the earth to mourn. It has commenced at the spot designated by the Lord; and as surely as its beginning has been foretold, so surely shall everything that has been foretold respecting the results which shall follow this beginning, be fulfilled. The whole nation of what was once the United States, are eager for the fray. A feeling of desperate resolve has seized upon all, North and South. The excitement in both sections is described as being most intense. President Lincoln has called upon the States which have not seceded, for 75,000 troops. Their first duty, he says, will be to retake the forts and other United States' property seized by the Secessionists. The North assert very freely that this must be done at all hazards, whatever may be the consequence. The South are also mustering their hosts, with the equally resolute intention of maintaining their ground. When they meet, the shock will be terrible. And the worst feature in the case is, that after they have fought they will have no better grounds for settlement than when they begin. If one party should be victorious, there is no provision in the Constitution for the holding of a conquered people in subjection. The whole genius of the Government is opposed to such an idea. It is a government of equals. Imagination shrinks back with horror from the bare contemplation of such a fratricidal war as this must be. It must be a war of extinction to one or both parties, or complete decrepitude as a nation. There is

no doubt but all the border States which have been standing aloof from both extremes will wheel into line with the Southern Confederacy, now that the issue of war is forced upon them. This will intensify and protract the struggle. [Since writing the above the news of Virginia's (the principal border State) secession has been received.

The present condition of affairs in the United States and the prospect before them inspire the reflection that the day is near at hand, spoken of by the Lord through his servant Joseph, when the wicked shall slay the wicked, and when every man that will not take his sword against his neighbour must needs flee unto Zion for safety. The Lord said, upwards of thirty years ago, that there should be people gathered unto Zion out of every nation under heaven, and they should be the only people that should not be at war one with another. Nothing could at that time have seemed more improbable than that such should have been the case. But he has brought it to pass: he has caused the wrath of man to praise him. Their evil deeds he has over-ruled for the accomplishment of his purposes and the salvation of his elect. They drove out his Church from their midst, and compelled it to take refuge in the wilderness. But that very act placed the Lord's people in a position where they could be safe when intestine broils and civil war should desolate the land and compel the inhabitants to take up their weapons of war one against another.

Great and precious are the promises of the Lord unto Zion! Happy are the people unto whom they are made! Envious is the position they occupy! When civil war shall desolate the land, they have the assurance that they shall have peace—"they shall be the only people that shall not be at war one with another!" Nestling in the bosom of a vast continent, far removed from the scene of strife, and encompassed by lofty mountains and interminable deserts and plains, the country they inhabit will be but little affected by the battles and dissensions of the outer world. Their situation is an admirable one. The wisdom of the Deity was displayed in its selection as a nursery for his nascent kingdom. Well may the righteous, which shall be gathered out from all nations, go to Zion, singing songs of everlasting joy.

To the Saints in Europe the signs of the times should be an incentive to diligence and faithfulness. This war between the Southern and Northern States, which has just broken out, is a sign that should not be passed over lightly. Its testimony should be like peals of thunder in the ears of the slothful and careless in the Church. The consumption decreed, which is to make a full end of all nations, has begun. It was to commence at South Carolina; but it was to spread until all nations were to be involved in it. The nations of Europe cannot escape from it, if they continue as they are. But the Lord has provided a place of refuge for those who will accept it. All who desire to avail themselves of this place of security can do so, if they be diligent. Even the poorest of the poor, by exercising faith in the Lord's promise, and claiming its fulfilment at his hands, can go, and nothing can prevent them. Now is the time for the Saints to test their faith, and see whether they have sufficient to obey the command of the Lord and to escape his threatened judgments, which will inevitably fall upon the faithless and unbelieving; for "vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord."

CORRESPONDENCE.

ENGLAND.

Ship Underwriter, April 23, 1861.
Elder Cannon.

Dear Brother,—Permit me, through the columns of the *Star*, to say good-bye to my numerous friends in various parts of this Mission, and to express in a few words some of my feelings in relation to the great work in which we are engaged.

Brethren and sisters, I bid you all a very affectionate farewell. Time will not permit me to say much, but I thank you for the numerous and repeated acts of kindness I have experienced from you, and say, May God Almighty bless you for ever!

I bear testimony that, through the revelations of Jesus Christ, by the power of the Holy Ghost, I know that the Eternal God has sent his angel in these days to reveal the everlasting Gospel, and that the Latter-day Kingdom is now being set up, that Joseph and Brigham are God's own appointed ministers of salvation, and that the work which they have commenced will accomplish the end for which it was designed—that is, the emancipation of the human race from the bondage of sin, death, hell, and the Devil.

I know that God requires his people to gather together, and that for the present time Utah is the place appointed. I am going there in consequence of that knowledge—not to find out whether "Mormonism" is true or false, but because I know that it is the work of God, and that gathering is an essential part of it.

I leave with good feelings towards all, and feel my heart swelling with blessings for you. I go with joy to Zion to drink a deeper draught of the inspiration of this work, to taste more of that influence which is so pleasant to my soul, to help still further in establishing the work, for the building up of which I have devoted my whole being for nearly eleven years. I look on the past with overwhelming feelings of gratitude to God for his kindness towards me in all my travels, toils, and struggles, and ascribe to him the glory for every good result from my labours.

Good-bye to all! Be faithful, humble, and prayerful; and then I know that all the blessings with which my heart feels overcharged towards you will assuredly come down upon your heads.

Your brother in the Gospel,
CHARLES W. PENROSE.

Ship Underwriter, April 22, 1861.
President Cannon.

Dear Brother,—I cannot leave my native land without writing you a few lines in relation to my feelings on this subject.

I have had much pleasure in labouring during the few years past in the ministry.

The kindness of the Saints and my brethren has been received with a grateful heart, and has led me often to look forward to the time when a change would take place among the Saints on my way to Zion.

I have tried to remember and carry out the instructions I have received in the best way I could.

Now I find myself here with numbers of the Saints among whom I have laboured throughout various portions of England and Scotland during the last ten years. I have much satisfaction in meeting them all at this particular time. The Lord has given us his Spirit, which spreads peace and cheerfulness through the company.

I have felt cheered and blest in mingling with this company of the sons and daughters of God. I never felt so well since I embraced the truth as I do at the present time. I feel this to be one of the greatest of Heaven's blessings, and I hope to live worthy of it and those which are likely to follow a strict observance of the truths we are permitted to learn.

The Sheffield District, I am happy to say, is in very good condition. The Saints are a warm-hearted people, and the Lord is pouring out his Spirit upon the honest in heart, and also upon those who have once been in the Church. I have enjoyed the society of the Priesthood who are labouring there, and I

pray God that they may be sustained in their efforts to roll the cause along.

Please to accept my heartfelt thanks for the privilege of going home.

Praying that the blessing of the Lord may accompany your labours, in connection with Presidents Lyman and Rich, and all those who second them,

I remain, with kind love,

THOMAS WALLACE.

Bushey, April 16, 1861.

President Cannon.

Dear Brother,—I embrace the present opportunity of reporting to you in brief my field of labour, the Essex Conference, which is composed of 13 Branches and 257 members, including officers. The Branches are widely scattered, averaging from ten to twenty miles apart. The Conference is situated in three counties—namely Hertfordshire, Essex, and Suffolk; and the Saints are scattered over a distance of 300 miles: so you see there is some leg-service to be done, to keep matters moving. The Saints are generally very poor in this Conference. They are chiefly farm-labourers, the men earning from 8s. to 10s. per week, and women about 4s. Truly is the saying of Jesus fulfilled—to the poor the Gospel is preached. Yet, with all their poverty, they are rich in faith, and they are doing all they can to build up the kingdom of God. There are three Travelling Elders in the Conference. They are united with me in carrying out the counsels of the servants of God; and as soon as the weather will permit, we intend to launch out into new places and preach the Gospel to the people. Our meetings have been well attended of late by strangers, who manifest a good feeling towards us and the principles that we preach; and there is a prospect of baptizing a few. We have not done much baptizing yet in the Conference, but I think the prospect is brighter than it has been for some time. There are 22 emigrating this season to the land of Zion, and I pray the Lord to bless them on their way, that they may reach the home of the Saints in safety.

I rejoice in the present prospects of the work of the Lord, and my desire is to be a faithful and humble servant in the hands of the Lord and his servants, that I may live long to assist in build-

ing up the kingdom of God on the earth. To this end I desire the Spirit of the Lord to be with me, that I may remain faithful to the end; so that when my labour is done in this land I may also go home to Zion.

Ever praying for your prosperity in the cause of truth, I remain, as ever, your brother in Christ,

EDWIN SCOTT.

Rugby, April 22, 1861.

Dear Brother Cannon,—

I take this opportunity to drop you a few lines, to let you know how we are getting along. According to appointment, I have made my way into this Conference, and I find the people feeling well in spirits, but very poor in pocket. Times are very dull. There seems to be quite a good opening for preaching the gospel.

As Brother Joseph Foster, who travelled in the Stradford District, has gone to the Valley, it leaves that part without a Travelling Elder. The Conference spreads over a large tract of country, and the main part of the travelling is done on foot. Under these circumstances, it is about impossible for myself and Brother Jeffs to visit and do justice to all.

There is a good opening in and round Coventry. I have preached in Coventry twice, and it has left some good impressions. Quite a number of strangers attend our meetings, and I believe there will be a good work done. I can say that I feel well among the Saints. They receive me kindly and treat me well.

I remain yours in the Gospel of peace,

SAMUEL L. ADAMS.

Surrey, March 29, 1861.

Editor of the *Star*.

Sir,—In your issue of March 30th, I notice several texts proposed to the Rev. Van Wyck, of New York, as a basis for a lecture on "Mormonism," or "Polygamy."

Permit me to ask if the following passages would not be further aids to the gentleman on that subject,—namely, Isaiah i. 22—"A little one shall become a thousand, and a small one a strong nation. The Lord will hasten it in his time." Galatians iii. 6—"Even as

Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham." 14th verse—"That the blessing of Abraham might come on the Gentiles through Jesus Christ." 15th verse—"Brethren, I speak after this manner of view; though it be but a man's covenant; yet if it be confirmed, no man disannulleth or addeth thereto." 1 Timothy iii. 30 requires a man to have at least one

wife, before he can be a Bishop; and the 5th verse assigns the important reason. In Isaiah iv. 1 we read—"In that day seven women shall take hold of one man, and say," &c. Matthew xix. 29—"Every one that hath forsaken houses, or brethren, or sisters, or wife or children, or lands, for my name's sake, shall receive an HUNDRED-FOLD." And lastly, my own scripture, which is, that very many of my countrywomen do not have opportunities of marriage, without stooping to take men who would disgrace and lower them morally, socially, and religiously.

Respectfully and religiously,

AN ENGLISHWOMAN,

Not of YOUR CHURCH, or the MORMONS.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.—Another star has at length fallen from the Federal constellation: in other words, Virginia has seceded from the Union, and a proclamation has been issued by the Governor recognising the Southern Confederacy. The news was received with rejoicings in the South. North Carolina has seized the Government forts, and all the Slave States seem to be arming for the defence of the South. No more provisions or arms are to be allowed to go South. President Lincoln, in a proclamation, declares all the ports of the seceded States blockaded. Troops are arriving at Washington from all points. The Virginians closed Norfolk Harbour by sinking vessels to prevent egress from the Navy Yard. The Federal Commissioners at Harper's Ferry, being pressed by a thousand Virginians, destroyed the Armoury, the Arsenal, the manufactory, buildings, and 15,000 stand of arms on the 18th, and then retired to Pennsylvania, with three men lost. All the bridges have been destroyed between Baltimore and Washington. Fort Sumter has surrendered, and the Confederate flag now floats over its walls. The news of the surrender caused the Government at Washington to take decisive steps. President Lincoln issued a proclamation convening 75,000 militia to take the field forthwith, and convened an extra session of Congress for the 4th of July. Extensive preparations were making for the defence of Washington. Lincoln's call for troops was enthusiastically responded to by the Northern States. The New York Legislature had voted 30,000 men and 3,000,000 dollars. Troops are being concentrated at Washington. The North appears united. Volunteers are rapidly enrolling. Money is tendered in all quarters to support the Government. Jefferson Davis has issued a proclamation authorising letters of marque. The Governors of Kentucky, North Carolina, and Missouri refuse troops to the Federal Government. Maryland and Delaware support the Administration. The Confederate Government is about to issue a call for 150,000 volunteers. President Davis' answer to President Lincoln's proclamation is rough and curt. It is as follows:—"Fort Sumter is ours, and nobody is hurt. With mortar, Paixhan, and petard, we tender 'Old Abe' our *Beau regard*!" Secretary Toombs has received a despatch from Senator Breckinridge and Governor Magoffin, saying that Kentucky is greatly excited, and sympathises entirely with South Carolina, and that 7,000 men of the Border States are under arms to move at a moment's notice upon the order of the War Department at Montgomery. Immense quantities of munitions of war are reaching Savannah. Official advices have been received at Washington that Santa Anna surrendered St. Domingo to the Spanish authorities on the 18th March. An inundation has taken place at Grifintown, and the lower part of Montreal: a million dollars damage. Advices from Rio de Janeiro to the 9th instant state that a dreadful earthquake had destroyed a part of the city of Mendoza, in the Argentine Republic. The number of victims is said to be 7,000, and 2,000 houses have been thrown down. The loss is estimated at 350,000,000 francs.

GENERAL.—The *Patrie* reports that the Lord High Commissioner of the Ionian Islands has issued a proclamation, in which he declares that, should the disturbances which have broken out at several points continue, the country will be placed in a state of siege. The same paper asserts that Corfu is militarily occupied, and that the troops are encamped in the squares and streets. Arrests continue to be made in Naples. Troops have been despatched to the Roman frontiers. Advices from Beyrout to the 22nd ult. announce that five Turkish vessels, with troops on board, had arrived from Constantinople. An address was being signed, calling upon the European powers to settle the question of indemnity, and to take energetic measures for the protection of the Christians in Syria. Advices have likewise been received from Constantinople, announcing that Omar Pacha is the bearer of a proclamation from the Sultan assuring the inhabitants of Bosnia that Omar Pacha will protect them against the Montenegrians. Fresh troops had embarked for Syria. On their arrival at Beyrout, Fuad Pacha will have 35,000 troops at his disposal.

VARIETIES.

ANOTHER PROBLEM SOLVED.—Required, the most simple vulgar fraction whose numerator and denominator do each consist of 7 digits, and whose greatest common measure is 1? **ANSWER,** $\frac{1346269}{2178309}$.

—By John Sabin Smith.

GETTING AN INVITATION.—It was observed that a certain rich man never invited any one to dine with him. "I'll lay a wager," said a wag, "I get an invitation from him." The wager being accepted, he went the next day to the rich man's house about the time he was to dine, and told the servant he must speak with his master immediately, for he could save him a thousand pounds. "Sir," said the servant to his master, "here is a man in a great hurry to see you, who says he can save you a thousand pounds." Out came the master. "What is that, sir? You can save me a thousand pounds?" "Yes, sir, I can; but I see you are at dinner: I will go myself and dine, and call again." "Oh, pray, sir, come in and take dinner with me." The invitation was accepted. As soon as dinner was over and the family had retired, the conversation was resumed. "Well, sir," said the master of the house, "now to your business. Pray let me know how I am to save a thousand pounds." "Why, sir," said the other, "I hear that you have a daughter to dispose of in marriage." "I have, sir." "And that you intend to portion her with ten thousand pounds." "I do, sir." "Why, then, sir, if you will let me have her, I will take her at nine thousand!" The master rose in a passion and kicked him out of doors.

POETRY.

LINES ON GATHERING.

I long to leave my native land
To mingle with the just—
With Zion's happy, peaceful band,
Who in Jehovah trust.

I long to leave old England's shore,
In fairer climes to share
The truth and honesty which dwell
Among the righteous there.

I long to live where peace and love
In every heart abound—
Where liberty and freedom are,
And Zion's songs resound.

I long to leave old Babylon;
No charms it has for me:
But that bright land where Christ will come
Is where I wish to be.

Barking.

E. F. CLARK.

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"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 21, Vol. XXIII.

Saturday, May 25, 1861.

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DESIGN OF GOD IN THE CONSTITUTION OF MAN.

BY PRESIDENT AMASA M. LYMAN.

(Continued from page 292.)

In continuing the investigation of our subject, before taking leave of the Old Testament Prophets, (whose prospective reading of a future of glory and greatness, in the history of Israel, enabled them to hope for the triumph of truth, amid the idolatrous perverseness of the people around them,) we will introduce the saying of the Prophet—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah ix. 6, 7.)

In the foregoing quotation there are several points of no trivial import brought to mind as indicating the designs of God in his dealings with Israel and the world. First, we are told that on the shoulder of the child the government should rest, thus showing the existence of a kingdom over which such government should extend, as the existence of a ruling power ever

implies the existence of persons or things ruled.

The nature of this rule or government is indicated in the character of the ruler as the Prince of Peace, thus showing that God designed to establish a government of peace to rule the world.

Of the universality of this rule and government we are assured in the declaration that "to the increase of his government and peace there shall be no end." Thus is most clearly evinced the perfect coincidence of the "government and peace" of Isaiah, with its eternal increase, and the "kingdom" of Daniel, which, when set up, should break in pieces all other kingdoms and stand for ever, pointing to the same time and the accomplishment of the same work for the realization and fulfilment of what they saw, and of which they spoke and wrote for the comfort and edification of Israel, by leading their minds ever to the great future for the realization of their highest hopes, and the attainment of the glorious destiny determined for them in the purposes of their being, and revealed in the covenants made with their fathers.

Having thus far followed the Scripture history of the dealings of God with Israel, to learn the purpose that induced

his actions, we approximate the time when these important questions are to receive a more full and perfect solution in the personal revelation and ministry of the humble Nazarene as the Son and heir of God. To the person and teachings of Jesus as reflected in the Scriptures we look for the highest and most perfect historical evidence on record for our enlightenment.

While we look to Jesus, the Son of God, as the Scriptures reveal him* to us, for the faithful and true reflection of his Father, (as the Scripture testifies he is the brightness of his Father's glory, and the express image of his person,) we should be careful to take in all the points of his character as they are severally presented to us. In the quotation from Isaiah we have an indication of the character and extent of his greatness as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Having learned from the Prophet of the greatness and glory of Jesus as the representative of his Father, in order to learn how perfectly this greatness was adapted to the accomplishment of the work of human redemption as the great purpose of his mission to earth, we will consult the history of the same as given in the Scriptures by himself, and those directly and intimately associated with him during his brief and eventful pilgrimage in the earthly home of fallen, degenerate humanity, where we may glean rich instruction as to his greatness and power, and the manner in which they were made to subserve the accomplishment of his mission of love and mercy to mankind, thus showing to the truth-seeking and truth-loving soul the chief excellencies of the Gospel above all man-originated systems of religion, in its adaptation to the formation of that great social organization that in the purpose of God is to rule the world, making the earth with its teeming millions one universal scene of truthful purity and virtuous happiness, thus proving the design of God in the development of his Church and kingdom to have been none other than to extend to an illimitable infinitude the circle of intellectual human happiness.

We now turn our attention for a brief moment to the consideration of the

circumstances under which Jesus, with all his power and peculiar endowments as the Son of God, was introduced to the theatre of his earthly mission. Instead of being attended with the gaudy luxuriant surroundings of wealth and power, we find him subject to all the destitution, poverty, and want that characterize the introduction of poor humanity to its earthly home.

Hence we find the infant God, clothed with power as the representative of his Father to accomplish his great and holy purposes in his mission to earth, denied the blessings that cluster around the votaries of wealth. No palace of the great received him; no golden wealth glittered around the manger where he was born the child of want; no liveried herald, decked with golden insignia of high position, proclaimed in the courts of the great the coming of heaven's royal representative; but on the plains of Bethlehem, where humble shepherds watched their fleecy charge, and from the twinkling stars that gemmed the curtain of night, drank in, as they contemplated their shining beauty, rich draughts of heaven's holy inspiration. While in her star-lighted courts, Nature's humble worshippers adored. It was then a seraph left the Sacred Presence, and bore to the waiting shepherds the soul-cheering news that Jesus was born, the guiding star leading them to the manger where the illustrious stranger was cradled. Thus poor, he came to enrich a world; thus meek and lowly, to exalt fallen man to his legitimate position and glory in the paternal kingdom.

The declaration of Jesus, that he came to do the will of Him who sent him, presents his works as the reflection of the purposes of his Father, and the execution of his grand and glorious designs. Of the manner in which he entered upon and prosecuted his work, we learn the following, as recorded in Mark's testimony of the Gospel:—"Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark i. 14, 15.)

In this passage the great truth appears that the Gospel of Christ was the Gospel of the kingdom of his Father;

and another truth is rendered equally plain, which is, that the institutions of the Gospel are the judgments and statutes of the kingdom of God, offered to Israel through Moses, and rejected by them; in consequence of which the law was added, because of such transgression, until the seed (even Christ) should come. He having come as shown, *the time for which the law was given was fulfilled as declared in the preceding quotations: the kingdom of God was at hand, when Jesus came preaching its Gospel, preparatory to its being built up or established in power among men; for which cause belief in Jesus and repentance and baptism were proclaimed to the people as conditions of admission into the Church and kingdom of God.*

That we may understand the extent of power with which Jesus was clothed as the representative of his Father, sent to do and accomplish his work, see his own declaration—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. xxviii. 18.)

After this declaration of Jesus as to the power he possessed, then follows his sending his disciples unto all nations, saying—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark. xvi. 15, 16.) From this it is obvious that it was the design of God to open the door of the Church to every creature, with the privilege that all might come in.

Some may think that the development of the kingdom of God, as a government, to extend its rule over the nations of the world, was not as a design embraced in the act of sending the Apostles to preach the Gospel to every creature, promising salvation to all that should believe. To such we would suggest that they entertain the supposition that all the inhabitants of the earth had believed, as all had the privilege according to the provision made by Jesus in sending his servants to preach: then all would have been saved, all would have belonged to one church and kingdom, and none other could have existed to have disputed its rule or right to govern the world, as all men would have been subject to its institutions.

The foregoing supposition will enable us to understand what would have been the condition of the world, had all the liberty and the conditions of the Gospel been received and complied with. The result would have been the establishment of one universal church. Did the Lord design it? or was he acting upon principles he did not understand? If the consistency of truth did give character to his actions, then we have an unerring guide to his designs in the indications found in his revelations to and dealings with mankind. From these we have learned his purpose to unite in the bonds of one faith and universal brotherhood his great family, comprising all the nations of men, through the agency of the Gospel of his kingdom, thus bringing into the field of active operation for the development of his mighty empire no force but that of moral suasion, and no power but that of truth, the light of which should dissipate the clouds of ignorance that hang in sullen darkness around degenerate humanity, and point out the way to happiness and glory, by believing in the truth and in the path of obedience to its laws, finding that experience which is rich in corresponding demonstration, and stores the mind with knowledge that discloses to man so enlightened the end of his being in the accomplishment of the sublime and holy purpose of his Creator in his own exaltation to happiness and glory.

Hence we see that the purpose of God was to build up a kingdom of purity, peace, and virtue, combining and embracing in its existence, when developed in its perfections, all the excellencies of heavenly bliss and glory. Thus it would be the Zion of our God, the perfection of beauty, and a bright reflex of the glory of its Divine Author.

To struggle in the accomplishment of this glorious work, the Apostles were sent to preach, Jesus declaring that as his Father had sent him into the world, even so he sent his servants to represent the designs and power of the Father as he (Jesus) represented them. Hence the Apostle declares—"Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.)

From this fact it would seem that if the accomplishment of his work required that all power should be given to him in heaven and in earth, the same necessity existed in relation to the Apostles whom he sent to prosecute the work, showing thereby that the preaching of the Gospel of the kingdom by himself and those whom he chose and

ordained to that work were identical, and for the development of the same grand results, embracing the fulfilment of the designs of his Father in the world's redemption, for his glory and man's happiness, by giving him the light of knowledge instead of the darkness of ignorance, and thus produce and establish universal peace.

(To be continued.)

WITHSTAND THE WILES OF SATAN.

BY H. L. SQUIRES.

The Apostle Paul, in the 6th chapter of his Epistle to the Ephesians, shows very plainly the necessity of having on the whole of the Christian armour, that we may be able to stand against the wiles of the Wicked One, and points out very clearly that as a soldier goes forth to battle, so does the Saint begin a warfare. As a soldier has to be protected against the swords and fire-arms of the foe, so the Saints have need of a like protection against the wiles of the Devil; for, as he says, we have to wrestle "against principalities, against powers, against rulers of the darkness of this world," and "against spiritual wickedness in high places."

Those who enter in the cause of Christ begin a great warfare. They are called the soldiers of Christ, and Christ the Captain of their salvation. They are commanded to have on every part of their armour, in which they are to go forth against the enemies of their salvation, and by which they will be enabled to defeat all their wiles and power.

The Apostle says, "Have your loins girt about with truth." The truth is sometimes put for the Gospel, as in the expression, "obeyed the truth." But in this place it appears to denote sincerity. The two terms are often used together synonymously, as in the expression, "Serve the Lord in sincerity and truth."

There is much implied in sincerity—namely, a determination to serve God without regard to consequences. Our duty to God is paramount to every other consideration. Whatever may be our sacrifices or sufferings, we should not be diverted from our plan. Let our

trials be ever so severe, we should still hold fast our integrity, and adopt the language of the same Apostle and say, "Let none of these things move me."

Sincerity may and often does exist without righteousness; but righteousness cannot exist without sincerity. Righteousness is that actual attainment which sincerity is in desire and practice. It is represented by the Apostle as a breastplate—a piece of armour that was of great importance when in battle. Nor can its importance be more strongly implied than in the words of the Prophet Isaiah. In speaking of Jesus, he says—"He put on righteousness as a breastplate," showing us very clearly that if the Son of God, who could not sin, secured himself against the foe, how necessary it is for the Saints to wear it; for it is evident that, without it, they would be exposed to great danger from the enemy of souls; and when the Saint is aided with this power, his disposition is changed, and he can then resist the powers of the Evil One to which he may be exposed from day to day. It makes sin appear to him in its true form; and, like Joseph of old, when tempted, he can say, "How can I do this great wickedness, and sin against God?" When righteousness thus defends the soul, it will strengthen our weaknesses, and the Lord himself has promised to be a sun and a shield to those who walk uprightly.

The Apostle also says, "Stand, therefore, having your feet shod with the preparation of the gospel of peace." Righteousness always brings peace to the conscience, giving a readiness to do the will of God, and a delight in his law. The path of true religion is a path of

peace and pleasantness. The most self-denying principles or precepts are then regarded as a duty owed to a wise and indulgent parent. True Saints willingly comply with every righteous requirement with cheerful obedience, as dutiful children, only seeking to know the Divine will that they may do it with delight. They are at all times willing to conform to His holy will, believing that he knows best what is really good for them. When this is our condition, we feel that we can lie passive in his hands, and are willing to respond to the counsels of his servants, feeling grateful that we have some one to direct us. We thus feel desirous of putting away every evil, overlooking the failings of our brethren and sisters, and trying to assist them and comfort them in their

afflictions, realizing that we are not living for ourselves alone, and trying to do all the good we can to our fellow-creatures, especially those who are of the household of faith.

The Saints of God who are seeking for the gifts and graces of the Gospel will have them, and the Spirit of the Lord will rest upon them in rich abundance, and they will rejoice in the religion of the Saviour. They will realize the truth of the Saviour's words—"My yoke is easy, and my burden is light."

May the Lord enable us thus to live, that we may ever have on the whole armour of righteousness, till faith shall be lost in sight, and hope be consummated in enjoyment.

HISTORY OF JOSEPH SMITH.

(Continued from page 313.)

The number of members and authorities of each Conference being ascertained as nearly as possible, it was determined that the delegates should represent the condition of each Conference, and what alterations or measures were necessary to be adopted for the wellbeing of each other.

Elder Charles Miller having remarked that he had been challenged to discussion, and had accepted it, it led to some remarks from Elder Ward as to the very little good effected in general by discussions; and that it was beneath the servants of God to turn aside from the path of duty to wrangle and dispute like the people of the world; and that while the professors of modern religion were in a manner devouring each other, the path of the Saints ought to be onward in the proclamation of the principles of truth.

Elder Hedlock agreed with the remarks of Elder Ward, and stated that they were in perfect accordance with the advice of the First Presidency, and that the evil ought to be guarded against as much as possible.

Elder George Mitchelson then arose to state that the work of the Lord in the Liverpool Conference was progressing slowly.

The condition of North Wales being stated by Elder Joseph Martin, it was proposed by Elder Ward, and carried, that Elder Martin be permitted to ordain to the lesser Priesthood such officers as he may feel led by the Spirit to be necessary.

EVENING MEETING.

The meeting being opened by Elder Charles Miller with singing and prayer, Elder John Banks rose to state the condition of the Preston Conference. The Church, he said, had been much harassed, as well as much blessed previously, it having been the place where the standard of the fulness of the Gospel had been first planted in these islands in the last days. It had also been the subject of the attacks of the enemy in an extraordinary manner. Many had also emigrated, and Satan appeared to have singled some of them out for his victims, through whose influence at times much evil had been done; but, notwithstanding all this, the condition of the Preston Conference, with the exception of the distant Branches in the north, was in a much better condition than for a long time past; and he trusted it would ultimately overcome, and be eminently successful in gathering in the honest in heart.

Moved by Elder Ward, and seconded by Elder Charles Miller, that Elder John Banks be ordained to the office of High Priest, to preside over the Preston Conference. Carried.

Elder John Cairns said the London Conference was at present in a good state, the officers united, and the Saints generally rejoicing in the truth.

Elder James Galley spoke on the condition of the Macclesfield Conference, stating that while some of the Saints were not in a

good condition, they had many that were; that there was so much false religion in the neighbourhood that the principles of truth were hard to be received, while the people generally were in much slavery to the landowners, and dared not open their doors for preaching; yet, notwithstanding all things, he still considered they had a good prospect of success, as the officers and Saints generally were determined to be united in rolling onward the work of the Lord.

Elder Crook stated that in the Birmingham Conference they had much union and love; that by experience and discipline, and a little whipping now and then, he had learned what weapon to use in the service of the Lord, in order to be successful, and that was the first principles; for those he found to be irresistible.

Moved by Elder T. Smith, seconded by Elder Crook, that Calthorpe, Leamington, and Stratford-upon-Avon, now included in the Birmingham Conference, be transferred to the Worcestershire Conference. Carried.

Moved by Elder Ward, and voted, that the Branches of Wooden Box, Dunstall, Bradstone, Barton, and Colebille be organized into a Conference, to be called the Derbyshire Conference; and that Elder William Cooper Royle preside over the same.

Also voted that Elder Cook be ordained to the office of High Priest, to preside over the Birmingham Conference.

Also moved by Elder Ward, and voted, that the Branches of Beaufort, Rumney, Tredegar, Merthyr Tydvil, and Aberdare be organized into a Conference, to be called the Merthyr Tydvil Conference; and that Elder William Henshaw preside over the same.

Sunday morning, 7.—The meeting being opened by singing, and prayer by Elder Ward, the business of considering the state of the various Conferences was resumed.

Elder George P. Waugh remarked upon the condition of the Edinburgh Conference—that it was much better than it had been, but that a change of labourers would be of especial benefit.

Elder Ward remarked that, were the officers of the Church of one heart and of one mind, their ministry would be effectual, whether they were assisted by foreign aid or not; that success could never be expected while individuals were seeking the gratification of their own private feelings.

Elder Hedlock spoke on the evil of ordaining officers to sit in council merely, and exhorted the presiding Elders to select only such as had the opportunity of labouring and becoming useful in the kingdom of God.

The mission of Elder John Cairns, voted in the Council of the Twelve in Nauvoo to go to Scotland, was then laid before the

Conference for their acceptance, and confirmed by a unanimous vote.

Elder George Simpson remarked that the Staffordshire Conference was varied in its condition, but much better than some time ago. The influence of evil reports had been much felt by them; but he rejoiced to say that the Presidents of the various Branches were much united.

Elder Blakey stated that the Garaway Conference had been much disorganized, but that it was now progressing; the Conference was very extensive; and that he frequently had to walk over eighty miles to obtain the *Millennial Stars*!

It was moved by Elder Ward, and seconded by Elder Cairns, that Abergavenny, now attached to this Conference, be united to the Merthyr Tydvil Conference, under the Presidency of Elder Henshaw.

Elder Houston stated that the Glasgow Conference was in a good condition, and the officers were united.

It was then proposed by Elder Hedlock, and seconded by Elder Thomas Ward, that Elder James Ure be appointed to preside over the Sheffield Conference, and that he be ordained to the office of High Priest. Carried unanimously.

Elder William Speakman said, in the Bradford Conference, the Saints were much united, and that the prospects generally were very cheering, although some time ago they had been under the necessity of cutting many off.

Elder Reuben Hedlock remarked, that on the practice of cutting off members of the Church; that in many cases it was done in much too summary a manner; that the Elders should bear in mind that they were to be the saviours of men, and not their destroyers. He would admonish them against the establishment of by-laws, which in many cases had been the cause of much evil; and individuals had been separated from the body of Christ for the violation of laws which the kingdom of God never recognized. He exhorted the officers to diligence in their labours, to the practice of righteousness and holiness, that they might secure the esteem of the Saints, and that their counsel might be sought after and be adhered to.

Elder Thomas Ward remarked on the people of God, who, from the darkness that beclouds the religious world, had been brought into the marvellous light of the fullness of the Gospel, wherein we rejoiced, and for which the gratitude of our hearts must ever be offered; and urged the Elders to measure, by this reflection as a standard, the dire consequences of being separated from the Church of Christ.

AFTERNOON SERVICE.

Meeting opened with singing. Prayer by Elder Mitchelson, and singing, when Elders McGuffie and Domville were called upon to administer the ordinance of the Lord's Supper.

The congregation being numerous, and many strangers present, the business of the Conference was postponed, and the afternoon was occupied very profitably by Elders Cairns, Crook, Henshaw, Margetts, and Miller, and Priest Walker, bearing testimony to the truth of the work of the Lord.

EVENING SERVICE.

This service was opened with singing and prayer by Elder Hedlock, who proceeded to address the assembly on the principles of the Church, on his experience for eleven years in connection with it; also on the order of the kingdom of God, and the manner of sitting in judgment on matters that required it. He exhorted all persons to the adoption of the Scriptural mode of settling differences—to the practice of humility, that we might be exalted in the due time of the Lord. He enlarged on the greatness of the plan of salvation—on the importance of the truths committed to the officers of preaching those principles which would prove to all either a savour of life unto life or of death unto death. He admonished them to beware in what manner they handled the word of life, and to take heed that their garments were clear of the blood of this generation. He urged upon them faithfulness in the work in which they were engaged, that they might be found worthy to be endowed with greater power to go forth to bind up the law and seal up the testimony, that the end might come.

Monday, 8.—The meeting was opened by singing, and prayer by Elder John Cairns.

Moved by Elder Ward, seconded by Elder Miller, that Elder Blakey be appointed to preside over the Garaway Conference. Carried.

Voted that Elder Struthers be appointed to preside over the Bedfordshire Conference for the time being.

Elder Hedlock spoke at some length on the duties of the High Priesthood, on the evil of by-laws, and the cutting off of members for the violation of them,—on the honouring of each person in his office, and of the equality of privileges in council enjoyed by the Priesthood; also, on the duties of Priests and Teachers visiting the members, that it be done in the spirit of love.

Clitheroe Conference was stated by Elder Snalam to be in a good condition.

AFTERNOON SERVICE.

Elder Hedlock having called for such volunteers as could go out to labour in the vineyard, Elder James Sloan came forward, and being asked whether he at present wished to go home to Nauvoo, or to labour in the ministry, he declared it to be his wish to go out and preach.

Elder Thomas Margetts having stated that the prospects in Leicester and the surrounding country were of the most encouraging kind, it was voted that Leicester and Nottingham and the surrounding country be organized into a Conference, to be called the Leicestershire Conference; and that Elder Thomas Margetts preside over the same.

Voted that Elder Thomas Harris go and labour about the neighbourhood of Lancaster, under the direction and Presidency of Elder John Banks.

Also voted that Elder George P. Waugh be appointed to preside over the Froomshill Conference.

Voted also that Elder John Johnson be appointed to preside over the Cheltenham Conference.

Voted that Priest William Walker be ordained an Elder, and be appointed to labour in Hull.

EVENING SERVICE.

The meeting being opened by singing and prayer, the appointment of Elder Hedlock, in connection with Elder Ward, to the Presidency of the churches in this land, was read from the minutes of the Council of the Twelve, held in Nauvoo, when the sanction of the Conference was called for and given unanimously.

Elder Ward then proceeded to lay the state of the Presidency in the British Isles before the Church. He remarked that he, in connection with Elder Hedlock, felt the greatest anxiety that the position of the Presidency should be thoroughly understood, and that all the business and proceedings of the same should be conducted in such a manner as to be open to the inspection of all. They were at present labouring under considerable difficulties, in consequence of so many demands made upon their resources by the authorities of Nauvoo, in sending over a number of families at the expense of the means arising from the emigration department. He rejoiced to state that any profits arising from business in Liverpool were to be subject to the order of the authorities at Nauvoo, and that they had given us directions to send all the poor Saints, and that they should truly rejoice in appro-

prising any means in their hands for that purpose.

Elder Walker spoke on upholding the Presidency, and eloquently expressed his confidence in the same.

Elder Cairns spoke on the purchase of the various publications. He remarked that the sale of the publications was absolutely necessary in order that the work of the Lord may roll onward—that it was a great mistake to suppose that, because the Saints purchased the publications, they would therefore not contribute as much for the support of those who laboured amongst them. He was not afraid of this. Only let the Saints be thoroughly imbued with the principles contained in the publications, and he knew that they would be prepared to act in righteousness, and would never forget that the labourer was worthy of his hire. He had found our publications hid up in a cupboard, the Saints not knowing that there were such; but he had made it a rule to take them with him to the meetings, and the consequence was that he disposed of them. Strangers became interested in the principles of truth by their perusal, and the Saints became more open-hearted and ready to minister unto those who laboured amongst them.

Elder Galley spoke on liberality and benevolence being exercised, with full confidence in God, and related several anecdotes illustrative of the subject.

Elder Allen having spoken on the same subject,

Voted unanimously—"That this Conference, now assembled, covenant to stand by and uphold the Presidency in England, by our prayers on their behalf, and also by pecuniary aid."

Elder Hedlock then addressed the assembly on the subject of the publications, and was desirous of taking the sense of that meeting on the same. It was true that the Quorum of the Twelve had advised that the publication of the *Millennial Star* be stopped, and had given him authority to publish a circular as occasion might require; but he believed most sincerely that the stoppage of the *Star* would have a most injurious tendency.

Several having spoken to the same effect, Elder Ward remarked that, if a publication was to be issued at all, it appeared trifling with the interest of the cause to change the name, inasmuch as the Office had received the name of the *Millennial Star Office*, and many letters came to them with that address.

Moved by Elder Cairns, and voted by unanimous acclamation, "That this Conference request the Quorum of the Twelve to permit the continued publication of the *Millennial Star*."

Moved by Elder Ward, and seconded by Elder Webb, that Priest William Bayliss be ordained to the office of an Elder. Carried.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 25, 1861.

THE LAST SHIP OF THE SEASON.

THE packet-ship *Monarch of the Sea*, Captain William R. Gardner, sailed from this port for New York on the morning of the 16th instant, having on board about 960 of the Saints, being, we believe, the largest number of Saints that have ever been shipped upon one vessel. The company was composed of various nationalities—people from Great Britain, Denmark, Sweden, Norway, and Switzerland, &c., &c.; those from the Scandinavian nations being the most numerous. Elder Jabez Woodard was appointed President of the company, and Elders Hans O. Hansen and Niels Wilhelmsen were appointed his Counsellors.

Elder Woodard was called on a mission to Europe at a General Conference of the Church held at Great Salt Lake City, April 6th, 1857. Since his arrival in Europe he has been labouring in the Swiss and Italian Mission, having had the Presidency of that Mission a greater portion of the time. The Lord has been with him in his ministrations, and his efforts have been crowned with much

success; and though he has had much to contend with in that country, in consequence of the little liberty and toleration existing in matters of religion, yet he has been kept out of the power and hands of his enemies, and free from the effects of their wicked machinations.

Elder Hans O. Hansen left the Valley in the spring of 1860, to attend to business in Norway. While there, he laboured faithfully in the ministry. Elder Niels Wilhelmsen has been actively engaged in the Scandinavian Mission, visiting the various Branches and Conferences, and doing all in his power to build up the Saints. Recently he has been acting as President of the Copenhagen Conference.

There are a number of Elders from Scandinavia who have been engaged in the ministry as Presidents of Conferences, Travelling Elders, &c., on board the *Monarch of the Sea*, on their way to Zion; also several who have been engaged in the ministry in Great Britain. Among the former are Elders Jens Neilsen, Gustavus Ohlsen, and Saamund Gudmundsen. Among the latter are Elders Samuel Francis, William H. Kelsey, E. L. T. Harrison, Edward Reid, and Thomas Smith. These brethren have hailed the day of their deliverance—long looked for by them—with much gladness.

Early on the morning of the 16th, before the ship sailed, the Presidency of the Mission, with others of the Priesthood, met with the Saints, and gave them such items of counsel and instruction as were adapted to their circumstances, Elders John Van Cott, Jabez Woodard, and John L. Smith interpreting in Danish, German, and French. An excellent spirit prevailed, and all felt to rejoice. It was a truly interesting spectacle to witness the assembling together of so many members of different families of nations on one ship—no less than ten nationalities being represented—all actuated by one motive, all possessed of one faith, filled with the spirit of love and union, going to Zion in fulfilment of words spoken by inspiration of the Almighty many centuries ago. If signs and wonders would convince this generation of the truth, there would be no room for doubt after witnessing the oneness of faith, the unanimity of feeling, and the singleness of purpose that pervaded the minds of men and women in this company of Saints. Brought together from various nations, educated in different beliefs, with different views and prejudices, they were nevertheless, through obedience to the truth, able to see alike, to rejoice in the one hope, and to move forward, actuated by one impulse, for the accomplishment of the same object; all able to bear the same testimony in their various languages that God had revealed his Gospel in purity and power from the heavens, and had, through his servant Joseph Smith, re-established his Church on the earth in these days. And this has been accomplished through the blessing of the Lord upon the labours of poor, unlearned, but yet Heaven-authorized and richly-endowed men! Men seek for signs, asking the servants of the Lord to show them, that they may believe; yet this is a sign which is comparatively unnoticed, but which ought to be patent to the world, and sufficient to cause them to acknowledge that it must be the truth—the pure Gospel of Jesus—which brings forth such fruits. .

The prospects are good, at present, for a heavier emigration next year than we have had this, albeit the present season's emigration is much larger than was anticipated a few months ago. Already, as we are informed by brother Van Cott, have the Saints in Scandinavia commenced to make their preparations for emigration next season. There is but little if any need in that country to preach the gathering to the Saints; they are full of it, and spare no exertions to get off.

The increase there these past six months has been quite as large as all the season's emigration, and prospects are good for a continued accession of numbers. The number which have emigrated this season from this Mission we accept as ominous of good and an indication of improving health. There have been but a few short of two thousand emigrated, and mostly by their own faith and exertions. They have borne a powerful testimony to their neighbours by fleeing from Babylon, and they have also made room for the work to grow and spread abroad. We expect it to increase steadily, extending its influence farther and farther, and embracing within its pale the meek and honest in heart everywhere. It is no time now for the Saints to be asleep on the watch-tower. All the faith that can be mustered should be put into exercise to bring about their deliverance, and not only their own deliverance, but the deliverance of their brethren and sisters.

That the Lord may bless the Saints who have emigrated this season under all circumstances, and preserve them from every danger and from every enemy that may seek their injury, and bring them to Zion in safety to rejoice with the Saints there, is our earnest prayer.

ARRIVAL.—We had the pleasure on Monday, the 13th instant, of welcoming Elder William S. Godbe to these shores. He landed from the mail-steamship *Niagara*. Brother Godbe left Great Salt Lake City on the 29th March on business in the United States and this country, occupying nineteen days in reaching St. Joseph, Missouri, and forty-five days in reaching this point. He was detained some few days in the States. He reports everything as prosperous in Zion. The people are rejoicing exceedingly in their religion, and attending strictly to its duties.

OPINIONS OF THE PRESS.

The following is an editorial article extracted from the columns of an American paper—*The New York Bee*. It would indeed be well for the people of that nation, and every other professing to be "Christian," if they would give timely heed to the Scriptural "rule" referred to.

A REMARKABLE REVELATION—WAS JOSEPH SMITH A TRUE PROPHET?

Paul's injunction to the primitive church was, not to despise prophecy, but to hear all things, and hold fast that which is good. As modern churches profess great reverence for Paul, they cannot object to his rule for the examination of prophecies. The rule Moses laid down for the children of Israel to judge of Prophets and prophecies was the fulfilment of the thing prophesied; and the same rule may be applied to the people of this day who believe the Scriptures. But to the prediction referred to.

A short time since, we were in company with others at a friend's house spending the evening. In the course of conversation, which turned upon the then approaching troubles, a gentleman observed that he had in his possession a revelation given to Joseph Smith twenty-eight years ago, setting forth the condition of things upon which

this nation has entered. He was requested to read it, which he did from a small book or pamphlet published in Washington by Orson Pratt some seven years ago. We requested a copy of it; but as it was the only one the gentleman had in his possession, we could not then obtain it. We have made several efforts since to get a copy of it, and have succeeded in procuring one from a gentleman in John-street, who informed us that it was published in Liverpool in 1851, in a work entitled "*The Pearl of Great Price*." We take the revelation from a periodical published in Liverpool, entitled the *Latter-day Saints' Millennial Star*. The date of the number before us is Saturday, February 16, 1861. We preface the prediction by a paragraph from the article in which it appears in the *Star* before us. It reads:—

"Twenty-eight years to a day prior to Governor Pickens' proclamation to the world that the State of South Carolina was

free and independent, and owed allegiance no longer to the United States, the Prophet Joseph Smith received the following important revelation concerning the fate that awaited the United States and the other nations of the earth :—

‘ Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come when war will be poured out upon all nations, beginning at that place ; for, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called ; and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also that the remnants that are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexa-

tion ; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn ; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the Saints and the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come ; for, behold, it cometh quickly, saith the Lord. Amen.’ ”

These people calling themselves Latter-day Saints ascribe our national difficulties to other causes than those held by the people generally. They hold that they have been cruelly persecuted by the States and the nation, and upon the principle which Christ taught—viz : “ The measure you mete unto others shall be measured unto you again.” We cannot expect to escape the chastisements of a just God, the Great Ruler of all nations.

CORRESPONDENCE.

ENGLAND.

Birmingham, May 7, 1861.

Dear Brother Cannon,—

I feel it my duty to give to you a succinct report of this Conference as I understand it.

The Saints are generally alive to their duties, and are enjoying the spirit of the work to an eminent degree. The presiding Elders are intelligent and faithful men, willing to obey counsel, and to be as fathers to the Saints. The whole of the Priesthood, with but few exceptions, feel determined to exercise the functions of their callings ; and I endeavour to encourage them and instil in them the spirit of the Priesthood in Zion. They feel well in their administrations, and God blesses their exertions. I keep them employed as far as I can ; and I have no doubt that, when the season opens, thousands will hear the testimony of the brethren in this country.

As I have no Travelling Elder in this Conference but myself, I send good men from here to the several Branches, and

they are well received, and they are doing a very good work. The Saints are happy to receive them, and the lassitude consequent upon the emigration excitement, and so many good Travelling Elders leaving, is removed, and a good work is being steadily performed.

I preach much myself, and I feel much of the Spirit of God in my humble attempts to enunciate the truth, and deliver testimonies to the spirit, virtue, goodness, and salvation of Zion. I will not have an unemployed Priesthood. I show examples of industry in that respect, and I sometimes almost wish that I could divide myself into a dozen pieces, and be engaged in as many places ; not that I feel my importance as something superior, but I am anxious to visit and build up the Saints, and use any little influence and power I possess to do good. I have visited several parties who were once with us and possessed honest hearts, but who, through some frivolous cause, have separated ; and I am happy to say

that they are generally disposed to obey, and obtain the spirit of the truth, without which, they say, they have experienced but little happiness. I am well received and treated kindly by all.

We are baptizing every week—some that were formerly members, and some who have received the word for the first time. We fully expect to do a good work this year. If we do not, it will not be because we will not try. All are willing and enjoy a good spirit; and I have faith that, under such circumstances, God will own and prosper his own work.

This is an interesting time to us all. The state of the political world, east and west, is momentous to the Saints, and indicative of great results for the advancement of our race, the spread of truth, and the accomplishment of the purposes of God, according to the prediction of the Prophets, both ancient and modern. May we have wisdom and power to accelerate the good work, and effect much good in our day and generation, is my prayer, in Jesus' name.

Yours very truly,
W. G. MILLS.

Nottingham, May 17, 1861.

President Cannon.

Dear Brother,—Matters are moving here just as usual. There is a gradual increase of the Spirit among the people, but the times are still hard with regard to trade. There have been about thirty baptisms in this District since my last to you, and there are more names still on the list of candidates of baptism.

I feel in my spirit to be onward, and that is also the feeling of the Saints generally. Brothers Nelson and Orme, Presidents of Conferences, are feeling well and are labouring with great zeal. Brother Henry Duce, Travelling High Priest in Derbyshire, feels first-rate, and is like a father among the people. Elder Charles Welsh and James Pail are labouring faithfully in Leicestershire Conference. Elder Joseph C. Rich is labouring successfully in the Nottingham Conference, and he will assist me in the financial labours of the District. In a word, I believe that the Priesthood generally begin to feel aroused to their

duties; and my faith is that we shall have a good time this summer. I am thankful that the emigration season is over, and we look forward with fond anticipation to a visit from you to this part.

Ever praying for the blessing of the Lord to be sent upon you, Presidents Lyman and Rich, and all the faithful, I subscribe myself your brother in the Gospel of peace,

JAMES S. BROWN.

London, May 14, 1861.

President Cannon.

Dear Brother,—I have just had the pleasure of an interview with brother William S. Godbe, who arrived to-day direct from Salt Lake City. He seems, though somewhat tanned and weather-beaten, in fine spirits and excellent condition. I received by him several letters, which contain the gratifying intelligence that all are well at home.

He reports the withdrawal of the last fragment of the Federal forces from the Territory, in consequence, I suppose, of some little misunderstanding in the South. But their place, from all accounts, is ere this supplied by a much more powerful detachment. I understand that three distinguished officers who recently left the United States have arrived with all the available force they could muster, who forthwith instituted the most vigorous measures for the seizure of Great Salt Lake City. They are making extensive preparations for a protracted campaign, as it is their undoubted determination to subjugate the entire community. It appears that they have avoided the error of Col. Johnston in neglecting to provide suitably for emergencies incident to winter campaigns; for their commissariat department is most amply supplied with every conceivable requisite, their discipline is most admirable, and they are thoroughly equipped in every particular.

When it is considered that this formidable force, with all its extensive appliances and provisions for a prolonged siege, is already located within the confines of the Territory, the prospect of their speedy dislocation by the militia of the various settlements appears highly problematical.

Yet, strange as it may appear, the people do not seem to be agitated in

the least! And notwithstanding the rapid advance of these Generals with their overwhelming forces, a feeling of unbounded confidence and security, almost inexplicable, seems to pervade the minds of the entire community, (not excepting President Young himself,) which, if it be allowed to continue, will entirely unfit them for any effective opposition to the aggressive movements of the invaders.

Yours truly,

GEORGE J. TAYLOR.

P.S. Since writing the above, I understand that Salt Lake City, together with several places of minor importance, have surrendered unconditionally, and their inhabitants are completely at the mercy of the following commanding officers—viz., General Peace, General Prosperity, and General Satisfaction.

G. J. T.

WALES.

Cardiff, May 13, 1861.

President G. Q. Cannon.

Dear Brother,—By President Jeremy's request, I write to inform you that a Conference was held in the White Lion Hall, Merthyr Tydfil, on Sunday, the 5th inst., a brief account of which may not be altogether uninteresting.

We had three meetings during the day, each of which was well attended. In the afternoon and evening the spacious hall was fully occupied, and a very liberal degree of the Holy Spirit was enjoyed by both speakers and hearers.

President Jeremy, in his opening address, presented before the Conference, in a truly interesting manner, the object for which it was convened—namely, to receive the reports of the Branch President, and to make such changes and appointments as the growing interests of the work in this Mission may demand.

The Branches were then reported generally in good condition, 28 having been baptized during the last three months, and favourable indications of many more being added to the Church.

The time allotted for the afternoon meeting was occupied in transacting Conference business and preaching the Gospel.

The general authorities of the Church

were then presented before the Conference in the usual manner, and were sustained without one contrary vote or dissenting voice, expressive indeed of the unanimity of feeling and sentiment that mankind is capable of attaining unto, through yielding implicit obedience to the pure and unadulterated Gospel of Jesus, and walking in the footsteps of living Apostles and Prophets, whom God hath ordained to bring all true believers to a correct understanding of his Divine character, and of the origin of man and his final destiny.

The following appointments were made by President Jeremy, and voted for by the whole Conference:—That Elder George G. Bywater be his First, and Elder David M. Davies his Second Counsellor in the Presidency of the Welsh Mission. That Elder Thomas D. Rees, late President of the Carnarvonshire Conference, succeed Elder John Davies in the Presidency of the Merthyr Conference, who was released to emigrate to Zion; and that Elder Edward Edwards labour in that Conference with him as a Travelling Elder.

The Saints were then addressed by Elders Bywater and Davies upon various subjects, embracing within them the present duties of the Saints, teaching them to give diligent heed to the sound of "Zion's Trumpet," and to live in the light of our bright proemial luminary—the *Millennial Star*.

President Jeremy followed in a kind and fatherly manner, particularizing the general instructions given, and directing the attention of the Saints to the law of Tithing, building of the Temple, gathering of the poor, retrenchment of Mission expenses, and other kindred subjects, consonant with the instructions given for the inculcation of those just and holy principles upon the Saints who are scattered abroad among the nations of the earth.

The evening meeting was occupied by Elder J. W. Morgan and President Jeremy. Elder Morgan preached upon the first principles of the Gospel in a plain, clear, and effective manner.

The remainder of the time was occupied by President Jeremy, who related his early experience in the Church, the circumstances through which he became acquainted with the principles of the Gospel, and the favourable impressions

that were made upon his mind; also many other interesting incidents that characterized his subsequent history in the Church, bearing testimony to the truth of the Latter-day Work, and remarking that while peace was being withdrawn from the nations of the earth, and anarchy, with all its attendant evils, increasing on every hand, he was thankful that a place had been ordained of God upon the face of the earth where right shall rule and peace prevail.

The Holy Spirit was copiously poured out upon the people. Many of the Saints bore testimony that they had not enjoyed themselves in a Conference so well for several years past, many expressing their desires to do all in their power to spread a knowledge of the truth among their fellow-men, live their religion, and wait the due time of the Lord for their deliverance, which was much nearer than when they first believed.

Conference adjourned.

Not wishing to trespass upon your columns, I conclude, praying that the blessing of Almighty God our Heavenly Father may ever rest upon you, and the Spirit of inspiration ever flow from your pen. I subscribe myself your brother in the Gospel,

G. G. BYWATER.

CHANNEL ISLANDS.

St. Heliers, Jersey, May 14, 1861.

President Cannon,
Dear Brother,—It is some time since we parted at Florence; but I have often thought of you. Although not very familiar in our acquaintance, so far as individuality is concerned, we are nevertheless in the enjoyment of the same spirit, willing to be useful in the hands of God according to our particular calling. I therefore desire to write a few lines to you, hoping that you are in all the enjoyment of health.

I am happy to see from the *Star* the interest of the people in attending the Saints' meetings in England; but I cannot say it is so with us in this part of the country. We have but very few visitors, our meetings being generally composed of the few Saints. It is almost impossible to obtain an audience with anybody. We are not molested in our meetings, but have all the

privileges that we can desire, so far.

I have endeavoured to take some of our French works, and travel through the country, trying to gain a foothold somewhere, but have not been successful. There seems to be no possibility of penetrating the understanding of the people.

As you said, some time ago, examples go further than precepts. We do endeavour to follow the same, and we are united in our efforts. Elder Barnes, President of this Mission, has been out with me and brother Eugene while he has been with us. He would have us suggest anything that would be for the good of the whole. I must say that the Lord has been with us by his good Spirit since we have been here. We have endeavoured to teach the Saints their duties, and the most of them are endeavouring to do all that lies in their power to leave; for they see they are bound to suffer with the wicked, if they do not hasten from Babylon.

There are a few good Saints here, some of whom have been in the Church since first the Gospel was introduced in these islands, about the same time that I was made acquainted with the same under the first mission of Elder Dunbar.

I have endeavoured to persuade them that if they abstained from their strong tea and many other things that they could do well without, and applied their means to their own deliverance, many of them would be able to go home to Zion by next season; and many of them seem determined to do it.

There are in these islands many that had been in the Church, and went to Utah, and have returned. Finding that the riches did not come so fast as they expected, they came back here to make their fortune. They have brought a spirit of slander with them, and that took better with the masses of the people than the truth.

We are situated quite different to the Elders in England. We are among a group of islands, and have to travel in boats, which makes it very expensive. We cannot do so much leg-service as some of our brethren in England have to do.

I can assure you, dear brother, that it is lonesome to be here, as you may

say, shut up in a nutshell. Some might not feel it as I do, having spent some years in the land of freedom. But I feel that it is not my will, but the will of Him that sent me. Since I have been here I have been supported by my friends. They have been very kind to me, but are not disposed to embrace the Gospel. Since I have been in the Mission, there have been a few added by baptism. Those that have been in the back ground I have endeavoured to see, but without effect.

The Saints here are alike generally poor. We have had to sever some from the Church, for they would not refrain from their evil habits, until forbearance was no longer a virtue.

Brother Eugene Henriad has left for his new field of labour, and brother Barnes has left for the island of Guernsey. I was alone, and therefore thought that I would communicate these few lines, praying the Lord to enable me to be faithful in the discharge of all my duties, and to prosper me in all things.

I pray that the ever-shining influence of the Holy Spirit may rest upon you, that you may have power with the Lord to enable you to fill that high and holy vocation whereunto you have been called.

Yours in the Gospel of peace,
PHILIP DE LA MARE.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.

President Lincoln has issued another proclamation, calling for 42,000 volunteers, 23,000 for the regular army, and 18,000 seamen. A report on Federal relations, very hostile to the Federal Government, has passed the Maryland Legislature. The majority of the committee are reported to be secessionists.

Peru is in an exceedingly unsettled and disorganized state. A revolution is hourly expected to break out.

The West India mail brings further details of the great earthquake at Mendoza, and it is stated that 8,000 lives were lost. Whole families were swept into eternity, and those who escaped are left homeless and starving. The catastrophe cast a gloom over the whole of Chili, as many of the leading families of Santiago, who had gone to reside at Mendoza for political reasons, have perished.

GENERAL.

Advices from Perugia, Italy, state that a violent shock of an earthquake was felt in that territory on the 8th instant: several persons were killed. A letter from Rome states that the Emperor of Russia has written to the Pope, begging him to issue a brief to the Polish Catholics. Enlistments of soldiery for Bourbon service and the

vexatious interference of the police continue at Rome. The Bourbon party at Rome are preparing fresh expeditions to the Abruzzi. Naples and the provinces are quiet. 100,000 ducats, destined to pay the reactionary bands, have been seized at the house of a person attached to the Bourbon party. A depot of spoil, the result of the late plundering expedition of the reactionary bands, has been discovered at Isernia.

Intelligence has been received from Glarus, Switzerland, to the effect that that town has been in flames. More than 150 houses have been already destroyed, including public buildings and even several fire engines.

The news from New Zealand announces that things were looking more pacific. An armistice of 48 hours had been granted to the natives. The latest accounts from Taranki are to the 12th March, and up to that date there had been a continued interchange of shots with the enemy. The tactics of General Pratt had for some time been drawing them in. The Maoris, on every occasion, had been repulsed with loss.

A board of foreign affairs has been established by the Chinese Government, which is regarded as a very important step, and as an official abandonment of the old principle of refusing to have intercourse with other nations on terms of equality.

VARIETIES.

MAXIMS FOR MARRIED LADIES:—"1. Avoid all thoughts of managing your husband. 2. Never try to deceive or impose upon his understanding, nor give him uneasiness; but treat him with affection, sincerity, and respect. 3. Remember that husbands at best are only men, and subject, like yourselves, to error and frailty. Be not too sanguine, then, before marriage, or promise yourselves happiness without alloy. 4. Should you discover

anything in your husband's humour or behaviour not altogether what you expected or wish, pass it over. Smooth your own temper, and try to mend his attention, cheerfulness, and good nature. 5. Never reproach him with misfortunes, which are the accidents and infirmities of human life—a burden that each has engaged to aid the other in supporting, and to which both parties are equally exposed; but, instead of murmuring and reflections, divide the sorrow between you, make the best of it, and it will be easier to both. 6. It is the innate office of the softer sex to soothe the troubles of the other. 7. Resolve every morning to be cheerful that day; and should anything occur to break your resolution, suffer it not to put you out of temper with your husband. 8. Dispute not with him; but much rather deny yourself the trifling satisfaction of having your own will, or gaining the better of an argument, than risk a quarrel or create a heartburning, which it is impossible to foresee the end of. 9. Implicit submission in a man to his wife is ever disgraceful to both; but implicit submission in a wife to the just will of her husband is what she promised at the altar—what the good will revere her for, and what is in fact the greatest honour she can receive. 10. Be assured a woman's power, as well as her happiness, has no other foundation than her husband's esteem and love, which it is her interest by all possible means to preserve and increase. 11. Enjoy with him his satisfaction, share and soothe his cares, and with the utmost assiduity conceal his infirmities. 12. If you value your own and your husband's ease, let your expenses and desires be ever within the reach of his circumstances; for if poverty should follow, you must share the evil. 13. Be careful never to give him any cause of jealousy. 14. Let not many days pass without a serious examination into your conduct as a wife; and if, on reflection, you find yourself guilty of any foibles or omissions, the best atonement is to be more careful in future."—*London Journal*.

POETRY.

"NIL DESPERANDUM."

Never despair! Though your pathway be clouded,
And ills like a locust-flight darken your track,
'Neath the thick gloom may bright blessings be
shrouded:

On! if your course be right; never turn back.
Live for the hopes that grow; live for the truth you
know;

Live for the faith you with holy ones share:
Brave hearts will struggle on; night must precede
the dawn;

Angels attend your steps: never despair!

Never despair! Though the tempest may shatter
The bark of your best hopes on life's ocean wave—
Though adversity's rude winds the loose fragments
scatter,

Still cling to the lone plank, and struggle to save;
Buffer the waves with might, God ever helps the right;

Tempests must slacken, and black skies grow fair:
Honour will live to do; rectitude still be true:

Cling to the right, then, and never despair!

Liverpool.

Never despair! Though the poison of slander
Should turn your most cherished friend's smile to a
frown,

Ne'er to deceit or hypocrisy pander:
Malice will sink in scorn; truth wins the crown.
Foes may malign you, and perils entwine you—
False friends prove traitors, for true friends are rare:
Reck not the ill they do, ever be firm and true,
Live for the future, and never despair!

Never despair When the night clouds fall drearest,
Darker it can't be, but brighten it must;
Night's darkest hour is to morning the nearest;
Wait for the light, and in Providence trust.
The sun, when he sinks from view, rolls on to rise
anew;

Truth hid from sight will yet shine forth as fair:
Live to enjoy the light, walk in the path of right;
Heaven smiles o'er it: then never despair!

R. L. SLAY.

ADDRESSES.—Joseph C. Rich, care of James Oakley, Skinner Street, Mansfield Road, Nottingham.
William Hopwood, 5, Walker's Buildings, New Park Road, Castle Fields, Shrewsbury.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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PROPRIETY OF ABANDONING NATIONAL PREJUDICES.

One of the effects that should follow the preaching of the Gospel is the elevation of its believers above the little, narrow feelings so common for many people to indulge in. Its believers should have largeness of soul, so that instead of looking upon the little spot of earth where they have happened to find being as containing everything that is beautiful and grand, and upon the race whence they have sprung as possessing all that is great and noble, they can look abroad upon the whole earth, and feel that it is their birthplace; and upon the family of man, feeling that though inhabiting different regions, and in some instances speaking different languages, they are nevertheless brethren who have sprung from one lineage, all being equal recipients of the Divine goodness. Unless this be the feeling possessed by those who have embraced the Gospel, they have failed to profit by its lessons. One of the designs in its revelation is to make those who embrace it homogeneous.

The mission of the Gospel is to make men one—to make them citizens of one kingdom—namely, the kingdom of their Father and Creator. All lands are to contribute their *quota* to that kingdom, to the increase of which there is to be no end. It will collect its converts, not from one nation and country alone, but from every nation, kindred,

tongue, and people. And the man who imagines that his nation or race is better than others, and therefore entitled to some peculiar advantages over every other country's people, renders himself incapable of appreciating the extent of the salvation the Lord has extended to his children. We have noticed considerable of this national feeling among those who have been inexperienced in the Gospel; and we have also heard of its existence among those who ought to have had sufficient experience to have known better. We have heard of it in this country manifesting itself among native Elders, in jealousy of the Elders from Zion; though we are of the opinion that it has not, in every instance, been so much because they were Americans as because those who manifested this illiberality have been afraid that their influence would outweigh their own. We are borne out in this latter opinion by the fact that this feeling which we allude to is exhibited by the members but very little, if at all, being only witnessed in the Priesthood. But from what source soever this feeling may originate, it is unworthy of a man holding a membership in the Church of God. We never saw a person influenced by a contracted, illiberal feeling of this kind, but possessed a narrowness of soul that would seek to limit the salvation of the

Almighty, and not let it extend beyond the horizon that bounded his own short-sighted vision.

Those who embrace the Gospel in sincerity and meekness, of whatever land or race they may be, become citizens of the kingdom of God. Everything that is written—the whole spirit of the Gospel is at war with national distinctions, excepting in the case of the accursed seed. It ever breathes the sentiment expressed by Peter—"In every nation, he that feareth Him, and worketh righteousness, is accepted with Him;" or it finds utterance in the words of Paul—"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; for ye are all one in Christ Jesus." Though God has made distinction in lineage, those distinctions have been created by faithfulness or unfaithfulness on the part of the family or man in whose favour or against whom they were made. Originally all stood alike before Him. In the beginning the Lord could say to the man, who afterwards became a marked and an accursed man in the earth, and through whom that curse has been entailed upon posterity, "If thou doest well, shalt thou not be accepted?" Any unfavourable distinction that might concern him and his posterity was made by himself "not doing well," and causing sin to lie at his door. But the favoured seed has been scattered among the nations, so that heirs to the promises through the lineage of the fathers might be found in every land, who could stand forth as saviours upon Mount Zion for their kinsfolk, and who could make the

vault of heaven reverberate with the new song, part of which is to be—"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

In the latter dispensation—the dispensation of the fulness of times—they who are heirs to the Priesthood, out of every nation, are to be amalgamated. National distinctions, national prejudices, and the great variety of manners and customs growing out of these distinctions and prejudices, are to be swallowed up and obliterated. It will not be the place of birth nor the race that will confer honour upon the man who associates himself with the kingdom of the last days; but it will be his virtues and integrity, his faithfulness and consequent experience, that will have this effect. Let every Latter-day Saint reflect upon these points, and not allow national prejudices and customs to warp his judgment and distort his vision, but allow his mind to expand and soar beyond the little circle to which too many confine their views, until he can look upon the entire race as the family of his Father, and the whole earth, aside from geographical distinctions, as the abiding place of that family, until he can meet the obedient from every clime and nation, how diverse soever may be their language and previous education, as brethren, and welcome them as the members with himself of a new nationality, whose jurisdiction will continue to extend until it will embrace the good and the noble of all earth's sons and daughters.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Concluded from page 85.)

CHAPTER VIII.

PRIESTHOOD.

The great "Mormon" doctrine of a Priesthood next demands our attention.

To control the unnumbered intelligencies that exist upon the multiplied worlds of space, and that crowd this lower world, it is but consistent with every natural anticipation that the sublime Governor of the universe should be found to possess some system of

government and control suited to the dissemination of his Spirit and purposes in and over all his creations.

It ought to need no argument to prove the necessity of system and order among intelligencies. All our experience goes to prove that intelligent beings, owing to the diversity of character which they possess, call as much or more for a defined system of Divine arrangement and order as any other department of the

works of God. If the natural world needs a strict and inviolable system to preserve and bring forth all its capabilities in their greatest beauty and strength, then to a tenfold greater degree does the world of humanity call for a system of Divine government and authority proceeding from the same eternal hand that arranges and preserves in such wondrous harmony the worlds of nature in their spheres. From what more consistent source could radiate out the authority to govern us than from the same hand and source whence comes every element of life, food, and raiment that pertains to our existence? As our souls call for a Divine religion to solve for us the perplexities of our existence, and to open before us a field for the eternal employ of our powers, so do our souls call for a Divinely-authorised system, in connection with which and by which such principles can be promulgated in their true spirit and character. Until we are made acquainted with the existence of such a system of Divine government and education, then, and not till then, can we see an entire completeness in the arrangements and provisions of our Heavenly Father for our happiness below.

By the revelations of the Latter-day Gospel, we learn that such a system of Divine authority does exist, and that it is (as we have endeavoured to show,) prepared and adapted to flow in connection with the principle of parentage (or, in other words, to be transmitted from Father to Son); for the principle of parentage having the influence of natural ties to cement its authority and to enforce its requisitions, possesses every capability for the social, religious, or political government of mankind. This, therefore, is its natural channel. But as the stream of parentage may become polluted, and the knowledge of God as he truly is may be lost or perverted by mankind, by a wise provision of Heaven's Priesthood (or the right to represent the Great Head of our race,) it is reserved as a separate institution, and has always to be conferred by a separate and distinct ordination to each individual, being made a conditional thing, dependent on the righteousness of the claimant and the will of Heaven, although the right to possess it may have been handed down from the

fathers. This arrangement preserves the authority of the Father eternally in his own hands, and enables him to secure that it shall only be wielded by those who will represent not only his authority, but the virtues and attributes of his character. But where the will of God is supreme—where the order of heaven is established in perfection, as among celestial beings, there priesthood and parentage are one and the same thing; that is, they are invested in the same hands.

Parentage, then, is the true and natural channel of Priesthood. But, by the eternal principles of the Gospel, mankind are entitled to their agency, which can never be set aside. Hence, when mankind have in past ages chosen to forsake the patriarchal principle and become otherwise corrupt, God has, like a kind Father, determined to save them still in due time into the order of heaven, built up organizations corresponding in arrangement to the principle of family organization, and invested in the various members of that organization the eternal Priesthood, or that power and right to direct for and in behalf of the Heavens, accompanied by those gifts, blessings, and privileges which should naturally have been handed down to mankind by the administrations of a pure and holy parentage.

Such an organization, so far as circumstances permitted its development, Jesus built up in his day, at the head of which he stood himself, taking the place of the Great Father to mankind. To act under himself, and to be also fathers to the people, he ordained twelve Apostles, and placed under them, for government of smaller divisions, quorums of Seventies, and with or under them "pastors, evangelists, and teachers."

To the members of this organization Jesus gave such delegated power and authority as modern Christians (who, not knowing the principle by which the use of such authority was guarded and wielded in safety,) almost tremble to hear of, and have concluded, in consequence, not to think or to try and understand anything about; for Jesus said unto them, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained unto them." "Verily, verily, I say unto you, what you bind on the earth

shall be bound in the heavens; and what you loose on the earth shall be loosed in heaven." By virtue of this authority, they laid down, as the delegated ambassadors of Heaven, the terms upon which mankind could have their sins remitted, saying, "Repent, and be baptized every one in the name of Jesus Christ for the remission of sins." (Acts ii. 28.) They issued decrees with all the majesty of a God, saying, "It hath seemed good to the Holy Ghost *and to us.*" (Acts xv. 28.) They called the organization of the Church over which they presided, "The pillar and the ground of the truth." They admitted the repentant through the gate of baptism into the kingdom of God, "translating them from the kingdom of darkness into the kingdom of God's dear Son;" and when rebellious, they expelled them again, fixing decrees upon their heads that were to take effect even down to the morning of the resurrection, saying, in effect, "Such an one we deliver over unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (Cor. v. 5.) Here was authority worthy of a God, and partaking of that dignity and scope of character consistent with the movements of Deity.

So complete an organization did Jesus frame, in which to invest this Divine authority, that Paul compared it to the human body, of which no one part could say to the other, "I have no need of thee; and on another occasion he said that it was as an organization "by bands and joints *fitly* joined together;" while another Apostle compared it to a building—a holy temple, with Jesus Christ as "the chief corner stone" of the structure.

The great wisdom and consistency of this organization lay in the fact that it was provided that it should be managed under the directing hand of Jehovah. The giving of such immense powers to men was consistent and simple enough, because, being invested in a system linked on to the heavens by ever-flowing revelation, those powers were to be used only under the controlling hand of the Almighty; and therefore, as those wielding them had continual access to him, and were always subject to his control, they could not materially err,—the fearfully ridiculous doctrine that

the Almighty intended to cut himself off from the right to ever say another word to the nations of the earth, or dictate their affairs, (and as he intended in future to leave all the souls of men dependent on the correctness of certain translations for their knowledge of salvation,) not having been then invented. The use of such powers was consistent enough in a Church of revelation to dictate their use, but absurd as in the case of the Church of Rome, who claims them, but denies the necessity of present revelation, by which alone man can tell how to use them agreeably to the arrangement and wishes of holy beings above.

In the light of the Latter-day Gospel we learn that, great as were the powers entrusted by this organization to man, and complete as was the system for all the purposes of a God, it was but an extension to this earth of a sublime and holy system of delegated authority which had existed eternally in the heavens. At the head of that supreme organization that fills and governs the heavens, the Father himself presides; and by the law of eternal Priesthood all life, light, wisdom, and power are centred in him to all his creations. There is nothing done, from the smallest to the highest matter of government and control in all his multiplied kingdoms, but is done in his name; and the wisdom, benefit, and blessing of every transaction are credited to him as the ever-flowing Fountain of life and blessedness. He governs the wide domains of eternity through his chosen sons, who being brought in due proportion up to his standard of holiness and perfection, and being educated in every *trait* and characteristic of his nature until he is reflected on their souls, are chosen as his representatives over his manifold kingdoms and creations.

His Son Jesus Christ is his representative to this world, and rules it for his Father. Jesus being placed to be to the inhabitants of the earth, in all matters, precisely what his Father is to him, by the principle of delegated authority he holds the entire power of a supreme and absolute God to this creation: hence his saying—"No one cometh unto the Father but by me;" and therefore is it also said, "There is none other name given under heaven but the name of Jesus whereby we can

be saved," because Jesus being placed to be to this world the fountain of creation, life, and salvation to all its inhabitants, claims of necessity that all shall be done in his name, or by his authority.

To all below him Jesus is therefore "the way, the truth, and the life." All the authority, majesty, and dominion of the eternal heavens—all the keys of wisdom, truth, and eternal intelligence, are by the Father's appointment centred in his hands to the dominion over which he is appointed to preside. There is no truth, blessing, or good of any description that can be had by the inhabitants of this world from the Father aside of Jesus, or over his head. All that the Father bestows will be given by Jesus' hands, or through his administration to this earth: therefore there is no blessing or salvation to be had from the heavens now or hereafter but what must be sought and obtained through him. In fact, there is no getting even so much as to know the Father, but through his administrations: therefore it is written, "No man knoweth the Father but the Son, and he to whom the Son will reveal him." So long as he represents truly the Father's wishes, and carries out faithfully his purposes, he is unlimited in his sphere, doing all that a God has to do. Consequently it is said, "The Father judgeth no man, *but hath committed all judgment to the Son*, that all men may honour the Son as they honour the Father." And so with every other matter respecting our salvation: it is "committed" or delegated to the Son; and all men are called upon to "honour" him precisely as though he were the Father himself, he being to all intents and purposes of salvation the Father to us, being invested with his power, by virtue of the eternal Priesthood placed upon him by his Father, being "consecrated," by the oath and covenant, "a Priest for ever after the order of Melchisedec."

The beauty and safety of this system of delegated authority, of which Jesus is to us the chief example, lies in the fact that the Eternal Father requires of him, and of all other of his sons who represent him, unlimited and unquestioning obedience to himself as their head. In order to carry out the organization effectually, and to enable the Father to govern completely through their

administration, they have to lay themselves and their own wishes and ideas completely on one side, and submit to be moulded in all things by the Father's hand. They have to take Him as their model in spirit and in policy, viewing Him and his will, as the standard of right in all things, drinking into his Spirit, until the will of the Father becomes developed within them as their own will, ruling and dictating every feeling of their souls. Acting precisely on this principle, Jesus said, "I do nothing but what I have seen my Father do:" therefore he said, "I speak not of myself, but what I hear that I speak;" and therefore also he proclaimed that he came *not* to do his own will, but the will of Him that sent him. The consistency and perfecting of the scheme of delegated authority turns on this point. Jesus' Father was to him precisely what he was to others—namely, "the way, the truth, and the life." The very principle that made Jesus the way, the truth, and the life to those over whom he was exalted lay in the principle of unquestioning obedience, devotion, and love to Him that was ingrained and imbued within his soul. With these principles established in him as his very nature, the empire of the earth, with the salvation of all the souls of men, was safe in his care. The Almighty Father could govern as completely and with as much honour and glory through him as by his own hands, because Jesus made it his business to be one with the Father in all things. He gave himself up to be ruled by the principles his Father delighted in, centering all his soul in him for light, truth, and guidance, making him his standard in all that he did, never taking the glory or credit to himself, but sacredly preserving his Father's rights, acknowledging His sovereignty in all things, and attributing to Him all the wisdom and goodness he ever displayed.

Here, then, we have one great instance of the spirit and principle of delegated authority as displayed in one standing nearest to the eternal throne; but in all the varied grades in which it exists the principle is the same. Every representative of God in his sphere holds the same species of power on the same conditions—namely, that he abides

in his head. From the smallest branch of that government to the mightiest system of worlds or universes, the principle is eternally the same. The head of each combination within the circle of Divinely delegated authority, when clothed upon with an appointment growing out of the holy Priesthood, becomes an equal centre of light, truth, and authority to all below him that those above him are to him, and consequently makes the same claims upon their obedience. Hence we find Jesus, after so meekly submitting himself to his immediate Head, demanding of those that presided under him that they should equally look to him for light, truth, and guidance, as he looked to his Father. Hence we find him saying, "I am the vine; ye are the branches. Except ye abide in ME, ye cannot bring forth fruit." Let it be observed, he did not say, Except ye abide in the Father, but Except ye abide in ME, because, according to the system of Priesthood, or Divinely-delegated authority, he was appointed to be as the Father to them to all intents and purposes. Hence, again, when he prays, he prayed not that the disciples might be one with the Father, but, "Father, I pray that these my disciples may be one in ME." Let them but be one with him, and that was all *they* had to do. As to being one with the Father, it was *his* business to see to that.

This is the true spirit of the organization of the heavens—that is, where the system is established in perfection. Each has simply to look upward to his own immediate head for all the truth, light, authority, or government he needs; and thus it runs through the eternal chain of beings of every rank and grade, from those nearest to the throne of God to the utmost bounds where government in fulness prevails. The Eternal Father educates and develops his sons by the train of circumstances through which he passes them. He teaches them the principles of the eternal Gospel, and thus develops and incorporates, by growth from grace to grace, his virtues within their souls; and then allots to all their spheres of dominion, over and in which they are as complete and final a head as he is. This lifts the weight of eternal government from off one shoulder, and makes

each division self-supporting and self-sustaining. Herein is its great simplicity, beauty, and order, and the principle by which the Eternal Father can govern a million worlds with as much ease as one, all throughout this almighty system, from the lowest to the highest, uniting themselves in undying love and confidence with their immediate head, and submitting their whole souls to be moulded by the wisdom, light, and power of God as it dwells in Him. Thus a channel is kept open by which the sentiments and purposes of the Father can flow to all, and by which he can dwell in all, govern all, and be the life, light, and power of the whole system.

This, in brief, is the organization and the spirit of the heavens, or, in other words, of the holy and eternal Priesthood, of which, in the patriarchal days, one Melchizedec was so worthy a member, that it became common to call it after his name,—not because he was author of it, or the first who held it, but to avoid the two frequent repetition of the name of the Divine Being, whose Priesthood alone it is; and because Melchizedec, distinguished himself in introducing it to the world. But it was before Melchizedec, being, as a system, "without father, without mother, without beginning of days, or end of years," or from eternity to eternity,—that great endless and sublime organization by which the Eternal Father reigns in the hearts of unnumbered hosts and moulds all to his will, by which he unites families to families, worlds to worlds, systems to systems, and universes back of universes, till one will, sentiment, and course of action is found throughout illimitable space.

A portion of this Priesthood has now been extended to this world, and that by direct revelation and by the administration of the holy angels, or under the hands of holy beings who have held it in connection with the endless chain of beings above; for in no other way could it be restored or established upon earth consistently with the order and dignity of heaven. It has been invested in the Church of Latter-day Saints, and it will go forth, making all ears to tingle, and all hearts to quake with joy or hate; for it is the vested power of God. It has been extended in past ages for tem-

porary purposes, but it is now established to prevail, and never, never be removed again. But, although the receptacle of the authority of the Almighty, it never expects to prevail further than as mankind accept it of their own freewill and choice; for no organization or principle could be eternal in its influence that did not rest upon such grounds. It proceeds, therefore, on the principle of man's free agency, appealing by its light, beauty, order, simplicity, and grandeur, but, above all, by the righteousness of its principles, to the souls of men.

As a system, it requires unlimited obedience from its followers; for no system could be perfectly controllable by Jehovah's hand that required less. But it asks obedience from Saint and Gentile only in proportion as they get to know by the testimony of God that it is true. It only claims obedience as mankind feel and know that obedience to it is a blessing and benefit to themselves.

As to its spirit, it comes not as a master, but as a father, whose authority is manifested in teaching, persuading, and advising. The "authority" which it claims is simply that which anything that blesses and comforts has to be received. It tells us that God has appointed a Priesthood, not because he wants to exalt one set of men in mastery over another, but because he can more perfectly guide or govern on this principle. It declares the spirit to crave honour or homage from mankind, because of priestly authority, to be of the Devil, and not Priesthood, but priesthood.

In such an organization, coming in such a spirit, and based upon, led, and guided by continuous revelation, we see something worthy of a great Designer—something that could answer the purposes of a God, while in the systems of the day we see a group of motley, divided, and uncontrollable systems, without head or centre, and based on identically the opposite principle to that upon which Jesus built his Church; for while his system was, by the perfection of its organization and the principle of continuous revelation, adapted for *unlimited growth* into just as much wisdom and truth as God might wish it to receive, and was also adapted

to be turned in any fresh direction the will of God might choose, these systems are not only deficient of all this beautiful organization, but are also by their creeds fastened down, and necessitated to accept no more of the truths of heaven than they may chance to gather from the brief records of the past. *They cannot advance.* God cannot use them, if he would, for the introduction of any fresh purposes of his will. They are, by their creeds, (which forbid belief in any present revelation of Jehovah's will,) rendered altogether impracticable and useless for the purposes of a professing and ever-advancing God.

While this is the case with the world, the Latter-day Gospel, in preaching to us so sublimely simple an organization, based on the principle of ever-flowing revelation, lays before us a mode of heavenly government adapted to answer the ends and purposes of a governing God—one capable of bringing the inhabitants of the world to the unity of the faith,—a system by which every sublime sentiment of Jehovah's bosom can eternally flow to man, and by which can be transmitted to this world, as it everlastingly progresses, every feature of harmony and concord that exists above,—a system that puts mankind in a position to grow with all the growth of the heavens, and to increase in every heavenly art, science, or righteous and ennobling principle, as fast as God wishes to beautify and glorify the works of his hands,—a system, in fine, which, when associated, as in the case of celestialized worlds, with the links and bonds of paternal and filial affection, and flowing in the stream of parental authority, reaches the climax of adaptation for the government or education of the race of man.

With God at the head of such a system, and all eternity for the day of progress, where cannot mankind arrive? This world will take its place among the brilliant constellations of perfected abodes, where truth has conquered disorganization, and corruption and death have been mastered by the power of perfecting, ennobling, and immortalizing truth; and man in such a day of progress, and with such a Father for a guide, can yet be found among the Gods.

Let the reader try to conceive, if he can, of a system more capable of bringing mankind along on the road of unlimited progress, or more calculated to serve as a medium for the dissemination of Jehovah's purposes. Let him think, if he can, of a system more simple,

natural, grand, and Godlike. Let him conceive, if possible, of one more illimitable or boundless in its adaptation, or of one in any way more worthy of a God. If not, let him bow his head and acknowledge that the principle is Divine.

HISTORY OF JOSEPH SMITH.

(Continued from page 328.)

Tuesday, 9.—The meeting being opened by singing and prayer,

Voted that Elder James Sloan go to preside over the Bradford Conference, and that Elder William Speakman go to preside over the Clitheroe Conference, occasionally preaching at Leeds under the presidency of Elder Sloan.

Elder Hedlock having spoken at great length on the organization of the Priesthood, and the relative duties of each officer according to his calling, exhorting them to consider the great work in which they were engaged, and not hinder their usefulness by being too tenacious of authority, or giving heed to little trifling matters, while the great work of rolling onward the truth be entirely forgotten.

Voted that Elder Gland Roger go to labour with Elder James Ure in the Sheffield Conference.

The sittings of the Conference were then brought to a close by President Reuben Hedlock engaging in prayer and thanksgiving at four o'clock p.m."

The Mayor and Marshal received a notification to produce docket and other papers in case of O. F. Bostwick, before the Circuit Court at Carthage; also a similar notification to produce papers in case of Amos Davis, appealed before Circuit Court.

Wednesday, 10.—The Twelve were in Council arranging a plan of appointing Conferences.

Extract of a letter from Elder James Sloan :—

"The Marquis of Downshire, who oppressed the Saints at Hillsborough, in Ireland, has had the pleasure of his son, Lord William, being killed by his horse at a hunt in England, a few weeks past; and Mr. Reilly, his agent, who aided in their abuse, has received the third attack of some paralytic affliction, and is obliged to resign his office. His son, again, who headed a mob to annoy the Saints and prevent preaching, has gone to Cork in bad health, and not expected to recover. *So much for them.*

Thursday 11.—In General Council, in the Masonic Hall, morning and afternoon. Had a very interesting time. The Spirit of the Lord was with us, and we closed the Council with loud shouts of Hosanna!

Friday, 12.—The Twelve met in Council. Rode out with brothers Parker and Clayton to look at some land.

A Conference was held at Cypri, Tuscaloosa county, Alabama. Elder Benjamin L. Clapp, President, and John Brown, clerk. Seven Branches were represented, consisting of 192 members, 12 Elders, 5 Priests, 4 Teachers, and 2 Deacons, all in good standing.

Saturday, 13.—At 10 a.m., met in City Council. George P. Styles was appointed City Attorney. I advised that the Council take such a course as will protect the innocent; that in many cases the attorney would get his pay of the individual employing him; that the appointment would be a valuable consideration, and for one year a salary of \$100 would be sufficient; perhaps \$150 the next year, &c., increasing as the city increases; and if \$100 would not satisfy, we had better have no attorney. "I would rather give my services as Counsellor, &c., than levy a tax the people are not able to pay; and that every man ought to be willing to help to prop the city by bearing a share of the burden till the city is able to pay a higher salary. My opinion is that the officers of the city should be satisfied with a very small compensation for their services. I have never received twenty-five dollars for my services; but the peace I have enjoyed in the rights and liberties of the city has been ample compensation."

I suggested the propriety of inserting a clause in the ordinance to be made in relation to the City attorney, Authorizing him to claim fees of parties in certain cases, and the small salary satisfy the attorney in cases where he can get no fees from his client. "I would rather be docked \$100 in my salary than have the \$200 given to the City Attorney by the city."

I also proposed that the Council take into consideration the payment of the police; also proposed that a public meeting be called in each Ward to see if the people will pay the police; and if they will not, then the Council will take the case into consideration.

At 1 p.m., the Municipal Court sat in the Assembly Room, where I asked Dr. R. D. Foster if he bore my expenses to Washington, or any part thereof.

Foster replied that he did not.

I stated that Dr. Goforth had said that he was taken in a secret council when Foster told him he had paid my expenses.

Dr. Foster replied that he never had a secret interview with Dr. Goforth, and gave his version of the meeting.

I then asked him—"Have I ever misused you any way?"

Foster said—"I do not feel at liberty to answer this question, under existing circumstances."

I again asked him—"Did I ever misuse you?"

He again replied—"I do not feel at liberty to answer under existing circumstances."

I then asked—"Did I ever wrong you in deal, or personally misuse you in any shape?"

Foster said—"I do not feel at liberty to answer. I have treated you christianly and friendly too, so far as I have had the ability."

I then asked him to tell me where I had done wrong, and I will ask his forgiveness; for I want you to prove to this company by your own testimony that I have treated you honourably.

Foster then said—"I shall testify no further at present."

I then asked Justice Aaron Johnson—"Did I ever make oath before you against Simpson?"

He replied—"Not before the prosecution."

I then told the whole story.

Andrew Colton then came up before the Municipal Court on Habeas Corpus, and was discharged on the insufficiency of the papers.

After which, I preferred the following charge before the High Council against Dr. Robert D. Foster "for unchristian-like conduct in general, for abusing my character privately, for throwing out slanderous insinuations against me, for conspiring against my peace and safety, for conspiring against my life, for conspiring against the peace of my family, and for lying."

A charge was preferred against Harrison Sagers for teaching spiritual wife doctrine and neglecting his family, which was handed over to the High Council to act upon.

At 2 p.m., Elder John Taylor delivered a political discourse.

About 5 p.m., the "*Maid of Iowa*" arrived at the Nauvoo House wharf, filled with passengers from England, led by William Kay. 210 souls started from Liverpool, and nearly all arrived in good health and spirits, one smaller company having previously arrived.

Sunday, 14.—Rainy day. No meeting at the Stand. I preached on board the "*Maid of Iowa*."

Committee of the Council met in the afternoon at my Office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 1, 1861.

HISTORY REPEATING ITSELF—A HISTORICAL PARALLEL.

As striking an instance of retributive justice as we find on record is that incorporated in the history of Joseph, the son of Jacob. Its parallel is being illustrated in the developing history of the Latter-day Saints, the major portion of whom claim to be Joseph's descendants.

Joseph, when a mere boy, began to have dreams; and they pleased him so much, that he could not refrain from relating them to his brethren. The dreams betokened his future greatness and glory, and were interpreted by his brethren to indicate a time when he should reign over them, and they with his father should make obeisance unto him. They were angry at his dreams. They might not have been willing to admit their truth; but they were fearful about them—

so fearful, that they were willing to have recourse to almost any kind of violence to get rid of the "dreamer." Their first thought—to kill him—was overruled, and they sold him, thinking, doubtless, that by doing so they were effectually precluding him from every opportunity of ever having his dreams fulfilled. Who could have *dreamed* that when sold as a slave, and carried into Egypt, he could by any possibility ever trouble his brethren again with his visionary notions or their fulfilment? Yet the measures they took to prevent the fulfilment of the design they so much hated, when dreamed by their brother Joseph, were the measures which actually brought about its fulfilment!

The history of the circumstances is familiar to all. Joseph was reminded of his dreams when, as the first man in the land of Egypt next to the king, though unknown as their brother to them, his brethren came and bowed down before him with their faces to the earth: and bitterly must they have been reminded of them, at least upon one occasion, when their father having just died, they thought that peradventure Joseph would hate them for the evil which they did unto him, and they went and fell down before his face and said, "Behold, we be thy servants." Haughtily as they conducted themselves to their stripling brother when he dared to dream that they, his elder brethren, should be reigned over by him, the evil they did to prevent it placed him in circumstances suitable to fulfil his part, and afterwards produced within them the feelings of abasement and humility necessary for them to have, in order to fulfil their part!

A little over thirty years ago, the Latter-day Saints, many of them descendants of that identical Joseph whom his brethren persecuted, began to have dreams and visions of the future, and to relate them to *their* brethren. Their import was that they were destined to have rule and dominion; that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" were to be given unto them; and they were to take the rule and possess it for ever and ever. They were to be the head, and to be respected as such. The narration of Joseph's dreams produced no greater hatred in the bosoms of those to whom they were told than did the narration of these others in the minds of many of those who heard them. With what sneering contempt they listened to them! But though this was the exterior, underneath the thought of them rankled. They would not admit that there was any likelihood of their ever being fulfilled, yet they were harassed with a dread lest they should be, which prompted them to take every step in their power to prevent their fulfilment. They did not believe the things foretold; but they appeared to think that the entertaining of such views might breed an ambition which would be satisfied with nothing short of the full accomplishment of the anticipations indulged in. To prevent this, they, like Joseph's brethren towards him, concocted to kill them and blot them out; but in this design they were overruled. A few only fell victims to their malice. They tried many other plans with them; thinking thereby to accomplish their purposes and destroy every prospect of the fulfilment of the things foretold; but they were in vain. At last they determined to remove them so far from their sight that contact with them would be almost impossible, hoping thereby to completely blot out every prospect of their ever becoming what they had dreamed and anticipated. Egypt was a land no farther removed from the brethren of Joseph, and no more likely to hold him secure in bondage from ever again troubling them, than were the western wilds of the continent of America, to keep us from annoying with our presence the brethren to whom we had related our dreams and visions respecting our future. But the deportation of Joseph into Egypt did not prevent the

fulfilment of his dreams; (on the contrary, it promoted it;) neither has the deportation of the Latter-day Saints to the distant valleys of the West interfered in the least with the fulfilment of theirs. Zion will yet prove itself to be a place of security and refuge for them as Egypt did in the case of Joseph and in the case of one still more illustrious subsequently. When food is exhausted among those who thrust them out, it is not improbable to suppose that the people of Zion, being aware of what is coming, may have sufficient to spare to extend relief to them.

They have placed us in the position, by their own wicked acts, which we had to occupy to fulfil our own predictions. Our relationship to them, and theirs to us, when we dwelt in their midst, would not have admitted, had we remained there, of our becoming what we anticipated and they dreaded. Now the trouble we warned them of has come upon them. War, with all its horrors, is in their midst. Rent asunder, divided, and at enmity one with another, there is every prospect of their being denationalized. Formerly they listened to what we had to say with haughty contempt. In the plenitude of their power they felt secure, and resolutely stifled any uneasy feeling they might have had, in consequence of our remonstrances and predictions. But events are shaping to make a change in them in this respect. Misfortunes are thickening around them. They will have need, ere long, of such a deliverance as a Joseph can extend unto them—such a deliverance as the people whose dreams and predictions they would not receive, but attempted to thwart, can alone extend unto them; for their dreams and visions must be fulfilled. The power to rule and hold dominion, to control and regulate, will be lodged in the hands of those to whom the promise has been made; and when the “brethren” who thought to prevent the fulfilment by killing and banishing the “dreamers” have been sufficiently humbled, they will gladly help to fulfil the predictions by submitting to be ruled. When the constitution is raised aloft, and wise government organized and consolidated by those whose destiny it is, and who dreamed it out, both in night dreams and day visions, years ago, the remnants that are left, being tired of anarchy and being humbled by misfortune, will avail themselves of the opportunity to dwell under its protecting shadow upon such terms as they can. To continue the parallel we commenced our article with, they will then feel to say to those whom they had so cruelly oppressed, as the brethren of Joseph did to him whom they had so grievously wronged, with the feeling of abasement so natural to the position they placed themselves in—“Behold, we be thy servants;” or, as another “dreamer” has predicted respecting this event—“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; [how similar an action this to that of the brethren of Joseph unto him!] and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.”

APOLOGY.—We owe an apology to our readers for the irregularity of our issues of the *Star* for the past two or three weeks, which has been occasioned by the disadvantages attending the transfer of the printing department to our own Office, and the difficulty and loss of time experienced in rendering the new machinery efficient for the printing. This, with the labours resulting from an unusually large emigration, has unavoidably delayed the issue of the *Star*. We are now, however, in happy expectation of being able to issue our future Numbers in due time.

CORRESPONDENCE.

ENGLAND.

Leeds, May 10, 1861.

President Cannon.

My Dear Brother,—I attended meeting at Bradford last night, where we had a good time. The Saints there have been rather behind since the days of "long ago;" but I am happy to say that I am at present quite hopeful of a speedy change for the better. I sincerely pray that the spirit of humility and diligence may be sought for and obtained by the Priesthood and Saints in that Branch. I am thankful that prospects are brightening, and look forward with anticipations of pleasure to the time when the Spirit of God may again flow richly in our assemblies, and we become firmly united in the pure principles of truth, carrying out the wise counsels of the servants of God, and honouring and magnifying our high callings and position.

The Saints at Leeds feel well. I love to mingle with them; for they are warm-hearted and kind. They are all united, and feel well; and I am happy to say that the Saints throughout this Conference, so far as I have been able to visit them, or otherwise learn of their feelings, are enjoying the spirit of their religion, with but very few exceptions.

A letter from brother Clark, Sheffield, informs me that all is moving on peaceably and favourably in that Conference. I also received a letter from the President of the Hull Branch, saying that, with the exception of some sickness, all is well there.

May the rich blessings of our Heavenly Father attend you in all your labours to forward the great cause of truth, together with Presidents Lyman and Rich, and all the faithful!

Your brother in the Gospel covenant,

JOSEPH F. SMITH.

London, May 21, 1861.

President Cannon.

Dear Brother,—I find the Saints generally alive to their duties, and seemingly desirous, by word and deed, to bless those who labour among them, and promote, to the extent of their ability, the interests of the cause of truth. This feeling is steadily gaining ground. The course pursued by Presidents Brown and Staines, I am con-

vinced, cannot fail to result in the unlimited confidence and support of the Priesthood and Saints throughout the District. Already many who have stood aloof for a season are beginning to rally around, and press forward with renewed energy and determination.

It is true we have here, as elsewhere, certain scribes labouring feebly and vainly to impede the progress of the work, whose *talents* (!) are mainly devoted to the publication of penny pamphlets, which are, like the boys' spelling-books, "illustrated with cuts." But of all the contemptible efforts to obstruct the progress of this kingdom that I ever witnessed, these are the most empty and void of reason. They are such miserable fabrications, full of such absurd and glaring falsehoods, that I am told the news-agents, whose business it is to profit by their sale, caution credulous buyers against placing confidence in their statements concerning us.

Among other devices for "putting down Mormonism," an assortment of most melancholy caricatures, intended to represent prominent members of the Church, accompanied by horrid-looking "Bombastes Furiosos," clad in skins and loaded with deadly weapons, exhibited as "destroying angels," are in circulation. But as these terrific images do not seem to intimidate us to such an extent as to stagnate our progress entirely, we are gravely informed that more than half the Saints perish on the way to Utah, whose loss, I suppose, is mainly attributable to the vast number of "bears, wolves, and snakes" with which the route is infested, and whose fangs, they tell us, are venomous beyond conception!

These ridiculous statements are unworthy of notice, except as they evince the calibre of those arrayed against us. I am informed that they generally have a relapse, and become exceedingly "exercised" every season about emigration time: but they miscalculated this year, and the blow aimed at the emigration did not fall until the train had passed; yet, bewildered with the futility of their herculean exertions, they continue wildly beating the air, and vociferating incoherently—"Defusion! snakes!!! wolves!!! booh-o-oh!"

I am happy to be able to say that, in spite of every opposing influence, we are steadily progressing, and are increasing in numbers and confidence in the principles of truth. Within the past year there have been emigrated from this Conference about 130 persons, and during the same time have been added by baptism about 145. We are now baptizing nearly every week, and our prospects are bright for a much more rapid increase in the future.

I remain, as ever, yours truly,
GEORGE J. TAYLOR.

Norwich, May 21, 1861.

Dear Presidents Lyman and Rich,—

Since I left you at Liverpool I have enjoyed myself first-rate. I have travelled through every Branch, and am happy to say that I find the Saints feeling as well as I could expect under the existing circumstances. As a general thing, all seem to be willing to do all they can to build up Zion and free themselves from these lands, and many have the gifts of the Gospel, to the great joy of their hearts.

We are baptizing a few in every

Branch, and I can say that the work is onward, and a good spirit prevails. Brother Bull is labouring with good success throughout the Conference, leaving behind him a good influence, so that the Saints wish to see him again.

On Saturday last I arrived in this place (Norwich), and had a good meeting on Sunday. Some strangers attended. Last night I baptized three persons, and shall baptize three more this week. But while we are bearing our testimony, we find the Devil is at work to stir up the hearts of some. But I am happy to say that as yet we have no spirit to mob; and I find by visiting the strangers—those that I can approach—that “Mormonism” is looked upon by many very favourably. The Saints, as a general thing, are willing to do all they can to roll on the work; but as regards this world’s goods, they are poor. The President of the Conference (brother Bentley) is labouring with a good influence, and his services are duly appreciated by the people.

Ever praying for your prosperity, I am your brother in the truth,

E. H. BLACKBURN.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.

Two other stars have at length fallen from the Federal constellation—the Tennessee and Arkansas Legislatures have both passed formal ordinances of secession. The Governor of North Carolina has sent a warlike message to the Legislature, urging the immediate convention of the people to declare for secession. The Governor of Virginia has issued a proclamation declaring his intention to resist invasion, and authorizing the General of the army to call out as many volunteers as he would find necessary. The Virginians had seized the heights upon the Maryland side of the Potomac, and were engaged in fortifying them. A number of secession troops were there. They had also seized a steamer which communicated between Old Point and Norfolk. General Frost’s brigade of Missouri Militia, numbering 800 men, were captured near St. Louis by Federal volunteers. On their arrival at that city, the mob threw stones at the volunteers, who fired, killing about 20 persons. The Southern Congress assembled at Montgomery has, by the additions to its

power of Tennessee and Arkansas, been so emboldened as to pass a law recognising the existence of war with the Northern States; and that the Federal Government will accept the challenge is now a confirmed fact. Virginia is admitted by the Confederate Congress into the Confederate States. Fort Mc Henry, at Baltimore, is reinforced. General Butler, with 2,000 troops and a section of Artillery, has taken possession of Baltimore: no resistance: martial law proclaimed. Charleston, Savannah, and New Orleans were to be blockaded within a week. The preparations for the effective blockade of the Virginia waters were complete. Precautionary notice had been issued that no vessels could leave the waters after fifteen days. Great election riots at St. John’s; three people shot, and the telegraph wires cut.

Advices from Western Virginia state that a convention is to be called to meet at Wheeling for the purpose of forming a separate State out of the counties west of the Alleghanies. Thirty-three counties, it is said, will be represented in the said con-

vention, all in favour of maintaining the United States Government. It is intended to elect a Governor, members of the Legislature, a United States Senator, and representatives to Congress.

The latest advice from Missouri, May 10, state that a brigade of 800 Militia, who were encamped in the neighbourhood of St. Louis, and supposed to be hostile to the Federal Government, had surrendered to the commanded of the United States forces, who, with the aid of a large body of volunteers, surrounded the camp, and caused them to lay down their arms. They were conducted to St. Louis as prisoners of war.

The *Herald* likewise publishes an account of a negro insurrection in Kentucky. It states that 300 or 400 negroes had armed themselves and formed into a company and were committing depredations—that the whites undertook to disarm them, and that several were killed.

The following is from the *Herald* of the 10th instant:—We are placed this morning in possession of the important intelligence that the threatened movement of troops upon Baltimore has taken place. On Wednesday the Pennsylvania troops, accompanied by Sherman's battery, proceeded from Elkton to the Susquehanna, where they were to embark by steam for Baltimore direct, whilst simultaneously the troops under the command of Major-General Keim would advance by the Northern Central Railroad, whose burned bridges have been repaired. A third column, consisting of some 4,000 or 5,000 men, with flying artillery, under command of General Butler, accompanied by General Harney, have been ordered to march to the same destination from the Relay House, and thus to co-operate with the movements of the other two columns. In addition to these operations, Gen. Scott was about to push troops forward to Benny's Bridge, north of Georgetown, and it is stated that large bodies of troops will soon pass into Virginia; and in the event of any hostile movement of the enemy on the line of the Potomac, 10,000 Federal soldiers can be placed on its right bank in a few hours. Meantime it is reported that the Virginians have seized the heights upon the Maryland side of the Potomac, in the vicinity of Harper's Ferry, and that the Government has the important information that large masses of troops are concentrating in that position with a view to march upon Maryland, so as to draw off a portion of the Federal troops from Washington, and thus weaken it preliminary to an attack from the opposite side."

GENERAL

The English town of Yarmouth has been a scene of intense excitement, owing to a conflict between the Royal Artillery and the Militia. Shortly after the disturbance commenced, news reached the barracks that the Artillery were being murdered by the Militia, and in a few minutes upwards of 100 men, armed with their sabres, rushed like wild men down the Southtown-road, towards Yarmouth, to avenge their comrades. Within about 100 yards of the bridge which crosses into the town, the infuriated soldiery were met by one of the local magistrates, who contrived to keep the men in check by holding parley with the sergeants a few minutes. Finding there was no commissioned officer present, he told the sergeants to order their men back, and bid them cross the bridge at their peril. The sergeants replied that it was impossible for them to keep their men in check, and the latter becoming impatient, grasped their sword handles, and, with a wild shout, pressed forward to the bridge, carrying all before them. By this time several thousand civilians had congregated to the spot, who fled before the soldiers in every direction, spreading terror in the neighbourhood. By the aid, however, of a commissioned officer, who afterwards appeared on the scene, the men were ultimately induced to return to barracks. On the following evening another riotous scene was enacted. The Hall-quay (a wide, open plain of considerable extent,) became the general scene of action, to which the respective combatants were seen hurrying from every direction, a mob of some thousands, many of whom took part in the fight, adding to the general tumult. The shops along the quay had to be at once closed, and that part of the town was literally in the hands of the combatants for nearly an hour. The road had been lately macadamised, which the Artillery tore up, and amid a shower of stones which flew like hail drove back the Militia across the bridge, the mob yelling before them. The Militia were supplied with similar missiles from the quay side, and for some time was this species of warfare maintained, the bridge being utterly unapproachable on either side. Strong armed pickets having arrived, the *melee* terminated, the Militia being in possession of the quay.

The Emperor of Austria has granted a full amnesty to all those persons who had been condemned for political crimes by the military authorities of Trieste.

Russia, according to the *Advertiser's* Paris correspondent, is in great danger of being swept by a revolutionary storm. The pretenders gain adherents daily,—hundreds of malcontents flock to their standard.

In Warsaw the police and soldiers are waging an implacable war against every article of dress and every external sign which can be suspected as serving for a political manifestation. The war is carried on in a very irritating and humiliating manner, and many persons have been arrested. Spies visit the churches, and they have been seen to mark a cross with chalk on the coats of the men praying and singing patriotic hymns, in order that they might arrest them on quitting the church. The crowd, however, noticed the manœuvre and rubbed off the marks. In the greater number of the Russian provinces, the emancipation of the serfs has given rise to difficulties between them and the landed proprietors. On one great estate in the neighbourhood of St. Petersburg, the serfs assembled, consulted together, and refused to work on the old terms. The Government despatched two companies of soldiers with loaded muskets to put an end to the mutiny. Thirty peasants were flogged, several were sent to the mines, and the remainder (about 700 in number) were plundered of all they possessed by the soldiers. At Beance and other villages in the province of Kasan, 10,000 peasants announced to the land agents that they would no longer work on the old terms, "the Czar having freed them and indemnified their masters." General Korlioninoff, the military governor of Kasan, resolving, to use his own words, "at once to re-establish order and stifle the insurrection, placed himself at the head of twelve companies, making an effective force of 2,000 men, and marched against the peasants, who were assembled in a vast plain, perfectly unarmed. He commenced firing on the peasants, and continued the fire

for more than an hour. There were 200 peasants killed and a vast number wounded. The General stated, in his report to the Emperor, that he was forced to have recourse to this severe measure, in order not to give the revolt time to extend throughout his government. Nearly at the same time similar events took place in other governments, but great secrecy is observed as to what occurred there. The law relating to the redemption of compulsory labour by the peasants in Russian Poland has been published. It indicates four different methods by which the redemption may be effected. The peasants will be finally relieved from compulsory labour on the 1st October next.

The Melbourne papers just come to hand give an account of an enormous meteor that fell in the neighbourhood of Ballarat on the morning of the 4th of May last. When first seen at Geelong, it was in the south-west; its shape was that of a cone, the base being foremost. The light was intense, resembling that of melting iron. The meteor left behind a trace of light like the tail of a comet. At one place a sulphuric smell was perceived. There was no disturbance of the magnetic element at the time. The state of the weather was very peculiar. The heat was very oppressive, and had been so for several preceding days. The meteor appeared to come out of a thin white cloud. When it fell to the ground, it exploded with a loud noise, and enveloped a man who was near in a cloud of smoke. The man was struck on the knee, which was slightly injured. Where it fell, the earth was deeply furrowed for about twelve yards.

VARIETIES.

LADIES who make themselves too "cheap" cease to be *dear*!

"Will you take something?" said a teetotaller to a friend, while standing near a tavern. "I don't care if I do," was the reply. "Well, said the teetotaller, "let's take a walk."

ARTHUR: "Mamma, isn't Mr. Blanque a wicked man?" Mamma: "Wicked, my dear? No! What makes you ask such a question?" Arthur: "Why, because, mamma, when he comes into church he doesn't *smell his hat* as other people do!"

A lady making inquiries of a boy about his father, an intemperate man, who had been sick for some time, asked whether he had regained his appetite. "No, ma'am," said the boy, "not exactly: his appetite is very poor, but his *drinkatite* is as good as ever!"

HISTORY OF PRINTING.—It is admitted by the best writers on this subject, that it was known and practised in China as early as A.D. 930—at least five hundred years before the art was known in Europe. The first invention of printing in Europe is claimed by different places, and in behalf of several persons; but, from a full investigation of the subject, the first discovery is now ascribed to Laurentius, called sometimes Costor, Koster, or Kustus, of Harlem, in Holland. The exact period cannot be ascertained, but it was between A.D. 1422 and 1436. He used for types wooden blocks, in which letters were cut. John Geinsfleiche, of Mentz, in Germany, made an improvement by the introduction of cut metal type, in A.D. 1440.

A churchwarden's wife went to church for the first time in her life when her husband was churchwarden, and being somewhat late, the congregation were getting up from their knees at the time she entered; so she said, with a sweet, condescending smile, "Pray keep your seats, ladies and gentlemen; I think no more of myself than I did before."

"Father, I think you told a lie in the pulpit to-day," said the little son of a clergyman. "Why, what do you mean?" "Sir, you said, 'One word more, and I have done.' Then you went on and said a great many more words. The people expected you'd leave off, as you promised them; but you didn't, and kept on preaching a long while after the time was up."

THE SPECTACLE QUESTION.—A queer story is told of a dealer who had advertised eye-glasses, by the aid of which a person could read easily the finest print. A well-dressed Irishman called at the counter, one day, to be fitted to a pair of spectacles. As he remarked that he had never worn any, some were handed to him that magnified very little. He looked hard through them upon the book set before him, but declared he could make out nothing. Another pair of greater power was saddled upon his nose, but unsuccessfully as before. Further trials were made, until at length the almost discouraged dealer passed to him a pair which magnified more than all the rest in his stock. The customer, quite as impatient as the merchant at having to try so many, put on the last pair and glowered through them at the printed page with all his might. "Can you read that printing now?" anxiously inquired the distressed dealer, pretty certain that he had hit it right this time at any rate. "Devil a bit," was the reply. "Can you read at all?" said the merchant, unable to conceal his vexation any longer. "Rade at all, is it?" cried the customer: "there's not a single word among them that I can identify the features uv." "I say, do you know how to read?" exclaimed the dealer, impatiently. "Out wid ye!" shouted the Irishman, throwing down the spectacles in a huff. "If I could rade, what 'ud I be after buyin' a pair uv spectacles for? Ye chate the people wid the idee that yer glasses 'ud help 'em to rade print aisy; but it's a big lie, it is! Ah, ye blackguard, *ye thought I'd buy 'em without thryin' 'em!*" And so he left the store, muttering—"Humbug! humbug!"

POETRY.

THE SAINTS' PATRIOTIC SONG.

Before all lands in east or west,
We love the land of Zion best;
With God's choice gifts 'tis teeming.
There Prophets, Seers, as of old,
The mysteries of heaven unfold,
Through holy Priesthood streaming.

'Mong Zion's homesteads joys abound—
True souls of worth are gathered round
Their Prophet and their head;
No tyrant there shall dare to reign;
God will their rights and laws maintain,
Till on to glory led.

Braintree.

Before all people, east or west,
We love the Saints of God the best—
A race of noble spirits:
Then let us with God's laws comply,
That when his Saints are raised on high,
Their joys we may inherit.

We'll gladly join with heart and hand,
A chosen, true, devoted band,
To conquer Satan's powers:
To endless life we'll onward press,
For God will all our wrongs redress,
And victory shall be ours.

A. Ross.

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ADDRESSES.—Eugene Henriod, St. Mary's Cottage, Southampton.

Edwin Scott, care of George A. Smith, near the Silk Mills, Watford, Herts.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A voice shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 23, Vol. XXIII.

Saturday, June 8, 1861.

Price One Penny.

DESIGN OF GOD IN THE CONSTITUTION OF MAN.

BY PRESIDENT AMASA M. LYMAN.

(Continued from page 324.)

In order that we may more clearly comprehend the principle that was involved in, and the design that induced the peculiar constitution of man, we will consider the relationship to God in which the Gospel shows him, standing as the child and prospective heir to the glory and greatness of his Father.

For our instruction on this point, we will consult the teaching of Jesus addressed to his brethren, the Apostles:—"I am the vine; ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John xv. 5.)

In this passage the fact is rendered apparent that whatever the nature, character, attributes, or relationships of Jesus were, as revealed to man by himself, they were but the reflex of man's nature as the offspring of God, as shown in the saying of Jesus:—"I am the vine; ye are the branches." From this, his own happy illustration from nature, we learn that as the branch possesses all and every property of the vine that bears or produces it, (being in principle and nature the same,) so the disciples or Apostles of Jesus were, as himself, the sons of God, the

heirs of his glory, and possessing the inherent principles of his greatness; and as there is no conceivable extent to which a perpetually-growing branch of a vine would not reach, in the course of an interminable increase or growth, so with the believing children of God. When they enter upon the path of obedience to the Gospel of the kingdom, it is the opening up to them of the principles of an eternally-progressive movement onward and upward to all that greatness and glory of the Father of which Jesus was the bright reflection, as he was the image of his (the Father's) person.

From the foregoing, it is evident that man's adaptability to the fulfilment of the purposes of his creation is provided for in his constitutional endowments, and also in the educational provisions of the Gospel, the concurrent evidences of which most clearly show the purposes of God in the creation and constitution of man to be that he might extend over him his own paternal government, and by so doing raise him to glory, immortality, and eternal life, to live and rule and reign with himself in a condition of happiness and glory that should be boundless in extent and

endless in its duration and increase, as the Prophet declares—"Of the increase of his government there shall be no end."

From the consideration of the principles involved in the law of God's kingdom, and his work as revealed and preached by Jesus, we learn that the universal prevalence and triumph of truth coincident with the development of the government of God is made to be more or less influenced by the contingency of man's belief or unbelief in the Gospel. This view of the matter brings to our minds, in all the force of truthful reason, the causes that have so often, in the history of God's dealings with man, partially or altogether crushed out from the earth the representatives of truth, leaving the hopeful to still hope on—the unenlightened and degenerate to still linger on the slaves of sin and corruption, until the hearts of the people in later ages of the world's history should become so changed that they would become the entablatures on which the law of the Lord and of life shall be written, thus bringing about the happy consummation so long predicted, that the knowledge of God will cover the earth as the waters cover the great deep.

This condition of the earth, when filled with the knowledge of God, was that for which the Saints in all ages had hoped, but died without seeing it; and by them its realization was left to increase the stores of blessing for a happy future. Thus, while they struggled with the power of sin, and saw its almost universal and undisputed sway over the world, they confessed that they were strangers on the earth; yet they hoped for its ultimate emancipation from the bondage of sin. A Daniel saw it when the God of heaven should set up his kingdom, and Ezekiel when the law of the Lord should be written in the hearts of the people, and Isaiah when the Zion of God should extend its rule over all the earth, and the Apostles of Jesus when he should come to reign and rule the world in righteousness; which happy day the Apostle Paul declares shall not come, except there come a falling away first. So we see that so late in the history of the world as the time of the fore-mentioned Apostle this great realization

of the Saints' hopes in the universal triumph of the Gospel was yet by the unbelief of the people placed far in the future; and while the star of hope shed its cheering rays along the path of the humble, trusting believer, the gathering clouds of dark apostasy cast their sombre shadows across the hope-lighted path of the Saint.

Hence Jesus looked to the future for the accomplishment of his work in the coming kingdom and glory of his Father, and taught his disciples to pray, saying, "Thy kingdom come," showing plainly that its advent was yet in the future, and its establishment on the earth still to be influenced by the fidelity or infidelity of men for the truth of its Gospel, which the Apostles were sent to preach to every creature, thus keeping the great idea of one universal brotherhood before the minds of men as the purpose and work to be accomplished through the preaching of the Gospel and the belief in the same on the part of the people. Hence the reasonable consistency of the prayer—"Thy kingdom come, thy will be done, as in heaven so in earth." On this point we would suggest this query, Is there more than one government in heaven, and ought but the most implicit obedience to the institutions of the same, producing thereby the harmonious bliss and happiness of the bright abodes of the blessed and saved of God's children?

To still further satisfy the inquirer that the establishment of the kingdom of God was a work yet in the future from the days of John the Revelator, we will notice his declaration in reference thereto:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." (Rev. xiv. 6, 7.)

From this we learn that the Gospel had yet to be preached in the future by the angel. We say in the future—first, because it could not be preached in the past; and in the then present, his aid to preach it to the nations was not needed, as the men of Jesus' own choice

and ordination were in the world to do the work assigned them. So we see that there was not at that time any necessity for or reason why an angel should preach or declare that the hour of God's judgment had come. But the "falling-away" spoken of by Paul would create a necessity for the angelic ministration which was shown to John as connected with and preceding the building up of the kingdom of God by the promulgation of his statutes and judgments, whereby the inhabitants of the world may learn righteousness, and be able to worship the great King of heaven and earth, and thus fear God and give glory to him when he should make bare his arm in the sight of the nations, to accomplish his own glorious work of the latter days, in the transcendent glory and grandeur of which the wonders of the Red Sea, with all the darkening plagues of Egypt and all the glory of Sinai made dreadful with the presence of its God, were all to be forgotten in the stupendous greatness and glory of that work which the Revelator tells us was to be as he saw it announced to the waiting earth and its teeming millions, by the heavenly messenger declaring that the hour of God's judgments had come. No leading of a few semi-barbarians, who knew barely enough to wonder, and through wonder were led to fear; but instead of this, a gathering from all the nations to build the kingdom that shall not yield to the seductive influences of idolatry or the clamour of unhallowed passions, but shall move steadily onward from its inauguration until its imperial proportions shall reach an extent that all nations shall find security beneath its banner, and the beneficent influence of its divine institutions shall diffuse happiness and bliss through all the extent of its rule.

Then the glory of the deliverance of a single people from servile bondage will be forgotten in the redemption of a world from the bondage of sin and death. So the Latter-day Work will surpass in glory the works of all the preceding dispensations, as far as the completion of any work is more glorious than its beginning or any intermediate stage of its progressive existence.

The glory of the Latter-day Work is not in the dividing of seas or rivers, to

cause the ignorant multitude to gaze with stupid wonder at what was to them totally incomprehensible; but, instead of these, the genial influence of the Holy Ghost shed abroad in the hearts of humble, trusting believers in the Gospel of the kingdom, through the educational influence of which the millions that gather around the standard of Zion—the contributions from all nations—will be taught of the Lord, that they may walk in his ways, and thereby attain to the blessings of immortality and eternal life. Such will be the character of the assembled hosts of the Zion of God, when in the fulness of its perfections it shall become a crown of living light and glory to the earth—a happy realization of hopes long deferred, and the accomplishment of a design in the existence, constitution, and exaltation of humanity as grand and glorious as the mind of our Father, who, through his exhaustless stores of knowledge, entertained the glorious conception, so grand in extent, and so richly fraught with blessings to the countless subjects of his prospective world-wide empire.

To reach this great and glorious consummation, through the development of intellectual human existence, is the purpose that stands prominently forth, and is most plainly evinced in the Scriptural revelations as the design of our great Father in sending forth upon the earth his numerous progeny, with their constitutional adaptation to the ultimate fulfilment of the design of their being in the development and establishment on and over the earth of heaven's own institutions and laws for the guidance of humanity, through its probationary journey to power and greatness.

Such was the Gospel of the kingdom preached by Jesus and the Apostles, which also was identical with the teaching of God to Israel in the wilderness, and also the faith delivered to the Saints of the earliest times, ever having but one object to be accomplished by its revelation, which was the inauguration of a continuous struggle with and against the power of evil. The history of God's dealings with his people since the earth has been the home of his children, is but the history of the prosecution of this great war between the principles of truth and error, light and

darkness, life and death, and good and evil, each holding an influence with and over man in a degree that ever corresponded with his devotion or submission to their respective influences. Hence, the unbelieving in the days of Noah perished, while the believers were saved from the calamities that involved the world in ruin. So, in like manner, Israel, because of unbelief, did not enter into the rest that was offered them. Thus the triumph of truth, on account of the great wickedness of the many, and the small numbers that received it, was

(To be continued.)

at every successive effort for its establishment defeated, thus prolonging the struggle, and leaving its termination in the future, until the close on the earth of the Apostles' labours, who, like the fathers who had preceded them in the great struggle of truth for its legitimate supremacy in the earth, fell asleep with this dying acknowledgment on their lips, that they were "strangers and pilgrims on the earth," and the realization of their fond hopes was in the triumph of truth among the joys that a happy future would disclose.

EXPERIENCE.

It is a well-known proverb which says—"Experience makes fools wise." This, doubtless, is true in relation to some, but not to all. For instance, where is there a man or a woman that is not convinced that drunkenness is an evil? Nevertheless, how many thousands there are that daily revel in it, going on year after year fooling away their time, squandering their hard-earned pittance, destroying their health, and abusing that Being to whom they are indebted for their existence! Then look at the great "social evil." Are we not all convinced that it is an evil, and one of fearful magnitude? Yet, withal, will men and women cease their licentious practices? Will they refrain from committing vice? Will they cease to lead the young and inexperienced into those paths which they themselves have trod, and which experience has taught them are slippery and to be shunned? No; but week after week, and month after month, some are to be found so enamoured of sin that they take delight in spreading it far and wide, and in corrupting all who come within their reach. Has experience made them wise? No: fools that they are, they seem to be unsusceptible and incapable of learning; they seem to take pleasure in destroying the beautiful and fair, and in spreading wickedness on every hand.

We will now turn our attention in another direction, and see what experience has taught us. By experience, then, we are convinced that man, not-

withstanding his professed love and veneration for the truth, has a general dislike to the truth, and is opposed to receiving it, but more especially if he thinks that it will affect his interest at all. Hence he has seen fit to call this truth new, and the other truth old. But how a truth can consistently be called new or old we cannot conceive. That which is true to-day has *always* been true, and ever will be. Truth cannot be changed. We have not always been in possession of so much truth as we are to-day; but that cannot make truth new: it only proves that we were ignorant of it before, or that to us it was undiscovered; that is all. To the prattling babe and the peevish schoolboy the simple fact that space is boundless is not known; they are ignorant of it: but, because of that, is it a new thing under the sun? Certainly not. History tells us that when the celebrated Harvey discovered that the blood flows through the veins, a series of persecutions were raised against him, and that eventually he lost the greater part of his practice through the slanders of his calumniators. But, because of this, did that prove that the doctor's theory was not true till he made it known? Verily, no. The fact that the blood flows through the veins was always true, but not always known to us. When the celebrated Stephenson conceived it possible for a steam-engine to fly through space at the rate of sixty miles an hour, and when he made his project known to the scientific world,

what did one of its members say?—"Would not desperate people as soon be shot out of a gun as to travel by such means?"—so great was his objection to receive truth, and so opposed was he in his feelings to receive anything that would benefit the world. Now we do not consider ourselves "desperate people," although we travel at the rate of sixty miles an hour; for we would just as soon travel at that rate as at any other, and sooner; for we have no relish now to travel at the old stage-coach rate.

Let us now turn our thoughts in another direction, and see what experience has taught us in matters of religion; and in this we shall confine ourselves to one system, known to the world by the name of "Mormonism." This by some has been called a new system. Its doctrines have been called new; and because of this many have refused to obey them: but will not a moment's reflection convince us that they are *not* new? Is it a new thing under the sun to have faith in God, to repent of sin, and to be baptized in water for the remission of sin? No: the Saviour of the world and his disciples who lived eighteen centuries ago taught these doctrines; and if they taught them, how in the name of common sense can they be new? We would not, however, have any infer that "Mormonism" is made up of these doctrines alone. It teaches many other great and glorious principles which may be proven from the Bible. "Mormonism" is made up of all truth—of everything that is great and good, lovely and sublime.

No sooner did Joseph Smith declare to the inhabitants of America that he had been blessed with a visitation from a holy angel, than the great and the small, the rich and the poor, the learned and the unlearned raised the hue-and-cry of "False Prophet! Impostor! Deceiver of the people!" and exerted their utmost strength to stop the spread of what they regarded as delusion. But then they were deceived; they lacked experience, and erred through want of judgment. But what shall we say, after years have rolled away, and time has been afforded them to gain experience? Can we say then that men were deceived, that they lacked experience, and erred from want of judgment?

No. To some other cause, then, must we attribute their doings.

After the Church of Latter-day Saints had been established a few months, we learn by its history that its leader became the subject of a series of persecutions, and that in the course of time other members of the Church also began to feel the ill effects of the spirit then in existence, and ultimately the Church as a body, till we find that only two years had elapsed since its organization before the Saints, numbering some thousands, were compelled to abdicate their houses and flee before a ruthless mob. What was the cause of this? It is said that there is a cause for all things: then there must have been a cause for this. Let us endeavour to define what it was; and in attempting this task let us divest our minds of prejudice, and view things as they are, and be determined to receive truth, if it is presented to us.

We are told, then, that Joseph Smith professed to be a Prophet of God raised up in this the evening of time to usher in the last dispensation, and to prepare the way for the second coming of the Son of Man. Now, is there anything in this that is particularly extraordinary, that is unworthy of belief, and that deserves our censure? "Yes," says one; "the days of Prophets are past, and all who believe otherwise are deceived." But does the Bible justify us in this assertion? or does it not lead us to believe that the days of Prophets are *not* past? Paul tells us (Eph. iv. 11—15), that Apostles are needed "till we all come to a unity of the faith." Now, have mankind come to a unity of the faith yet? No; for we have the faith of the Catholic and of the Protestant, the faith of the Wesleyan, the Baptist, the Unitarian, and others, which neither time nor space will allow us to enumerate at this time. Then, if we are to believe Paul, we must believe that the days of Apostles are *not* past. Again: We say that God placed Apostles in the Church for the "work of the ministry," for the "perfecting of the Saints," and for the "edifying of the body of Christ." Here, then, are three things in particular for which Apostles were placed in the Church. Now, if the work of the ministry can be carried on without Apostles—if the Saints can be perfected without Apostles—if the

body of Christ can be edified without Apostles, then we must charge God with folly for placing men in his Church that were comparatively useless or unnecessary.

Again: By reference to Rev. xi. 3—11, we find that at some period of time subsequent to John's day, the God of heaven would send two "witnesses" who should prophesy "a thousand two hundred and threescore days." However, in the economy of God, it appears that they "shall be slain," and their "dead bodies shall lie in the streets of the great city where our Lord was crucified." Now, if we can find out where our Lord was crucified, we may know where these Prophets will be slain. During the time that their dead bodies are to lie in the street, the people that dwell upon the earth are to "rejoice over them," and to "make merry," and to send "presents one to another," because these two Prophets are dead that "tormented" them; and if such is not the case, the Bible will fail to receive its fulfilment.

We now inquire, Have these two Prophets been? If so, when did they come? and to whom did they come? When and where were they slain? and by whom were they slain? and what nation or people gives an account of their appearance and assassination? Furthermore, if it cannot be proven that these two Prophets have been, are the Christian world right in saying that the days of Prophets are passed, seeing that two have yet to come? And on the other hand, are the Latter-day Saints wrong in believing that the days of Prophets are *not* passed, seeing that two have yet to appear?

We have now found out why the Saints suffered persecution. It was because of their professions. Now, what has been the policy of the American people towards the Saints from the time they held their first Conference in New York until the present? Have they not sought by all manner of means to overturn the Church, destroy the Saints, and break them up as a body? How many times have the Saints been driven from their homes, all their goods confiscated to the crowd, and their property laid waste? Let stern facts answer. Five times have the Saints been driven, and with what

view? With a view of destroying them. And this is not all. They have not only been driven from their homes, but book after book has been written, tract after tract has been put in circulation concerning them, and lies have been published of the most scurrilous kind, till the country is completely flooded with "Exposures of Mormonism," and every book-stall has become a repository for "Mormon exposures and blasphemies." And furthermore, the leaders of the Church have been slain, in the hope that "Mormonism" would fall. Miscreant after miscreant has sought, by every mean artifice possible, to inculcate the innocent and good, and to stay the onward progress of God's work. But all in vain. We say vain, for what have the world accomplished, after all their laborious study and research—after exhausting all their wisdom to stay the progress of "Mormonism"—after all the mobbings and drivings and persecutions to which they have subjected the Saints? Is "Mormonism" no more? Is it crippled in its march? Is it a nonentity? Is it a thing of the past? No; it is of the present; it still exists, not in the imagination only, but is a living wonder; and to-day the Saints are more powerful, more terrible in the eyes of the world, and more to be feared than ever. This is not the testimony of one only, but of hundreds of thousands. The Saints know it, and the world feel it.

But, says one pious objector, "Joseph Smith was not persecuted for his religious tenets; it was for the crimes he committed, the immoralities he practised, and the frauds he perpetrated. In reply, we would say, If his crimes were so great, his immoralities so many, his frauds so outrageous, why did not the rulers of the land punish him for them? Surely they had ample opportunity, seeing that he was arraigned before them thirty-nine times! Yes: but the one great cause why they did not punish him was, he was *not guilty*. What say Messrs. W. R. Chambers, in their "History of the Mormons," when speaking of the charges alleged against Joseph Smith? They say the charges "were never substantiated;" and if they could not be substantiated where they were said to be committed, surely we who live some thousands of miles away

cannot substantiate them, and should therefore hold our peace.

In reviewing what we have written, we find that experience has taught us, in connection with other things, that "Mormonism" has thriven under all the persecution that has been brought to bear upon it, and that it has outlived it all. Surely this would not have been the case had there not been some Almighty power sustaining it. The wealth of the wealthy, the learning of the learned, the influence of the influ-

ential have not sustained it. No; for by these "Mormonism" has been opposed and denounced. Notwithstanding, it has stood, lived, and conquered, composed of the poor and supported by an unseen hand. If we are wise men, we will profit by our experience; and if we have persecuted the Saints in days gone by, we will persecute them no longer. May we be wise and profit by the past, and secure to ourselves an eternal rest in the mansions of the future.

W. T.

HISTORY OF JOSEPH SMITH.

(Continued from page 345.)

Monday, 15.—At home settling with Dan Jones for steamboat "*Maid of Iowa*." She has returned in debt about \$1,700. After much conversation and deliberation, I agreed to buy out Jones, by giving him property in the city worth \$1,231 dollars, and assuming the debts.

I rode out in the afternoon.

The Twelve Apostles arranged the appointments for the General Conferences in the United States as follows:

Quincy, Ill., Sat. and Sun. May 4 and 5	
Princes Grove, " " " 11 12	
Ottawa " " " 18 19	
Chicago " " " 25 26	
Comstock, Kalamazoo county, Mich. " June 1 2	
Pleasant Val., " " " 8 9	
Frankland, Oakland county, Mich. " " 15 16	
Kirtland, Ohio " " 22 23	
G. A. Neal's, six miles west of Lockport, New York " " 29 30	
Batavia, " " July 6 7	
Portage, Alleghany co., New York " " 13 14	
Hamilton, Madison co., New York " " 20 21	
Oswego, N. Y., Sat. and Sun. June 29 and 30	
Adams, Jefferson co., New York " July 6 7	
London, Caledonia co., New York " June 15 16	
Northfield, Washington co., ten miles south of Montpelier, at Lyman Houghton's, N. Y. " " 29 30	
Fairfield, Essex co., at Elder Tracy's, New York " " 13 14	
Boston, Mass. " June 29 30	
Salem, " " July 6 7	
New Bedford " " 13 14	

Peterboro, N. H. " " 13 and 14	
Lowell, Mass. " " 27 28	
Scarboro, Maine " " 6 7	
Vinal Haven, " " 13 14	
Westfield, Mass. " " 27 28	
Farmington, Conn., " Aug. 3 4	
New Haven, " " 10 11	
Canaan, " " 17 18	
Norwalk, " " 24 25	
N. Y. City, N. Y. " " 17 18	
Philadelphia, Pa. " " 31 Sep. 1	
Dresden Weekly county, Tenn. " May 25 and 26	
Eagle Creek, Benton co., Ten., " June 8 9	
Dyer co., C. H. " " 22 23	
Rutherford co. C. H. Tenn. " July 20 21	
Lexington, Henderson co., Tenn. " Aug. 3 4	
New Albany, Clinton co., Ky. " June 29 30	
Alquina, Fayette co. Ia. " " 1 2	
Pleasant Grdn, Ia., " " 15 16	
Fort Wayne, Ia. " " 29 30	
Northfield, Boone co., Ia. " July 13 14	
Cincinnati, Ohio " May 18 19	
Pittsburgh, Pa. " June 1 2	
Leechburgh, " " 15 16	
Running Water Branch, Noxuble co., Miss. " " 1 2	
Tuscaloosa, Ala. " " 22 23	

Washington City, D. C., Sept. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We also publish the names of the Elders who are appointed to the several States, together with their appointments. Those who are numbered with the figures 1 and 2 will take the presidency of the several States to which they are appointed.

MAINE.

J. Butterfield 1st	Jonathan H. Hale
Elbridge Tufts 2nd	Henry Herriman
S. B. Stoddard	John Moon

NEW HAMPSHIRE.

W. Snow 1st	Harley Moray
Howard Egan 2nd	Israel Barlow
Alvin Cooley	David Clough, sen.
John S. Twiss	Calvin Reed
Charles A. Adams	Chillon Mack
Bethuel Miller	Isaac Burton
A. D. Boynton	

MASSACHUSETTS.

Daniel Spencer 1st	George Lloyd
Milton F. Bartlett	Orlando D. Hovey
Daniel Loveland	Nathaniel Ashby
Joseph J. Woodbury	Samuel P. Hoyt
W. H. Woodbury	Daniel W. Gardner
John R. Blanchard	

RHODE ISLAND.

William Seabury 1st	Melvin Wilbur
Thos. McTaggart	

CONNECTICUT.

E. H. Davis 1st	Quartus S. Sparks
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VERMONT.

Erastus Snow 1st	Warren Snow
William Hyde	Dominicus Carter
Denman Cornish	Levi W. Hancock
Jeremiah Hatch	Alfred Cordon
Martin Titus	Charles Snow
William Haight	James C. Snow
John D. Chase	A. M. Harding
Josiah H. Perry	Isaac Houston
Amos Hodges	

NEW YORK.

C. W. Wandell 1st	William Newland
Marcellus Bates 2nd	Allen Wait
Truman Gillett	William H. Parshall
A. A. Farnham	C. H. Wheelock
Edmund Ellsworth	Timothy B. Foote
Gregory Bentley	George W. Fowler
Homer C. Hoyt	Henry L. Cook
Isaac Chase	William W. Dryer
Simeon A. Dunn	Elijah Reed
Daniel Shearer	Solon Foster
James W. Phippin	Hiram Bennett
J. H. Van Natta	Chandler Holbrook
Samuel P. Bacon	Lyman Hall
Bradford W. Elliot	William Felshaw
J. R. G. Phelps	Daniel Fisher
Joseph B. Noble	D. H. Redfield
John Tanner	Martin H. Tanner
Thomas Fuller	G. D. Goldsmith
O. M. Duel	Charles Thompson
Samuel White	B. C. Elsworth

W. R. R. Stowell	Archibald Bates
William D. Pratt	David Pettigrew
Marcellus McKeown	Ellis Eames
Horace S. Eldredge	

NEW JERSEY.

Ezra T. Benson 1st	John Pack
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PENNSYLVANIA.

D. D. Yearsly 1st	Wm. P. McIntyre
Edson Whipple 2nd	Jacob Zundall
John Duncan	Orin D. Farlin
Stephen Post	Henry Mouer
G. W. Crouse	G. Chamberlain
Jacob Shoemaker	Thomas Hess
Stephen Winchester	A. J. Glæfke
Hynam Nyman	Henry Dean
J. M. Cole	James Downing
Charles Warner	

DELAWARE.

John Jones	Jonathan O. Duke
Warren Snow	Justus Morse

MARYLAND.

Jacob Hamblin	Patrick Norris
Lyman Stoddard	

VIRGINIA.

B. Winchester 1st	James Park
S. C. Shelton 2nd	A. W. Whitney
Geo. D. Watt 3rd	Pleasant Ewell
Chapman Duncan	W. E. Higginbottom
Joseph King	John F. Betts
Peter Fife	Alfred B. Lambson
Robert Hamilton	David Evans

NORTH CAROLINA.

A. McRae 1st	John Holt
Aaron Razer 2nd	John Houstoun
Thomas Guymon	James Sanderson
George Watt	

SOUTH CAROLINA.

Alonzo Le Baron 1st	Ekells Truly
John M. Emell	William Smith
William D. Lyman	

GEORGIA.

Morgan L. Gardner	Miles Anderson
Isaac Beebee	S. E. Carpenter

KENTUCKY.

John D. Lee 1st	D. D. Hunt
D. H. Rogers	M. B. Welton
Samuel B. Frost	Horace B. Owens
John O. Angus	Joseph Holbrook
Charles Spry	Hiram W. Mikesell
John H. Reid	Garret W. Mikesell
William Watkins	

(To be continued.)

MODE OF TYING HORSES.--The Icelanders have a curious custom of preventing horses from straying. Two gentlemen, for instance, are riding together without attendants; and wishing to alight for the purpose of visiting some objects at a distance from the road, they tie the head of one horse to the tail of another, and the head of this to the tail of the former. In this state it is utterly impossible that they can move on, either backward or forward, one pulling the one way, and the other the other; and therefore, if disposed to move at all, it will be only in a circle.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 8, 1861.

WHAT THE SAINTS MUST DO WHO WANT TO EMIGRATE.

DURING a recent visit to a Conference held in the town of Derby, at which we enjoyed ourselves exceedingly, the poverty and difficult circumstances with which many of the Saints have to contend, both throughout that district and other districts, were brought home in a forcible manner to our feelings. The closing of the American market, in consequence of the internal troubles of the nation, has had a very depressing effect upon almost every branch of trade throughout this country. There is no manufacturing district that does not groan under the loss of trade, consequent upon the division of the United States. The nations which compose Babylon are so intimately connected by commercial ties that misfortune cannot overtake one without others being more or less affected by it. Especially is this the case with England, a large portion of the capital and labour of her people being devoted to the manufacture of articles for which she must find customers. The nation of the United States has been one of the best of these, and the stoppage of the orders from there must be seriously felt.

As the prospects are that business will grow worse instead of better, with only short intervals of prosperity and briskness of trade at best, the inquiry naturally arises—"What are the Saints who are in this country, and who wish to gather, to do?" They are mostly poor, earning but little more than sufficient, at the best of times, to supply their daily wants. It is plain to be seen that if they have no greater faith within them and no greater blessing resting upon them than have those who do not make the professions they do, they will have to remain in Babylon and partake of her plagues, &c. But the Gospel that has been preached in its fulness to the world, and has been embraced by the Latter-day Saints, has been sent purposely to create a distinction between those who believe it and those who reject it. If properly believed and obeyed, it bestows the faith and power necessary to fulfil every one of its requirements and injunctions. It would not be consistent with the Lord's mode of dealing with his people to command them to do some certain work, and not to open or prepare the way whereby they should do that work. He does not require anything unreasonable or impossible of his people, and when he tells them to do a certain thing, (as for instance, to come out of Babylon,) if they go to and try to do so, he never fails to afford them the needed assistance until they accomplish it. If they be poor and destitute, his command is to them as much as though they were rich and had an abundance; and having given the command and required obedience on the part of those to whom it is given, of course he will make it possible, if they do their part. Do the Saints throughout this Mission believe and act up to this? If they do not, it is time they did; and the Elders should impress the necessity of doing it upon them.

Idle professions of faith will never accomplish anything. God requires an active, living faith, and perfect trust in his promises. He never will desert a person or people that put their trust in Him. By the exercise of this principle

must the poor Saints be gathered from these lands. They must cry mightily unto the Lord for faith, and plead unceasingly with him to open their way before them and remove every obstacle from their path. And if they have been and continue to be diligent in the discharge of their duties, punctually responding to the requirements of the Lord through his Priesthood, what they ask will be granted; for they have a claim upon his promises that is irresistible when properly urged. There is a power in the possession of the obedient and faithful, of which they know but little until they exercise it. Its exercise causes it to be developed.

Where the love of the truth and the desire to be associated more intimately with its adherents are the predominating feelings, no means are left untried to gratify them. We never knew the desire to gather to Zion to be the all-absorbing desire of a man or woman or family, for any length of time, without its being gratified,—because, where that is the case, everything is made to bend to the accomplishment of such a purpose. People will labour, having it in view,—regulate their living and expenditures, having it in view, and keep both eyes wide open to perceive any opportunity that may offer to enable them to achieve it. Such a course is the practical working of faith—faith exhibiting itself by works. Upon such a course the blessing of the Lord ever attends; and when it would seem sometimes as though not another step forward could be taken—as though the way was completely walled up, He opens the way, removes the obstacles, and bestows the means necessary to accomplish the desired end.

It is with no transient feeling that we pen these sentiments. Their importance has ever been with us since landing upon these shores. Everything we see and learn respecting the movements among the nations of the earth and the condition and circumstances of the Saints impresses them with greater force upon our mind; and we feel that if the Priesthood and Saints will unite in a mighty effort during the time that remains from now until next emigration season opens, entreating the Lord for his blessing upon us, there will be a numerous ingathering to Zion, and thousands will be delivered from bondage.

ABSTRACT OF NEWS FROM THE CONFERENCES, &c.—Elder Mills, in a letter from Birmingham, dated May 28th, says—"I am busy every day and evening visiting the country Branches, and returning to this town to keep all things up for the Conference here. A good spirit prevails generally, and the brethren are alive and active; but the difficulties in America affect this manufacturing district alarmingly."

Elder Dallin, in a letter from Newcastle-on-Tyne, May 24th, says—"We are doing our best to keep things moving for our Father's interest. We have opened up our out-door preaching, and thus far we have received good attention, which is truly cheering to us in having an opportunity of telling the people about the glorious truths of heaven which have made us so free."

Elder Bramall writes from Southampton, under date of May 29th, that "that Conference is very much scattered, with plenty of large towns within the circle of the Conference, and a good opportunity to preach the Gospel in a great many places." He then says—"I instructed the Elders, both local and travelling, to commence their open-air preaching, and endeavour to spread the Gospel among the people."

Elder Van Cott, President of the Scandinavian Mission, on his return to Denmark, after having accompanied the emigrants from that region to Liverpool, *en route* to America, writes from Copenhagen, May 25, as follows:—"After leav-

ing you at Liverpool, I had a quick and prosperous journey to Grimsby. We arrived at Hamburg on Monday, 10 p.m. While on the steamer, I received excellent treatment from Captain Wharton and all hands. I also was favoured with a free passage. Tuesday 21st, I spent most of the day with Mr. Ballin, of the firm of Morris and Co., Hamburg, and was very kindly entertained. I left in the evening by railway for Kiel; from thence by steamer to Kosor; from thence by railroad to Copenhagen, where I arrived at 11 a.m. of the 22nd. I found things moving along here about as usual. From several letters which I have received from the Mission, I learn that the work is still onward: many are investigating the Latter-day Work, and the prospect for the future is no less favourable, to all appearance, than it has been for the few months past."

MOVEMENTS OF THE PRESIDENCY.—Presidents Lyman and Rich left Liverpool on the 24th ult. for Ireland, where they contemplated remaining two weeks.

THIRTY-FIRST ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the Deseret News.)

The General Conference of the Church convened in the Tabernacle, Great Salt Lake City, Saturday, April 6, 1861, 10 a.m., President Brigham Young presiding.

There were on the stand—

Of the First Presidency—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow, and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Horace S. Eldredge.

Of the Presidency of the High Priests—Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of the Stake—Daniel Spencer, David Fullmer, and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy, and Jesse O. Little.

Of the Patriarchs—John Smith and Isaac Morley.

Reporters—George D. Watt and John V. Long.

The Conference was called to order. The choir sang—"The morning breaks, the shadows flee."

Elder Lorenzo Snow offered prayer.

Choir sang—"Praise ye the Lord; 'tis good to praise."

Elder E. T. Benson was called upon

to address the congregation. He expressed himself highly pleased with the opportunity of meeting the Saints in General Conference. He bore a strong testimony to the truth of the Gospel of Christ revealed to this generation by Joseph Smith; testified that the people had no need to search for any other or any stronger testimony than that which they have already received. He exhorted the people to faithfulness, that they might win the prize, and said he rejoiced to know that the Almighty is just as ready as he ever was to bestow his Spirit upon his chosen people.

President Daniel H. Wells said that Elder Benson's text was a very good one, and well worthy of consideration by all. It was "Latter-day Saint." It was highly necessary that we should learn what it takes to constitute a Saint. It is the duty of every one to study to be virtuous and true—to be God-like in all our acts. This is certainly a work of time, but we should be constantly progressing in the knowledge of the truth, and strive to gain light through that channel of communication that is open between the heavens and the earth. He spoke of the power, the glory, and the eternal reward that lie before the true-hearted Saint. The promises of reward and exaltation are enough to enwrap in bliss and glory every thought of the human heart, and every idea we have received. What more could we have to induce us to pursue the right

way, he asked, inasmuch as it carries its own reward with it? He regretted that the blessings were so little appreciated by the wayward, and even by the Saints of the Most High, in comparison to what they should be. It appeared that the people often forgot their duties, and suffered darkness to creep into their minds and cover up the little light that was there. We should all see and realize the importance and greatness of the work in which we are engaged. It is our duty to draw light from the fountain of wisdom, and then extend it to others. We can all see the distress of nations, the confusion of the wicked, and the distracted condition of all the governments of the world: hence how thankful we should be that the light of this Gospel has reached our hearts and opened our understandings, and that we have been plucked as brands from the burning, and have been brought into this blessed inheritance.

President Heber C. Kimball said that the feelings of his heart were, God bless the Saints, and peace be multiplied unto them! He respected and loved good men and women who were striving to do the will of Heaven. He reasoned upon the subject of the vine, as spoken of in the Gospel of St. John. Spoke of the necessity of the people praying that the First Presidency and the Twelve Apostles might be baptized into one Spirit. He quoted the text—"Resist the Devil, and he will flee from you," and said that he had only to add, that although the Devil would flee when resisted, he would watch every faithful Saint. The Adversary may, and doubtless will, overcome some of this people, but that will not affect the kingdom of God. It will stand for ever.

He also counselled the people to be of one heart and one mind—to do as they were told—to be united in all things for the building up of the Church and kingdom of God, of which we are members. He told the Saints to go to work and adorn the earth—to strive to make themselves happy and independent, both in food and raiment.

President Brigham Young said he was thankful for the privilege of meeting with so many brethren and sisters in General Conference. He hoped yet to see a house large enough to hold the

people, but did not know that we should ever see a building capable of holding them on this side of the day of rest. We have generally had the privilege of meeting in the open air, but the state of the weather now precludes our doing so.

He observed that the Book of Mormon was translated in the immediate neighbourhood where himself and brother Kimball resided; still it was two years before they were baptized into the Church. Since then, the people have passed through a great deal, and have learned much of the things of God. He reasoned upon the subject of miracles, and asked—If he saw a man turn a stick into a serpent, sand into lice, and water into blood, what proof such things would be that the man was sent of God; and answered that it would be no proof of that at all, for there was only one reliable kind of evidence that a man is sent by the Almighty and that is the Spirit which Jesus diffused among his disciples.

He alluded to Saul, who in his darkness and sin went to the witch of Endor for information. We can now realize more fully the blessings attendant upon our being driven to these valleys; for had we remained, we should have been obliged to mingle, to some extent, in the turmoil and strife that now afflict this nation. We can see the nations of the earth gradually gliding to the borders of the precipice of eternal ruin. Said how much he had reflected upon the subject of our being called back to the centre stake of Zion, and he felt to counsel the Saints not to be too anxious for the Lord to hasten his work, but to turn their attention to the sanctifying of their own hearts, and thereby prepare themselves for the great things that await the people of God.

His counsel was, Seek not to bring destruction upon the wicked, but let the Lord have his own way and his own time, and let us be diligent in preparing ourselves for those times that are coming. Let each and every one be true to their covenants, and to each other. He longed to see the time when the people would be ready to receive the counsel of God, and live by it. If the counsel of the servants of God is harsh, and is not acceptable, it is either because it is not the truth, or that we are not right before God. If the Almighty

speaks from heaven, and we are not pleased, and therefore do not receive it, we are not in the enjoyment of the Spirit of truth.

He remarked that he sometimes wondered if the great men of our nation ever asked themselves the question, How can a Republican government stand? There is but one way in which it can endure, and that is as the government of heaven endures upon the eternal rock of truth and virtue. Said if Martin Van Buren had ordered the State of Missouri to restore the Latter-day Saints to their property, the nation would have been much stronger to-day

(To be continued.)

than it is. Although he had no reason to doubt that President Lincoln is as good a man as ever sat in the chair of state, yet he is powerless, because of the corruptions that have been introduced and fostered by the chief men of the nation. They have put aside the innocent, justified thieving, and every species of debauchery, and have fostered every one that plundered the coffers of the people, and have said let it be so.

Choir sang — "Arise, O glorious Zion."

Benediction by President Joseph Young.

CORRESPONDENCE.

IRELAND.

Dublin, May 27, 1861.

Dear brother George,—Your favour forwarded on the 25th came to hand yesterday, and we return it to you this morning. The spirit from home breathes encouragement to the struggling poor, who hope and pray for deliverance, and anxiously await its seemingly tardy, though sure coming.

After parting with you at the docks on Friday evening, we passed as best we could, with what little of philosophy we could bring to our aid, the time of our waiting, in all of which, Time propitiously aided us by continuing its onward flight. At length the monotony of our waiting, as well as its silence, was broken by an admonitory peal from the bell. Then came the consequent excited hurry of those not yet on board, and the hasty leaving of those who were not to remain; and then came the welcome order to "cast off," and in a few moments we were gently gliding away from a locality and scenes that our few weeks stay at Islington had caused us to regard with feelings of home attachments. As we passed silently on, the surrounding stillness was now and then broken by the hoarse cry of the captain to the mate, which evinced to us that the eye of sleepless vigilance was cognizant of our silent movement, which imparted the comfort of security to our opening journey. And as we glided out from the dock into the Mersey, a vision of dazzling brilliance and beauty burst

upon our view. In opposite directions, up and down the river, were to be seen lengthened lines of brilliant lights, extending their night-cheering beams as far as the eye could reach. But we were not the only watchers of this nocturnal picture of artistic loveliness. As if to assure us that with sleepless eyes the heavenly watchers were keeping their vigils over us, the stars were looking out upon the nightly scene around us, whilst, over all, the moon in queenly majesty was shedding the bright halo of her silvery light. So, while surrounded by earthly beauties, and heaven-starry jewels were decking the sable curtain of night, our good ship was moving bravely along in her watery path. To her own strength and Heaven's protection we commended her, with her living freight; and with brief prayers for home and the loved ones of its sacred circle, we sought freedom from care in the sweet oblivion of sleep.

Saturday, 25th.—On awakening this morning, we felt some of that very unpleasant disquietude known as seasickness; but, to comfort us in our sickly sorrow, the steward kindly informed us that we were nearing our landing. On consulting our register of passing time, we found the hour to be eight instead of nine, as promised for our arrival at Kingstown. Our landing at this point is in a small basin-shaped bay, surrounded with substantial masonry, which makes it a place of perfect security for the shipping it will accomo-

date. As we were landing, a gentle shower of much-needed rain was falling. We here took cars for Dublin; and as we sped along our iron track, which lay along the margin of the coast, on the landward side, we caught a hasty glimpse of the lovely scenery that lined our way. Beautiful enclosures, rich in nature's lovely embellishments, rose in quick succession to cheer the sight. There the tree clothed in the verdant habiliments of spring, with the blushing floweret that exhales its sweets and unfolds its beauty to cheer the contemplative lover of nature's charms. To the surrounding scenes the earth-carpet of modest green added its beauty, in the midst of which arose in beauty and loveliness the temple of home, dedicated to the interests of humanity, in the *sanctum sanctorum* of which should ever rest the altar of peace, from which should ascend the offerings of gratitude from hearts moved by truth's heavenly impulses. Such purity within would but be in harmony with the external beauties that met our passing glance as we rolled hurriedly by. A half-hour's ride brought us to the city of the Irishman's pride, of which I may something in my next.

With kind regards, in which brothers Rich, Crawley, and Smyth join, I subscribe myself

Your brother in Christ,
AMASA M. LYMAN.

P.S.—The Saints here are well and are feeling well, and hope for better times. They welcomed us warmly.

Our health is not good. We leave here on Wednesday next, and shall be in Belfast on Thursday.

ENGLAND.

Manchester, May 29, 1861.

Dear brother George,—Since leaving you in Liverpool, I have been labouring in Oldham, Ashton, Stockport, Bolton, Bury, and Blackburn. Last night I attended meeting in Manchester.

The Saints feel as well as can be expected under the circumstances. In consequence of the strike among the operatives, many of our people have had to contend with many difficulties, to which the Whitsuntide holidays have contributed their share towards impoverishing the Saints. A great number of them, in consequence, were destitute of employment all last week, which of course makes them feel depressed in spirits as well as pocket. However, by the help of my Heavenly Father, I trust I shall be enabled to inspire them with a hope of a good time coming.

I intend going to Rochdale to-day to endeavour to organize a Branch of the Church somewhere in that part of our District. I shall, if all be well, return here on Friday or Saturday next to meet brother Dame, who at present is among the Branches.

May the Lord bless you in your labours to build up the kingdom of our God, is the prayer of your fellow-labourer,

JOHN KAY.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.

The Union Convention at Wheeling has refused to pass an ordinance for the division of the States of Virginia, but has called a General Convention for the 11th of June.

The Kentucky Legislature has passed a resolution maintaining the neutrality of the State, and approving the Governor's refusal to supply troops to the Federal Government.

The New Orleans telegraph states that the remainder of the Federal troops in Texas have surrendered to the secessionists.

The port of Charleston is now under blockade, and no inward bound vessels are allowed to pass the barriers of steam and iron which the Government have erected at the mouth of the harbour. British ships have been refused entrance into the harbour.

GENERAL.

The Paris correspondent of the *Daily News* states, from a semi-official source, that negotiations are still actively going on with a view to the withdrawal of the French troops from Rome; and that the French Ambassador, who was on the point of leaving, has been ordered to remain at his post till the 10th or 15th of June.

The brigands who attacked the city of Sora were commanded by Chavrone. On being pursued by the Italian forces, they recrossed the Roman frontier, after burning the village of Castelleuccio. M. de San Martino has inaugurated his government with great firmness. He has despatched orders to the provinces to suspend the execution of the brigands who had been condemned.

The *Journal de St. Petersburg* says that General Soukhdzanett, has been provisionally entrusted with the administration of Poland, with the rights of a Lieutenant of the Emperor. He will be assisted by General Milatine, who will direct the Ministry of War.

Conflicts have taken place between the police and the people before the Carmelite Church at Warsaw, occasioned by the former taking down the names of those who sang the national hymn. Gendarmes were despatched to the scene of the disturbance, and established order.

The Vienna correspondent of the *Times* says the persons killed by Russian troops near Kasan were peasants who refused to do any more work for their feudal lords. The number of peasants shot by Russian troops on the plain at Besneck was about 200. The serfs in the governments of

Perm, Penza, Tambov, Saratof, and Kinrose are difficult to manage, and it is feared that they will refuse to till the soil unless they are paid for their labour.

In Athens, several officers of high rank and some subalterns have been arrested. Ministers summoned in council. Domiciliary visits made: reason not known, Great uneasiness.

According to telegrams received here from Constantinople, the International Conference, at its third sitting, accepted the proposition of France that Syria should be governed by a single Christian Chief. A telegram from Constantinople announces another massacre by Montenegrins of Mussulmans, who were escorting a convoy of provisions destined for the city of Niksich.

A reinforcement of 8,750 soldiers has been despatched to the French expeditionary corps in Cochin China.

THINGS WORTH REMEMBERING.

CELTIC LANGUAGE.—The language of the ancient Britons, previous to the invasion of Julius Caesar, was the Celtic.

IDES.—In the Roman calendar, the Ides were the 13th day of each month, excepting March, May, July, and October.

PEKIN.—Pekin, the capital city of China, containing a population of 2,000,000, is surrounded by walls forty feet high, having sixteen gates leading into the city. Over each gate is a watch-tower nine stories high. The streets run in straight lines, those of the greatest importance being from 140 to 200 feet wide, and three miles in length.

NATIONAL MEASURES.—The *mile* measure is, in England and the United States, 1,760 yards; in Scotland, 1,984; in Ireland, 2,240; in France, 3,025; in the Netherlands, 1,093; in Spain, 2,472; in Germany, 10,120; in Sweden, 11,700. The *yard* measure is, in England, 36 inches; in France, 39.13; in Spain, 33.04; in Prussia, 36.57; in Austria, 37.35; in Russia, 39.51; in Geneva, 57.60.

"CICERONE."—A "cicerone" is the name given to a guide who points out to travellers interesting objects in Italy. This name is derived from the guides indiscriminately calling every statue or picture a "Cicero," when they do not know whom it represents. The term has by degrees come into use as representative of persons in any place who undertake to be guides to others when visiting museums galleries, &c.

"KEPLER'S LAWS."—The following are the laws of the courses of the planets established by Kepler, a German astronomer—namely, 1. That the planets move in elliptical orbits, of which the sun is one of the foci. 2. That an imaginary line drawn from the sun to the planets (called the *radius vector*), always describes equal areas in equal times. 3. That the squares of the times of the revolutions of the planets are as the cubes of their mean distances from the sun."

VARIETIES.

THE MOTHER.—Young man, thy mother is thy best earthly friend. The world may forget you—thy mother never; the world may wilfully do you many wrongs—thy mother never; the world may persecute you while living, and when dead plant the ivy and the nightshade of slander upon your grassless grave—but thy mother will love and cherish you while living, and if she survive you, will weep for you, when dead, such tears as none but a mother knows how to weep. Love thy mother!

NEW CLOCK.—An “atmospheric clock” has been recently invented. This clock is said to be in appearance like a long thermometer, but is without the bulb of mercury at the bottom. It has a glass tube about three-eighths of an inch in diameter, and the length of the thermometer-like frame: this tube is secured to the frame by two bands, through which the tube easily slides. Inside the glass tube is another and smaller glass tube, at each end of which is a portion of mercury and a scrap of blotting paper, or other absorbent material, for the purpose of absorbing any damp which might find its way into the tube. About an inch and a half from each end of the inner tube is a small throat through which the mercury has to pass. On each side of the glass tube are the divisions of time. The mercury in the top end of the tube is placed opposite the proper time, and it descends to the bottom of the tube exactly as the time lapses. When the mercury has reached the bottom of the tube, the frame can be turned, and the mercury set to the same time on the other side; and so the time may be continually indicated. It is a sort of perpetual hour-glass.

THE MOON AND THE WEATHER.—M. Connick's letter to the *Courrier des Halles* is exciting great attention. It will be remembered that Marshal Bugeaud had proclaimed the discovery of an ancient Spanish manuscript, in which the natural laws which govern the atmosphere were so clearly laid down that nothing was left to chance, and projects could be made with the greatest security. These calculations, based upon fifty years' experience, comprising 600 revolutions of the moon, had enabled the author to foretell the weather to a nicety; and the Marshal, struck by the confidence with which the theory was broached, after taking some little trouble to practise the same rule of calculation, found it unerring likewise. M. de Connick now comes forward with his experience also, and at length we can boast of possessing a key to the pranks of the moon, which will henceforth render them completely harmless. This is it:—The weather, eleven times out of twelve, is exactly the same during the whole moon as on the fifth day, if, on the sixth day, it resembles the fifth; and nine times out of twelve it is exactly the same as the fourth day, if the sixth day resembles the fourth. This rule, says M. de Connick, is found invariable eight months in the year. The exceptions have hitherto been October, February, March, and April.

POETRY.

DISSOLUTION OF THE AMERICAN UNION.

What will be said, now the Union is severed,
By those who have boasted of glory and fame?
Where now are the hopes and the joys they had
measured,

To last while Columbia holds her dear name?

Alas! they are gone, like the spirit departed,
Leaving the body of cold clay behind,

Or the widow bereft and half broken-hearted,
Bemoaning her fate, some solace to find.

As the ship in the ocean, that's tossed by the billows,
When fierce lightnings flash and loud thunders roar,

Birkenhead.

Whose bulwarks are gone, while she bends like the
willows,

Dismasted, forsaken, and cast on the shore,—

So the Union is broken, because men rejected

The Prophet of God, who plainly foretold

How soon it would come Though little expected,

The fate of the nation all now can behold.

How often have Elders of Israel been spumed,

Since the angels of God revealed the word

To gather the wheat, that the tares may be burned?

Even so it shall be, for thus saith the Lord.

S. CARLISLE.

ADDRESSES.—W. G. Mills, 384, Farm-street, Birmingham.

David M. Davies, Wern Terrace, Llanelli, Carmarthenshire.

Thomas W. Rees, near Margaret-street, Grawen Terrace, Tydfil's Well, Merthyr Tydfil.

Robert Sands, 89, Hospital-street, Hutchinsontown, Glasgow.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

No. 24, Vol. XXIII.

Saturday, June 15, 1861.

Price One Penny.

THIRTY-FIRST ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Concluded from page 265.)

2, P.M.

The meeting commenced by the choir singing—"Great God, attend while Zion sings."

Prayer was offered by Bishop Lorenzo D. Young.

Choir sang another hymn.

President Young requested the attention of the congregation till the several Quorums of the Church were presented for their sanction and approval.

Elder John Taylor then presented the authorities of the Church as follows:—

Brigham Young, as President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball, his First, and Daniel H. Wells, his Second Counsellor:

Orson Hyde, as President of the Quorum of the Twelve Apostles; and Orson Pratt, sen., Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Chas. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, as members of said Quorum:

John Smith, Patriarch of the whole Church:

Daniel Spencer, as President of this Stake of Zion; and David Fullmer and George B. Wallace, his Counsellors:

William Eddington, James A. Little, John V. Long, John L. Blythe, George

Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Brigham Young, jun., Franklin B. Woolley, Orson Pratt, jun., and Howard Spencer, as members of the High Council:

John Young, as President of the High Priests' Quorum; Edwin D. Woolley, and Samuel W. Richards, his Counsellors:

Joseph Young, President of the first seven Presidents of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Horace S. Eldredge, and Jacob Gates, as members of the first seven Presidents of the Seventies:

President Brigham Young arose and gave the following instruction:—

"We shall readily perceive that the Quorums of the Seventies are somewhat different from other Quorums in the Church. The Quorum of the Twelve Apostles is one Quorum; they are the Apostles to all the world. The High Priests' Quorum is strictly but one Quorum, though many Quorums of High Priests are made to accommodate members of that Quorum living in different localities. The Seventies are definitely multiplied by Seventies. The first Seventy was called in the winter of 1835—the winter after we returned

from Missouri. What is called 'Zion's Camp' went to Missouri in 1834. The next following winter the Twelve Apostles were chosen. The Prophet Joseph also then began to organize Quorums of Seventies. He organized one Quorum; then he told the brethren to call up other Elders and ordain them into the Seventies, forming another Quorum of Seventies, and then another, and then a fourth Quorum, and a fifth, and a sixth, &c. How many Quorums are there now, brother Joseph? [Brother Joseph: "62."] There are now sixty-two Quorums of Seventies.

The first Quorum of Seventies, where are they? Seven of them are here as First Presidents of the Seventies, and sixty-three of them now stand at the head of different Quorums of Seventies. Sixty-three of them have been made Presidents over Quorums. It works very differently to what it does in other Quorums in the Church. That leaves the first seven men, apparently isolated, over the body of the first Seventy. The Quorum they were called to preside over have been taken and made Presidents of other Quorums; consequently, there are only seven men now belonging to the first Quorum. Do we say that is a fact? No, only apparently; for, when the seven Presidents over the first Quorum wish to call their Quorum together, (they meet in Quorum meetings such as you attend frequently in the Seventies' Hall,) they call the Presidents of the various Quorums together, and that is virtually their Quorum. There are now seven Presidents to transact business, to guide, dictate, and direct the Presidents of all the Seventies, and to call and ordain other Quorums of Seventies. This virtually makes them the Presidents of all the Seventies. What is their true position in the kingdom of God? They are the first seven Presidents of all the Seventies.

Brother Joseph is the senior President over the first seven Presidents of the Seventies. Brother Orson Hyde is the senior man now in the Quorum of the Twelve Apostles, of those first chosen into that Quorum. This calls him, by his age, to be the President of that Quorum. Now, I will go a step further for your consideration. The oldest man—the senior member of the first Quorum—will preside, each in his turn,

until every one of them has passed away. The next Quorum that comes into action may take the senior man for a President, but not until the first Quorum is gone. Brother Orson Hyde and brother Orson Pratt, senior, are the only two that are now left in the Quorum of the Twelve that brother Joseph Smith selected. Perhaps there are a great many here who never thought of these ideas, and never heard anything said about them.

I will remark a little further. When brother Lyman Wight was ordained into the Quorum of the Twelve, he was an older man than I, and yet I was the President of the Twelve. He and others believed that he ought to be the President; but you can read the revelations in the Book of Doctrine and Covenants. The Lord said to Joseph—'I have given to you my servant Brigham to be the President of the Twelve.' Lyman could not be President of the Twelve. This will explain all that is now necessary on this point.

To return to the Seventies. The first seven are now presented. They are a body of men presiding over all the Seventies, and they are all Presidents; but in all organized Quorums in the kingdom of God there must be a head, or a presiding officer, as well in the first Quorum of Seventies as in others, as you can read in the revelations."

Elder Taylor then resumed presenting the authorities as follows:—

John Nebeker, as President of the Elders' Quorum; and Elnathan Eldredge and Joseph Felt, his Counsellors:

Edward Hunter, as Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors:

Lewis Wight, as President of the Priests' Quorum; William Whiting and Samuel Moore, his Counsellors:

McGee Harris, as President of the Teachers' Quorum; Adam Speirs and David Bowman, his Counsellors:

John S. Carpenter, as President of the Deacons' Quorum; William F. Cook and Warren Hardy, his Counsellors:

Brigham Young was presented as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints:

Daniel H. Wells, as Superintendent of Public Works:

Truman O. Angell, Architect for the Church:

it was our duty to remember, first of all, the Giver of those gifts; and people who do not do this will meet with losses. The time will come when this people will be obliged to stand isolated from the nations of the earth; hence the propriety of endeavouring to increase our home manufactures.

He told the people that machinery for the manufacture of paper had been brought into the Territory at a great expense, and he wished the sisters to save their cotton and linen rags, and the brethren to grow more flax and hemp, so that we may be able to print our own school-books, and also to print the History of Joseph Smith in volumes. He observed that it might seem strange to some that he should speak of such things on the Sabbath-day, and when the sacrament was being administered. He would like to speak upon the spiritual things of the kingdom, but this appeared to be the best opportunity of getting the subject before the brethren from the country settlements; and if we were to neglect our temporal duties, we could not enjoy the spiritual. He urged the brethren to raise more sheep, to take better care of them, and to preserve the wool, make clothes of it, and stop going to foreign markets. He made some appropriate remarks on the subject of domestic economy. Alluded to the attempts to manufacture iron having cost us over 150,000 dollars, and said that the only difficulty was—there was a lack of union in those who professed to know how to make it; and instead of uniting their abilities and making the iron that we so much need for the nail-factory and other purposes, they all contend for and are determined that they will have the credit of making the first iron in the Territory.

After speaking of the manufacture of sugar, the raising of cane, and tobacco-growing, he took up the subjects of the word of wisdom and celestial marriage; the particulars of which will appear in the verbatim report.

Elder Jefferson Hunt made a few enlivening and interesting remarks.

The Conference then adjourned till the 6th day of next October, at 10 a.m.

President Brigham Young blessed the people in the name of the Lord, and told them to go in peace, and the blessings of the heavens should go with them.

The choir sang—"The Spirit of God like a fire is burning."

The concluding benediction was given by President H. C. Kimball:—"O God the Eternal Father, in the name of Jesus Christ thy Son, we, thy servants and handmaids, offer up to thee the gratitude of our hearts for thy loving-kindness. We thank thee that we still live upon the earth and have the privilege of coming together at this Conference to worship thee, to call upon the name of our Father and God. We also thank thee for the information we have received through thy servants. We pray thee to forgive all our sins, to sanctify our hearts and all that is within us, that our whole spirits and bodies may be subject to thee, and we be in thine hands as the clay is in the hands of the potter, that our whole lives may be spent to the honour and glory of thee, our Father who art in heaven.

Wilt thou endow us with every necessary qualification, that we may honour ourselves, our God, and his Son Jesus Christ, that the Holy Ghost may take up his abode with us and dwell with us, that he may be our companion and show us things to come.

We pray that all this people—yea, in all the settlements in the State of Deseret—may be filled with the power of God, and that all thine Elders in every land and nation may be filled with the revelations of thy Spirit and with desires to do thy will. May thine indignation be against our enemies and the nation that has made war with thee and thy kingdom in the latter days. Let them be broken to pieces like a potter's vessel.

Now, O Father, bless this land. Let thy choicest blessings be upon the hills and mountains, upon the fountains of water, upon the valleys, our wheat, our grass, and the timber that is in the canyons; and, finally, our Father, let thy blessings be upon our families—upon our wives and children. Bless also every person upon the earth that favours Zion and helps to build up the kingdom of God.

Hear us in these things, accept our thanks, and the glory and honour be to God and the Lamb for ever and ever! Amen."

J. V. LONG,
Clerk of the Conference.

HISTORY OF JOSEPH SMITH.

(Continued from page 360.)

TENNESSEE.

A. O. Smoot 1st	J. J. Castled
Alphonzo Young 2nd	J. A. Kelting
W. W. Riley	J. Hampton
Amos Davis	Alfred Bell
L. T. Coon	Armstead Moffit
Jackson Smith	D. P. Rainey
W. P. Vance	James Holt
H. D. Buys	Warren Smith
A. D. Young	J. J. Sasnett
Joseph Younger	H. B. Jacobs
G. W. Langley	John L. Fullmer
G. Penn	Joseph Mount

ALABAMA.

B. L. Clapp 1st	L. D. Butler
G. W. Brandon	T. J. Brandon

MISSISSIPPI.

J. B. Walker	Daniel Tyler
Ethan Barrus	

LOUISIANA.

J. B. Bosworth 1st	John Kelly
H. H. Wilson	George Pew
Wm. Nelson	Lorenzo Moore

ARKANSAS.

A. A. Simmons	J. A. McIntosh
Darwin Chase	Nathaniel Leavitt

OHIO.

Lozenzo Snow 1st	William Batson
L. Brooks 2nd	G. C. Riser
Alfred Brown	Clark Lewis
J. J. Riser	B. W. Wilson
J. Carroll	A. W. Condit
L. O. Littlefield	Loren Babbitt
J. M. Powers	Elijah Newman
Milo Andrus	Milton Stow
John Lovelace	Edson Barney
W. H. Folsom	Hiram Dayton
John Cooper	Jacob Morris
S. Carter	Ezra Strong
John Nichols	J. M. Emmett
David Jones	Allen Tulley
Nathaniel Childs	B. H. Young
Jesse Johnson	S. P. Hutchins
J. A. Casper	J. H. Foster
Joseph Rose	Nathan T. Porter
W. Brothers	Ezra Vincent
Jared Porter	Lysander Dayton
John W. Roberts	

INDIANA.

Amasa Lyman 1st	U. V. Stewart
G. P. Dykes 2nd	Washington Lemon
A. L. Lamoreux	Edward Carlin
Charles Hopkins	L. D. Young
F. M. Edwards	Wm. Snow
Salmon Warner	Nathan Tanner
F. D. Richards	Wm. Martindale
S. W. Richards	Henry Elliott
John Mackley	A. F. Farr
James Newberry	John Jones
Abraham Palmer	Frederick Ott
John G. Smith	

MICHIGAN.

Charles C. Rich 1st	Wm. Savage
Harvey Green 2nd	David Savage
Thomas Dunn	Graham Coltrin
R. C. Sprague	Samuel Parker
Joseph Curtis	Jeremiah Curtis
Zebedee Coltrin	C. W. Hubbard
Reuben W. Strong	S. D. Willard
L. N. Kendall	Wm. Gribble

ILLINOIS.

E. H. Groves 1st	John Vance
Morris Phelps 2nd	S. Mulliner
H. Olmstead, Galena	John Gould
H. W. Barnes, do.	Zenos H. Gurley
Hiram Mott	Jefferson Hunt
David Candland	Jacob L. Burnham
W. A. Duncan	D. J. Kershner
Wm. O. Clark	N. Leavett
Almon Bathrick	John Laurence
P. H. Buzzard	Nathan A. West
Zachariah Hardy	Levi Jackman
John Hammond	Abel Lamb
G. W. Hickerson	Howard Coray
Daniel Allen	Stephen Markham
David Judah	Levi Stewart
Thomas Dobson	James Graham
James Nelson	Timothy S. Hoit
David Lewis	Duncan McArthur

MISSOURI.

A. H. Perkins 1st	Wm. Coray
John Lowry 2nd	O. M. Allen
Wm. G. Rule	Wm. H. Jordan

WISCONSIN TERRITORY.

S. H. Briggs

FREE.

F. Nickerson 1st	L. S. Nickerson
A. C. Nickerson	

Those Elders who are numbered in the foregoing list to preside over the different States will appoint Conferences in *all places* in their several States where opportunities present, and will attend *all* the Conferences, or send experienced and able Elders, who will preach the truth in righteousness, and present before the people "General Smith's Views of the Powers and Policy of the General Government," and seek diligently to get up electors who will go for him for the Presidency. All the Elders will be faithful in preaching the Gospel in its simplicity and beauty, in all meekness, humility, long-suffering, and prayerfulness; and the Twelve will devote the season to traveling, and will attend as many Conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina, and Virginia, to visit the churches, hold Conferences, and preside over them.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk of the Quorum of the Twelve.

I copy from the *Washington Globe* of the 14th March:—

"A NEW ADVOCATE FOR A NATIONAL BANK.—We have cast our eyes hastily over General Smith's (Mormon Joe) 'Views of the Powers and Policy of the Government of the United States. Nauvoo, 1844.' This illustrious individual 'goes the whole figure' with Messrs. Clay, Webster, Sargeant, and the Whig party in general, for a national bank. After this, who can doubt the propriety of such an institution? Here is Joe's plan for a 'fiscal agent,' which is quite as sensible, both in nature and object, as the famous fiscalities.

For the accommodation of the people in every State and Territory, let Congress show their wisdom by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the mother bank, and by the States and Territories for the branches, and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars a day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults, and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the States and Territories' revenue. And the bills shall be *par* throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokerage*, and leave the people's money in their own pockets.

The Prophet seems to be thoroughly imbued with the Whig financial doctrines. He wants a national bank for the 'accommodation of the people,' and to save the Federal and State treasures from *taxation*. In two respects, however, we think Joe's plan has decided advantages over those of Messrs. Clay and Webster. He sticks to the specie basis, dollar for dollar; and his plan is more economical, as the officers are to be elected by the people, 'with wages at the rate of two dollars per day.' There is another recommendation, however, of this 'great financier,' which we fear will somewhat embarrass the practical operation of his scheme. He tells the people:—

'Petition your State Legislatures to pardon every convict in the several penitentiaries, blessing them as they go, and saying to them in the name of the Lord—'Go thy way, and sin no more.'

We fear that if this humane recommendation be adopted, the 'specie basis' would soon disappear from Joe's mother bank and branches, including that of Nauvoo, which would quickly show a 'beggarly account of empty boxes.'

Perhaps, however, we are unnecessarily

apprehensive of the small thieves who fall into the clutches of the law, since the great thieves, who robbed millions from the late Whig bank and its satellites, are permitted to roam at large with perfect impunity. Upon the whole; however, we will do General Smith the justice to state that we think his financial doctrines more sound, his views more honest, and his scheme more feasible than those of the hypocrites and quacks, who, supported by a great party, have fleeced the country to the very quick, and are now eager to repeat the application of the shears.

The following passage calls vividly to mind Mr. Clay's Hanover speech, in which he promised a perfect millennium to the country, as soon as the Whig President should be elected:—

'The country will be full of money and confidence, when a national bank of twenty millions and a State bank in every State with a million or more give a tone (an order of nationality) to money matters, and make a circulating medium as valuable in the purses of a whole community as in the cofers of a speculating banker or broker.'

The Prophet is not only thoroughly imbued with the financial doctrines of the Clay and Webster school, but has caught the very tone of their 'eloquence.'

The General is not an admirer of lawyers. 'Like the good Samaritan,' he exclaims—'Send every lawyer, as soon as he repents and obeys the ordinances of heaven, to preach the Gospel to the destitute, without purse or scrip, pouring in the oil and the wine.' How it must have delighted his heart to learn that the pious Daniel has lately become an eloquent preacher!—though we fear he does not 'repent and obey the ordinances of the Gospel,' nor is contented—not he—to preach 'without purse or scrip,' however willing to 'pour in the oil and the wine.'

We cannot refrain from treating our readers to the following passage, in which our friend Joseph so eloquently describes the defeat of Mr. Van Buren. We have read nearly all the Whig slang on this same subject, and we have met with nothing to equal the gloomy grandeur of this portentous paragraph:—

'At the age, then, of sixty years, our blooming republic began to decline, under Mr. Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in high places struck hands and revelled in midnight splendour. Trouble, vexation, perplexity, and contention, mingled with hope, fear, and murmuring, rumbled through the Union and agitated the whole nation, as would an earthquake at the centre

of the earth, heaving the sea beyond its bounds, and shaking the everlasting hills. So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty, like a tornado, and swept through the land, till General Harrison appeared as a star among the storm-clouds for better weather.

After this, won't Mr. Botts give way, and let General Smith be the Whig candidate for the Vice-Presidency? But let us finish the picture:—

'The good man died before he had the opportunity of applying one balm to ease the pain of our groaning country; and I am willing the nation should be the judge whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not, with acting President Tyler's three years perplexity pseudo-Whig-Democrat reign, to heal the breaches, or show the wounds, *secundem artem* (according to art). Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn, on the whole, go to show, as a Chaldean might exclaim—"Beram etaj

elauh beshmayauh gauhah ranzeen"—(certainly there is a God in heaven to reveal secrets).'

Joseph is unquestionably a great scholar as well as financier. Cannot Mr. Clay persuade the General to accompany him on his electioneering tour? With Poindexter, Prentiss the bear, the borer, Joe Smith, and a few other quadrupeds to complete his menagerie, he could not fail to convince the moral and enlightened people of the United States of the necessity of a national bank, and of their duty to make him President.

Before we close, we have a few suggestions to make. We propose, then, that Joe Smith (Mr. Biddle being out of the way,) be made President, and George Poindexter, cashier of the new Whig national bank, that is not to be; that the mother bank be established at Nauvoo, with branches all over creation; that the honourable Mr. Mitchell be appointed Counsel, and that Mr. Webster have unlimited power to draw, with Governor Doty of Wisconsin as his security. With this arrangement we should have the perfection of a Whig system of finance."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 15, 1861.

OUT-DOOR PREACHING.

THE fine, warm weather that we are now having is well adapted for out-door preaching, and in most of the Districts the Elders are availing themselves of it to warn and instruct the people. This is well, and we hope that every opportunity of this kind will be made use of. This method of preaching the Gospel, when wisely followed, can be made productive of great good. In some places, and under some circumstances, it may be met with by a spirit of opposition and persecution—contumely and abuse may be heaped upon those who earnestly and righteously labour for the instruction and salvation of their fellow-creatures; but these are difficulties that every servant of God must meet in the discharge of his duties, and cannot well be avoided. They are the results, in many instances, attendant upon ignorance; and, instead of being treated by the Elders in a spirit of anger, they should be viewed with a feeling of pity. "Father, forgive them, for they know not what they do," was the sentiment of the Saviour when suffering under the torment inflicted by his murderers; and whoso possesses his Spirit has a meek and quiet spirit, and can impute the opposition of persecutors to their want of knowledge.

When the Elders go forth bearing the Gospel, they are not required to contend and dispute because they may be met by those who may have a disposition of this

kind. Many, in their zeal to propagate and establish its principles, have suffered themselves to be carried away by a spirit of disputation; but every one who knows what the fruits of the Spirit of the Lord are must know, by the fruits which follow the other, that it is not of God. Its effects are painful in the extreme to a person who desires to have the lovely and peaceable feelings which attend the Spirit of the Lord, and which need to be experienced but once to satisfy such a one that they are not profitable. It is not necessary to display cowardice, or any doubt as to the scripturality and truthfulness of the principles we believe and testify of, in avoiding controversy. By exercising wisdom, the Elders can be true to the principles of the Gospel, true to their Priesthood and its requirements, and yet neither contend nor quarrel.

There have been Elders who have been so zealous that they felt that they must talk about their religion and testify of its truth upon any and all occasions, regardless of everything. What difference to them whether the persons they were talking to were disposed to listen or not?—they must pour their testimony into every ear, until, instead of a love for the truth, a feeling of disgust has been awakened in the breast of many, who, if a proper and wise course had been taken, might not have persecuted, even if they had never obeyed. While it is the duty of the Elders to warn the people, it is not their duty to make themselves *bores*, pertinaciously insisting upon dealing out their preaching and their testimony when the people are determined not to listen. If they will not listen, but will revile and insult those who may talk to them, let the Elders cease talking to them and leave them in the hands of the Lord. Having done your duty, you are clear of their blood. "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you." The imprudent disregard of this counsel has caused many to be persecuted who have had zeal without knowledge. The field is sufficiently broad, and there are numbers enough of those who will hear and obey gladly to occupy the time of the Elders, without their spending it fruitlessly upon unproductive ground.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder W. Gibson, in a letter dated from Cheltenham, 4th of June, describing the general condition of affairs in his District, informs us that "There begins to be a much livelier spirit in many places. In Hereford, where brother Owen is, there has been quite a revival in many things. Worcester also begins to look up. Cheltenham, too, is somewhat improving."

Elder John Brown, in a letter from Maldon, dated June 3rd, says—"On my way from Liverpool to London, I spent two pleasant days with brother Samuel L. Adams and the Saints in Coventry. I attended three meetings. The Saints there are rejoicing in the truth, and many strangers are attending the meetings and investigating for themselves. Several had given their names for baptism. I spent a few days in London, and I am happy to say that the work is on the increase in that city. Five were baptized there last week, and the prospect is good for more soon. Since I have been travelling in Essex, I also find the cause of truth is onward. We are preaching out-doors every Sunday, which I am happy to say is attended with good results. We had three meetings in this place yesterday, one of which was in the open air; and in the evening Elder Lindsay baptized three, and others are earnestly investigating. Several others have been baptized recently in the Conference."

CORRESPONDENCE.

ENGLAND.

Norwich, May 24, 1861.

President Cannon.

Dear Brother,—On my leaving you at Liverpool, I proceeded to the Bedfordshire Conference, and arriving there on the eve of the 22nd April, I found President Bull feeling first-rate and enjoying himself with the Saints, preaching to them and exhorting them to faithfulness. From the 22nd April till the 15th May, I have been travelling through the Bedford Conference from Branch to Branch, holding two meetings on the Sabbath, and meetings nearly every evening through the week. President Bull has accompanied me throughout the Conference, and I can assure you that we have enjoyed ourselves together in preaching to the Saints, and have had good times. Our meetings have been pretty well attended by strangers, and we have had to lead them down into the water and baptize them. Thus we are baptizing a few in nearly every Branch, which causes our hearts to rejoice and be exceeding glad that God our Father has called us to assist to build up his great Latter-day Work. Not only by the Saints are our labours appreciated, but by many strangers. We go into their houses and have a friendly conversation with them; and for the proof that it does good, we take numbers by the hand and lead them into the water, leaving them rejoicing in the gifts of the Gospel. Their little ones are blessed, and in nearly every case their sick are healed. I can say truly that the gifts of the glorious Gospel are being more and more enjoyed, which causes us to rejoice. All our time is employed, feeling that we have no time to lose; for we see all around us the honest in heart panting, as it were, to hear the truth.

On Saturday last, the 18th instant, I arrived in Norwich; found President Bentley well and feeling first-rate; had a good meeting on Sunday, when much of the Spirit and power of God was manifest. This week I have baptized five persons, and some more have given in their names for baptism next week. I find President Bentley actively engaged with the Saints. I can say truly that God is blessing our

labours. The Travelling Elders are united with me in carrying out your instructions in the *Star*.

Give my kind love to Presidents Lyman and Rich, and all in the Office. Ever praying God to bless you in your presidency,

I am your brother in the Gospel,

E. H. BLACKBURN.

Burslem, Staffordshire, June 3, 1861.

President Cannon.

Dear Brother,—We are having lively times in some parts of this Conference at the present time. The Devil is stirring up the people to persecute the Saints. One man by the name of Shinton has been lecturing against the Saints, or rather reading Anti-Mormon works, which has caused quite a stir, and sometimes we are saluted with a volley of clods and stones, but no one has been hurt at present, although windows have been broken. But, not feeling satisfied that the Devil should have it all his own way, we have been helping him to expose "Mormonism;" and brother Williams took the liberty to preach from one of the tracts that had been circulated against us, to show the inconsistency of their own arguments, which he did to the satisfaction of those who were honest; and I believe it will all result in good to the kingdom of God.

I am happy to be able to state that, in spite of all the opposition we have had to contend with, the work of the Lord is steadily on the increase. In the last few weeks we have baptized 18, and have a good prospect of soon adding others to our numbers. In some places our meeting-rooms are much too small to accommodate those who desire to come to meeting. The Saints in general are feeling first-rate, and the Spirit of the Almighty is made manifest in our meetings in tongues, interpretations, and prophesying. The officers and members, with very few exceptions, are united with myself in rolling forth the great work of the last days, and are willing to listen to my counsels and to carry out any suggestions I may make for the advancement of the same. They are truly a good people, and, although poor, are ready to

divide their last crust with a servant of God. My heart truly rejoices in the work I am engaged in, and my desire is to assist with all the energy of my body and mind to roll it forth, and to be made a blessing to the Saints and the honest in heart; and my prayer is that the Spirit of the Almighty may ever be with me to enable me to perform the duties of my calling in a way and manner that will be acceptable in the sight of God and my brethren.

May the Lord bless you abundantly in your high and holy calling, is the desire of your brother and fellow-labourer in the cause of truth,

EDWARD CLIFF.

Nottingham, May 29, 1861.

George Q. Cannon.

Dear Brother,—As a favourable opportunity has presented itself, I think I will write you these few lines just to inform you of our welfare and prosperity in this quarter.

For the last few months my labours have been confined to this Conference, which consists of twelve Branches, lying in Nottinghamshire and Derbyshire, all of which I have the honour of visiting as fast as circumstances will allow. I would like to make my visits more frequent if I could; but I find it is one of those "utter impossibilities" to get around any faster than I possibly can. Our meetings are very well attended, considering our popularity. The Saints are feeling well in spirits, as a general thing, and rejoicing in the Gospel; and many are flattering themselves that 1862 is the eventful year of their deliverance and final exit from the *charms* of "Christianity" and the *blessings* of "England." The Saints in this Conference are entirely free from "worldly riches," and troubled with no such conveniences; but when it comes to true principles and common sense, I consider they are rich. I thank God for the privilege of living in this age, and also for the knowledge I have of the truth of "Mormonism." I find this knowledge to be a very good antidote for bashfulness in preaching the Gospel.

Trade is very dull, but still we manage to make both ends meet by a little stretching. The Saints feel willing to contribute freely of their little to the

upbuilding of the kingdom. I find they are a kind, warm-hearted people, similar to those at home, and by no means lacking in belief and expectations. I commenced my out-door career this week, held two meetings, and talked to over a hundred each time. Very good attention was given, and no disposition of a disturbance, excepting one old gentleman who seemed inclined to think I had *lied* by saying "A man must be born of the Spirit," &c. I put him down as being in possession of the same amount of knowledge as the worthies whom Paul found at Ephesus, who "had not heard that there be any Holy Ghost." I am doing all I can to disseminate the principles of the Gospel, as far as I understand them, among the honest and dishonest. We anticipate having good times this summer. I can say I never felt better in my life than I do at the present in spirit. I know that this is the kingdom of God, and will eventually fill the earth; and any one that says otherwise will, according to Scripture, in some future time, find himself in close proximity to "fire and brimstone," where "water" is the universal cry. I have attended several chapels and churches of Divine worship since I have been here, and returned with the conviction that Paul's words were verified, wherein he said that "men should have a form of godliness, but would deny the power thereof;" and, according to his instruction, from such I have "turned away."

A great number have been baptized in this Conference during the last few months. Several candidates have made application, and many think that "Mormonism" is "just the thing;" but still they seem a little backward in "trying it on."

Brother James S. Brown, our President, is certainly a servant of God. The fatherly course he has taken in counselling and advising the Saints has won for him their confidence and esteem. His health has been rather poor, but we pray that he may be healed. Under the supervision of such a man as he, and by our assistance, we expect the work to spread, and the Saints to progress in goodness, and the Lord's name to be glorified among a few more.

Praying the Lord to bless us all with his Spirit, that we may discharge our

duties in righteousness before Him, I am yours in the Gospel of salvation,
JOSEPH C. RICH.

SCOTLAND.

Edinburgh, June 3, 1861.

Dear Brother Cannon,—I have just returned from a tour through the Edinburgh District, with James C. Brown, Travelling Elder. The Saints are all feeling well, and the Priesthood are alive to their duties as servants of God. All things begin to work harmoniously in this Conference. President Reid accompanied me last Sabbath to Tranent, about ten miles from Edinburgh. The Saints of two Branches were present, and I never felt to enjoy the Spirit of God more than I did on that occasion.

On my return to Edinburgh, I found letters from all parts of my field of labour, bearing good news.

President Sands reports the Glasgow Conference in a prosperous condition. The Priesthood generally are working in unison with him. He says there have been added to the Church between fifty and sixty this year.

Brother Baxter writes me from Dundee that the work in his field of labour is widening out. He has baptized 21 this year, and many more are inquiring. The Saints and Priesthood are all working harmoniously. I feel much joy in my labours among the Scottish Saints. I am at home in their midst, occupying every day and every hour travelling from place to place, teaching and instructing the Priesthood the necessity of being one, that thereby we may prove to the world that we are the people of God.

As ever, your friend and brother in the cause of truth,

DAVID M. STUART.

FRANCE.

Paris, June 5, 1861.

President George Q. Cannon.

Things are going on very well in the small Branch at Paris. The Saints are doing their best to increase our number.

After spending about twenty days among us, Elder Jacob Rivoir, lately the President of the Italian Mission, will start this evening for Geneva en route to his native land.

Elder Gustave Choprix, an intelligent

young man whom I baptized in Paris, will leave next Saturday for Brussels, his native place. He will use his best exertions to open a door in Belgium to the Gospel of the kingdom. And should he succeed, I shall spend a few days with him in that country myself, in order that a new Branch might be founded there.

Dear President, may the Lord bless you most abundantly in your present important mission, is the constant prayer of

Yours in the Gospel of peace,

LOUIS A. BERTRAND.

SCANDINAVIAN MISSION.

Urbans Gade,
No. 149, Aalborg, 29 5, C 1.

President G. Q. Cannon.

Dear Brother,—Concerning affairs here in Aalborg and Vensyssel Conference, we continue to have favourable success. In all our efforts to forward the Latter-day Work, there has never been a time like the present since the introduction of the Gospel here. It seems to be a general time of regeneration. The Saints are rejoicing exceedingly in the truths of heaven, and clearly discovering the signs of the times and the fulfilment of the predictions of ancient and modern Prophets. New life is invigorating many of the old Saints. Multitudes of strangers listen attentively to our testimony, both in public and private. We have many respectable friends, besides many who have lately been naturalized in the kingdom of the great King of kings.

We have baptized more than 100 persons in Aalborg Conference in the course of three months, and there have been more than that baptized in Vensyssel in the same time. Six weeks ago, I was informed, through brother Weiby, the President, that there were about 80 baptized there.

The general condition of the churches here is very healthy. The spirit of gathering is prevalent in this country. There are even many not belonging to the Church who strongly believe in the gathering of the last days. Many of those baptized lately are of the more respectable classes; but, above all, they are humble, strong in faith, and firm in their resolutions.

A good number of the Saints here

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor;

Heber C. Kimball, Daniel H. Wells; and Edward Hunter, his assistants and agents for said fund:

George A. Smith, Historian and general Church Recorder; and Wilford Woodruff, his assistant.

The foregoing Quorums and authorities were all voted for separately, and each and all were unanimously sustained by the Conference.

Elder John Taylor made some pertinent remarks on the principle of union among the Latter-day Saints. He said there was a little difference between the Church of Jesus Christ in its actions and the democrats of this nation: the Saints are united, but they are divided against themselves. Where all the people are seeking to do right, that makes one of the best governments in the world. He gave it as his opinion that there is no people under the heavens capable of governing themselves, and no man is able to govern the human family aright without the wisdom that comes from God. He recommended secret prayer, especially to the stubborn and self-willed; said that by that means they would gain the favour of the Almighty, and be able to act as sons of the Most High. He thought that the following poetic sentiment would apply to many who were fond of talking about their dignity and their rights:—

"Were half our time in reasoning spent—
To heaven in supplication sent,
Our cheerful songs would oftener be
On what the Lord has done for me."

Patriarch Isaac Morley made a few remarks expressive of the rejoicing he felt in the blessings of the everlasting Gospel. It had been saying to him, both temporally and spiritually. His prayer was that the blessings of the everlasting hills might come down upon the inhabitants of these valleys, and that we might enjoy all the blessings of the heavens and of the earth.

Elder George A. Smith arose and said that he designed to preach from the text "Sectarian religion; sectarian God, and the democracy of our country." He showed the folly of men worshipping a God without body, parts, or passions; for such a being, if being he might be called, must be destitute of principles

and power. He argued that the God worshipped by sectarians could not be the being that wrestled with Jacob, that conversed with Moses, and wrote with his finger upon tables of stone. In speaking of democracy, he graphically described the present condition of the Government of our nation. He remarked that Joseph Smith had prophesied, when the Saints were driven from Jackson County, that if the Government did not redress our wrongs, they should have mob upon mob, until mob power, and that alone, should govern the whole land:

He bore testimony to the truth of the work of the Lord in which he was engaged, and said if the Latter-day Saints would listen to President Young's instructions as they ought to do, they would soon be the wealthiest people upon the face of the earth.

Choir sang—"The standard of Zion."

Patriarch Morley pronounced the benediction.

In the evening, the Bishops and High Priests met in the Thirteenth Ward Assembly Rooms. Reports were received from most of the Bishops in the Territory relative to Tithing, the condition of their Wards, and the preparations they were making for sending teams east to gather the poor; after which, President B. Young delivered a discourse that was full of important instructions to Bishops, High Priests, and to all true Saints.

Sunday Morning, April 7.

The Conference was called to order at ten o'clock.

Choir sang—"Come, all ye Saints who dwell on earth."

George A. Smith offered prayer.

Choir sang—"I'll praise my Maker while I've breath."

Elder Lorenzo Snow addressed the audience on the subject of the blessings his people enjoy; and the great privilege they have of meeting together in a Conference capacity to see and learn how much improvement each other have made. He said it was impossible to point to the day, the hour, or the moment that a child grows; but yet it is visible that the child is increasing in stature; and it is just so with this

people—they grow imperceptibly. We would all, doubtless, like to be wise and happy; but we do not know how to become so: but the Gospel is giving us power to attain to these things. It shows us how to be happy and good. When a man receives wisdom and intelligence from God, the Spirit of Truth prompts him to communicate it to others; and when he has learned to be happy, it prompts him to teach others to be happy. A man may have power to make the thunders roll and the lightning flash, but he asked the congregation what that had to do with making a man happy. Men may be very good, and yet not be half so useful as they might be, if they were more wise. He asked how we know that the brethren who preside over us are men of God, and that their designs are pure and holy, and answered, Because the Deity is within us—because the Holy Spirit, given through obedience to the Gospel, reveals these things to us; and every man and woman, who are in the line of their duty, live in the light of revelation continually.

President Heber C. Kimball discoursed on the progress of the human mind in knowledge, and the necessity of advancing in the understanding of the principles of truth. Said it was the duty of the Saints to appreciate their gifts and blessings more than they do, and they should appreciate and honour the Giver more than the gift. This principle he illustrated by alluding to Jesus being given by his Father to die for the world, and asked if he should appreciate the Son or the Father the most. He reasoned on the subject of obedience, and said he belonged to that tree of life of which the Eternal Father was the head—that he was a son and heir of God, and that he knew he should come off victoriously, if he did not do anything worse or more sinful than he had done.

He wished the people to understand that, if a son turned away from his father who was walking in the path of his duty, he turns away from God. He delighted in speaking facts in figures, for by that means he could the more easily get the people to understand the mind and will of our Heavenly Father. He commanded the people to make honourable their elec-

tion and their endowments. Spoke in strong terms against adultery and lasciviousness, pointing out the punishment of the transgressor. He made some excellent remarks on family government, the importance of union, love, kindness, and mutual affection in every household of the Latter-day Saints. Prophesied that the First Presidency and the Twelve will be together in Jackson County, in the flesh, and will help to lay off the inheritance of the Saints.

He then made some remarks on the subject of "home manufactures," and the success that had attended his exertions to manufacture linseed oil, by which, he was happy to say, the importation of the foreign adulterated article will be rendered unprofitable, as we could now make a better article at home and sell it at five dollars per gallon.

President Brigham Young made a few remarks upon the same subject.

Choir sang—"Come, O thou King of Kings."

Dismissed by Elder Levi W. Hancock.

The improved state of the weather this morning caused a vast concourse of people to assemble on the Temple Block, and at the time of meeting there were over 1,000 persons who could not get into the Tabernacle; on seeing which, the President appointed Elders Orson Hyde and John Taylor to go and preach to the people in the open air.

Afternoon.—Choir sang—"Before Jehovah's awful throne."

Prayer was offered by Elder W. W. Phelps.

Choir sang—"Arise, my soul, arise."

The sacrament was administered by Bishops Hunter, Hardy, Stewart, Keeler, and Raleigh, and Counsellor Earl.

President Brigham Young delivered an interesting and instructive discourse, addressed to the Bishops and Presidents from a distance, and also to all who call themselves Saints. He spoke of the great blessings that we enjoy in having the ability to build ourselves houses and make ourselves comfortable in this life; of being able to produce everything that we need—the wheat, the apple, the peach, the apricot, the silk, the cotton, and all the necessary comforts for this mortal life. He said

are learning the English language pretty fast, and some of the Elders understand it perfectly well.

The news from home causes our hearts to rejoice to see that peace, prosperity, and goodwill predominate through the length and breadth of the "Mormon" empire. The Lord seems to favour and comfort Zion and her sacred cause, both at home and abroad.

I learn from the papers that the divided States are rushing rapidly to the field of battle and desolation. The day of recompense and revenge from the Lord of Hosts seems to be drawing near, and the sentence to have passed in the court above; and no intercessor can go between and avert the judgment of the Almighty, when his hand is stretched forth to avenge the blood of his anointed ones. It seems to me that calamities and a multiplicity of woes are coming upon that nation like the roaring sea when it inundates towns, landscapes, and spreads fear, desolation, and death. The people seem to be filled with sorrow and fear, mingled with wrath and indignation; and on whom shall they rely, that it may turn about for good? "Upon the God of our fathers," says Buchanan. But no! They have forsaken Him long ago, and rejected his plans and offers,—dug their own dark graves, and chosen death instead of life. Has their sun set, to rise no more? It requires prophetic vision to

decide in that! Methinks every nation, kindred, or people who lift up their hand or voices against the Lord's anointed shall perish, and wither, and see sorrow; and if there is any salvation or restitution at all for them, they will gain it through no other channel than through those to whom the keys of the Priesthood and holy Apostleship are committed in this last dispensation.

I realise the hand of the Lord in the promotion of his purposes upon the earth. His angels seem to protect his servants, and do their part in this great work. The influence and foothold which "Mormonism" has gained in these northern realms, in the course of a few years, is highly astonishing to every thinking mind. When it commenced here, it was almost impossible for an Elder to enter even in the humblest cottage; and if he mentioned a word of this new religion, abuses of the most brutal kind were committed, and the authorities would give us no protection, although the constitution and laws guaranteed full liberty. It is superfluous to state how it is now: you knew it long ago. But I may say, briefly, that our influence is felt to a wonderful extent. The Devil is, of course, mad enough, but can do nothing with the Danes now. His power is weak and getting limited.

Very respectfully,

A. CHRISTENSEN.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.

The news brought from America by the *Great Eastern* is of a character little calculated to allay the fears of those who dread civil war. A large Federal army (13,000 men) have marched into Virginia, taking possession of Alexandria and compelling the secessionists to retire. Another division of the army has seized the Arlington heights, thus cutting off the Harper's Ferry secessionists from communication with Richmond. The Federal Government have seized the accumulated despatches of the last twelve months in every telegraph office throughout the Free States. The Postmaster-General has completed the isolation of the seceded States by forbidding the transmission of all mail matter, either coastwise, by river, or by land route, to each and every one of the seceded States. Maryland, Delaware, Kentucky,

Missouri, and Tennessee are exempt from this prescription.

We learn from Charleston that there are, beyond doubt, 9,500 secession troops between Point of Rocks and Williamsport, being the outposts of the force at Harper's Ferry. These are composed of 7,000 Virginians, and the rest are companies from Alabama, Mississippi, Georgia, and the Carolinas, including 300 Cherokee Indians from North Carolina, in full war costume, with tomahawks and scalping-knives. Great fears are entertained in the Cumberland valley of a foray upon the cattle in that locality.

The Charleston blockade has at length been raised.

Missouri has virtually declared for the Union.

The Governor of Kentucky warned the Federal and the Confederate troops against

making any movement on Kentucky soil, declaring strict neutrality.

More riots had taken place at St. John's, N.F. The troops fired upon the mob, killing two.

The last accounts from St. Domingo are far from confirming the statement in the royal decree published in the *Madrid Gazette* about the unanimous desire of the population of the island to be incorporated with Spain. Revolt had broken out at Samana, and the troops were obliged to disperse the revolted. Cabral, who commanded the Dominican army, and who had returned to Hayti, had reappeared on the frontier and raised the Republican flag, on which were inscribed the words—"God, our country, and liberty." It would appear that neither the majority of the country nor of the army are favourable to annexation to Spain; and the revolt exists in several points of the island.

GENERAL.

A letter from Madrid states that Santana, by a long course of misgovernment and pillage, has reduced the country to a state of ruin and depopulation, almost as pitiable as the wretched remnants of the Spanish emissaries who rose against their tyrants. There is a scarcity of provisions. The natives show their hospitality by refusing to sell food or cattle to their "deliverers," save at famine prices. There is no accommodation for the troops. The officers complain that they are worse off than in an enemy's country, and the soldiers are with difficulty restrained from rising in open revolt at being deprived of the perquisites which they obtained virtually from the slavemasters, and by being employed in the cigar manufactories at the Havana.

M. di San Martino has commenced his administration in Naples by several severe measures against the Mazzinians, among whom numerous arrests have been made. A reorganization of the National Guard is expected.

The Pontifical Government has entered into negotiations with the Powers for the preservation of the Papal Territory. Secret orders have been given for the organization of reactionary committees in the Pontifical provinces which have been annexed to Sardinia.

The *Czas* of June 5 says—"The Pope has sent an autograph letter to the Emperor of Russia, rejecting his request to issue a Papal Bull against the manifestation of the Poles, and threatening the Emperor with the judgment of God on account of his persecution of the Christian Church, and his slaughter of unarmed people."

Constantinople advices to the 30th May assert that, on the sitting of the International Conference on the 29th instant, it was resolved to establish in the Lebanon a Christian Government, the chief of which should be on the religion of the majority of the inhabitants, and be directly dependent on the Porte, and not on the Pasha of Beyrout.

Ragusa advices report that Dervish Pasha, with Turkish troops under his command, had been violently attacked by an overwhelming body of insurgents. The result was unknown.

According to advices received from Morocco, Muley Soliman had been recognized as Emperor by several tribes, and was encamped about twenty-five miles from Fez, with rather a considerable force. He is said to be in such a position as to be able to assume the offensive, and to make a serious war against his brother, the Emperor, resulting in a division of the empire of Morocco.

A telegram from Tripoli, dated May 29, states that the first section of the Malta and Alexandria cable, between Malta, Tripoli, and Benghazi, has been successfully laid.

According to an official report, the late disastrous fire at Glaris consumed 616 dwelling houses and dependencies, the damage being greater than was supposed—not less than 15,000,000*l*.

VARIETIES.

A FLEA UNDER A MICROSCOPE.—When a flea is made to appear as large as an elephant, we can see all the wonderful parts of its formation, and are astonished to find that it has a coat of armour much more complete than ever warrior wore, and composed of strong polished plates fitted over each other, each plate covered like a tortoise shell, and where they meet hundreds of strong quills project, like those on the back of the porcupine or hedgehog. There are the arched neck, the bright eyes, the transparent cases, the piercers to puncture the skin, a sucker to draw away the blood, six long-jointed legs, four of which are folded on the breast, all ready, at any moment, to be thrown out with tremendous force for that jump which bothers one when one wants to catch him, and at the end of each leg hooked claws, to enable him to cling to whatever he alights upon. A flea can jump a hundred times his own length, and he can draw a load two hundred times his own weight.

DEATH IS NOT PAINFUL.—The placid feelings which accompany natural death are known from the evidence of multitudes, who have testified to their ease with their latest breath. The very pleasurable feelings which accompany drowning and hanging have been recorded by numbers who have been recovered after consciousness had ceased. Death from cold we should suppose to be one of the worst forms in which the king of terrors could approach; but, instead of the frosty horrors we picture, the victim finds himself rocked, at last, into a soothing slumber. "I had treated," says Dr. Kane, in his *Arctic Explorations*, "the sleepy comfort of freezing as something like the embellishment of romance. I had evidence, now, to the contrary. Two of our stoutest men came to me, begging permission to sleep: 'they were not cold; the wind did not enter them now; a little sleep was all they wanted.'" From this sleep, if they had been allowed to indulge in it, they would never have waked. The pain was not in dying, but in the effort to avoid it; the descent to the grave was easy and grateful: all the resolution was required to keep the steep and toilsome road which led back to life.

NECESSITY OF PURE AIR.—"Whatever makes the air impure makes the blood impurer. It is the air we breathe which purifies the blood. And as, if the water we use to wash our clothing is dirty, it is impossible to wash the clothing clean, so, if the air we breathe is impure, it is impossible to extract impurities from the blood. What, then, are some of the more prominent things which render the air impure? It is the nature of still water to become impure. Running water purifies itself. Air in motion, draughts of air, are self-purifiers. Thus it is that the air of a close room, becomes impure inevitably. Thus it is that close rooms bring consumption to countless thousands. Hence all rooms should be so constructed as to have a constant draught of air passing through them. A man of ordinary size renders a hogshead of air unfit for breathing, and consumes its blood-purifying qualities every hour. Hence sleeping in close rooms, even though alone, or sitting for a very short time in a crowded vehicle, or among a large assembly, is perfectly corrupting to the blood. Close bedrooms make the graves of multitudes."

HEAT UPON MEAT.—Professor Johnston, in his "Chemistry of Common Life," says that a well-cooked piece of meat should be full of its own juice, or natural gravy. In roasting, therefore, it should be exposed to a quick fire, that the external surface may be made to contract at once, and the albumen to coagulate before the juice has had time to escape from within. The same observations apply to boiling. When a piece of beef or mutton is plunged into boiling water, the outer part contracts, the albumen which is near the surface coagulates, and the internal juice is prevented either from being diluted or weakened by the admission of water among it. When cut up, therefore, the meat yields much gravy, and is rich in flavour. Hence, a beef-steak or mutton-chop is done quickly, and over a quick fire, that the natural juices may be retained. On the other hand, if the meat be done over a slow fire, its pores remain open, the juice continues to flow from within as it has dried within the surface, and the flesh pines and become dry, hard, and unsavoury. Or if it be put in cold and tepid water, which is afterwards brought to a boil, much of the albumen is extracted before it coagulates, the natural juices for the most part flow out, and the meat served is nearly tasteless. Hence, to prepare good boiled meat, it should at once be put into water already brought to a boil. But to make beef tea, mutton broth, and other beef soups, the flesh should be put in cold water, and this afterwards very slowly warmed, and finally boiled.

DANGERS OF A THUNDERSTORM.—Although an insulating envelope certainly mitigates the danger with which one is threatened, (as is proved by the example of a priest, who was preserved from the attack of lightning by the silk vestments with which he was clad,) nevertheless we cannot admit that it causes it altogether to disappear. Indeed, glass itself is not always respected by lightning, as is proved by several examples of glass broken and fissured. It would be better to avoid having about one metallic objects, without adjacent be struck in the time of a storm. The best thing appears that we should endeavour to keep ourselves in the middle of a room. The less we trust the walls and the ground the less are we exposed. The surest plan, perhaps, would be to have a hammock suspended by silk cords in the centre of a large room. However, even with these precautions, it may happen that, if the lightning does not find a continuous conductor around the chamber, it may dart from one point upon the point diametrically opposed, and may meet in its course the person placed in the middle of the room. Numerous assemblies of men or animals point a greater quantity of conducting matter, or by producing from their breathing an ascending column of vapour, the effect of which is to conduct in preference the discharge towards the place itself whence it emanates. Finally, it is probably also to an ascending

current of moist air that may be attributed the fact, observed very generally, that granaries filled with grain and forage are more frequently struck by lightning than other buildings. It happens sometimes that a single person is struck in the midst of a numerous group; and, inversely, that a single person is spared, which is evidently due to the circumstance that there are individuals who are naturally better conductors of electricity than others. When lightning falls upon even imperfect lightning-conductors, it never occasions so much damage as when there are no lightning-conductors. What would be preferable in all cases would be to make it a rule to cover the ridges of the roofs with sheets of tinned iron, taking care to make them communicate well with each other and with the waterspouts, and taking the precaution of plunging these latter a little deeply into the ground, so as to establish between them and the moist earth, or the water situated in the neighbourhood, a good metallic communication.

POETRY.

YE SAINTS, REJOICE.

Ye Saints, rejoice; the day is nigh
When God, who dwells in realms on high,
Will pour his indignation forth,
And smite the nations in his wrath.

Long, long the Saints have been oppressed;
But soon their wrongs will be redressed;
Jehovah loves his faithful Saints,
And listens to their just complaints.

On Zion's mount the faithful sing
Sublimest strains to Christ their King,
And live in bonds of heavenly love,
Blest with the unction from above.

Progressing still, we do rejoice,
Since we have made the Lord our choice:
His wondrous love and care we claim,
Through faith in our Redeemer's name.

Oh would, dear Saints, we could impart
These joys to every honest heart!
Our kindred, unto us so dear,
Would soon the laws of God reverse.

Paddington.

But unto them a mystery still
Appears the Great Jehovah's will,—
Too firmly by tradition bound
To comprehend the joyful sound.

But we, who know the Lord's design,
Will pray He may their hearts incline
To hearken, and obedience yield
To glorious laws from heaven revealed.

To turn with contrite spirits back,
And walk in virtue's holy track,
To Jesus' fold adopted in,
That they eternal life may win.

And with him gloriously reign,
When he descends to earth again,
A thousand years in peace and joy,
When Satan can no more annoy.

Then let us still God's laws obey,
And haste from Babylon away
To Zion's land, where virtue reigns,
And right, not might, the victory gains.

ELLEN HARPER.

MARRIED—In Glasgow, Scotland, December 28, 1860, by D. M. Stuart, Elder James Bullock and Margaret Bailey, both of the Glasgow Conference. In G. S. L. City, on April 13, 1861, by Bishop J. M. Woolley, Mr. Henry Sadler and Miss Caroline Eliza Vincent, both of this city. Also, at the same time and place, Mr. Joseph Bodell and Miss Mary Johnson, both of this city.

DIED—In G. S. L. City, 14th April, of general debility, Margary Duncan Mather, aged 64 years, formerly of Dorsetshire, Scotland.

ADDRESSES.—David Matheson, 91, Park-street, Luton, Bedfordshire.
G. G. Bywater, 6, Great Frederick-street, Cardiff, Wales.
George Halliday, } East-end Prince's-street, St. Philips, Bristol.
Robert Hodgart, }

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET, ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 25, Vol. XXIII.

Saturday, June 22, 1861.

Price One Penny.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOODWILL TOWARD MEN."

BY ELDER WILLIAM FULLER.

Such was the song sung by the heavenly host at the advent of the Messiah. Their joy was beyond earthly measure. The heavens echoed their rejoicings; the plains heard their sounds; the shepherds knew their voices; an era had dawned upon time which events never should destroy. As at the dawn of creation the morning stars sang together, and the sons of God shouted for joy, so at the dawn of redemption the angelic armies sent forth their sublime prophetic song of peace.

Shepherds were not the only ones warned of the great occurrence. A star appeared in the east, that led wise men to Jerusalem to search for that King then born; Herod, the scribes, and the chief priests seemed interested; and by appearance one might have judged that the long-looked-for deliverance had arrived.

But how soon were matters changed! Many hearts were saddened, and many a dark event followed, which seemed to give the lie to that song; so much so, that a one-sided spectator may have concluded that the *man-child* brought confusion instead of peace, terror instead of joy, and consternation instead of happiness.

Judge, by the events recorded, whether peace seemed to accompany his birth. A short time had passed when his

reputed father and his mother were compelled to flee for him into Egypt, and two years had not expired ere Herod, on account of him, sent to slay all the male babes in Bethlehem. Question the parents, when the soldier tore away the suckling babe from its mother's breast, to slay it with the sword, or when they spilled the blood of a hopeful child, if they believed in that song. When but twelve years old, Jesus went to the customary feast; and instead of his accompanying his parents as a dutiful child, they were compelled to return a day's journey in sorrowful anxiety to search for him; and not till three days had thus passed away did they find him. What parents would be moved with peace to receive such an answer from their child as he gave them?

His own words subsequently were—"Suppose ye that I am come to give peace on the earth? I tell you, nay; but rather division;" and many circumstances straitly belied the angels' song; yet, with all these portentous events, he was the bearer of peace and goodwill to all men.

Travel with him in his career, and see when they were about to cast him from the brow of the hill, or when the scribes and Pharisees were tormented to catch him, if they were impressed that he

was the harbinger of peace. No. Some said he was a blasphemer, others that he had a devil and was mad; and finally, when his followers looked for compensation for their sufferings, the voice of the enemy, "Crucify him!" was effective. Thirty-three years after the heavens had rung with joy, nature had to groan, disciples weep, and blackness clothe creation; for between earth and heaven hung the Messiah, the Prince of Peace, the great Redeemer. "Truly this was the Son of God." The world knew him not, but his disciples knew him, and could testify of what they had seen and heard, telling the people that the kingdom of heaven was at hand.

Eighteen centuries passed away, and men again had their synagogues, delighted in their scribes, with learned commentators, when God designed that darkness should no longer reign predominant. He spake; angels in heaven and just men on earth rejoiced; for a song sung so long since was to be fulfilled, even "peace on earth, goodwill toward men."

In the year 1820 a heavenly visitor appeared to Joseph Smith, declaring that the conflicting opinions of men were erroneous, and that God designed to make him an instrument to teach correct laws and build up a kingdom on the earth, in which God should be King and Lawgiver. What were then the rejoicings of angels, archangels, seraphim, and all around the throne of our Father, knowing that a day had dawned when the will of God should be done on earth as it is in heaven?

In 1830 a church and kingdom was organized. Then how devils howled, wicked men fought, scribes, editors,

priests, rulers, and kings endeavoured to destroy the *man-child*, and have never ceased trying to this day to make the prophecies of God, through his ancient and modern Prophets, to fail. "Mormonism" (so called) in these latter times is to bring peace on earth, and will not be overcome like the mission in the meridian of time, but shall stand till the knowledge of God shall cover the face of the whole creation.

Many will not believe its peaceful message. Some events, as in the time of Christ, apparently belie it. The persecutions of our brethren, the drivings from Jackson County, Kirtland, Davies County, Carroll County, Haun's Mill, &c.,—the occasional wicked exultations at seeing the blood of God's Saints and anointed one spilled, and in the towns or streets when the glad tidings of joy were being proclaimed, the mob with hireling hypocrites stoning and driving,—these are not forcible presentiments of peace! Yet we definitely and authoritatively assert that this work bringeth peace to all believers. Though fathers, mothers, children, or relatives may be disturbed when opposed to the same, we say that if they receive it, like the disciples of old, *they* shall testify of the work of God, and, in the face of all troubles or troublesome times, they shall have "that peace which the world can neither give nor take away," and shall know the end of "Mormonism" to be "peace on earth, goodwill toward men;" for by its laws it will bring about the time that men will be prepared to receive Christ and God, when

"Every man in every place
Will meet a brother and a friend."

MINUTES OF A GENERAL CONFERENCE

HELD IN PRESTON, MAY 5, 1861.

Morning meeting was opened by the congregation singing—"The morning breaks, the shadows flee." Prayer by Elder John Kay.

Sacrament was then administered; after which,

Elder Thomas Liez was called upon to represent the Present Conference. He reported it as being in good condi-

tion. The Priesthood were united, and the Saints generally enjoying good spirits. Several had been baptized, and prospects were promising.

President George Q. Cannon said—"It is with peculiar feelings I walk the streets of Preston, which were once trod by brothers Heber and Orson, and the brethren who were with them,

and afterwards by brother Brigham Young and others, when they first brought the Gospel to this country; since which time great changes have taken place, but God has not changed either in spirit or in power. Previous to proposing the authorities for you to sustain, we want to impress upon the minds of the Saints the necessity of voting honestly and sacredly. Some think it only a matter of form, and that it is immaterial whether they hold up their hands or not. Such should not be. We should be careful and know that we have no hard feelings towards those for whom we are about to vote, as the holding up of the right hand to heaven is the most holy form of vote that can be given."

He then moved—1st, that we sustain Brigham Young as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ throughout all the world, with Heber C. Kimball and Daniel H. Wells as his Counsellors; 2nd, that we sustain the Twelve Apostles, with Orson Hyde as their President; 3rd, that we sustain all the authorities as at present organized in Zion; 4th, that we sustain Amasa M. Lyman, Charles C. Rich, and George Q. Cannon as the Presidency of the European Mission; 5th, that we sustain Elder John Kay as District President of the Manchester, Liverpool, and Preston Conferences; 6th, that we sustain Elder Thomas Lieas as President of the Preston Conference: all of which were duly seconded and carried unanimously.

He then continued—"Before leaving Liverpool this morning, the mail arrived, bringing us papers and letters from America, from which we learn that the States are in the utmost confusion, war being the chief topic. Thousands are being marshalled for the field, and the greatest excitement prevails. The Southern States are against the Northern, and the Northern against the Southern. Over twenty-eight years ago the people of those States were told that God had revealed to Joseph the Prophet precisely what is now taking place, commencing with the rebellion of South Carolina. This solemn warning they ridiculed and rejected. The Saints in that land have suffered many bitter trials from the hands of their

enemies; but the sufferings they have endured will sink into insignificance when compared with those which their enemies will endure. In their persecution of the Saints they raised up a demon in their own midst that they could not quiet again nor bury. They will now suffer from its effects among themselves. Amid the tumults and distress which are afflicting the United States, and are at the threshold of the doors of the other nations, I have no concern for the Saints in Zion—they are in perfect security; nor the emigrating Saints, if they are faithful, although their path may appear to be beset by difficulties: neither have I any anxiety for myself and the missionary brethren, for we are in the place God would have us to be; but I cannot say that I have the same feelings of security in relation to all the Saints who are in this country. I wish to have the same feelings respecting them that I have for the other classes of their brethren and sisters I have named. When they have lived their religion, and left no means untried of keeping the commandments of the Lord, these feelings can be entertained. But we cannot feel that there is that security for those who have had the privilege of gathering to Zion, but have not done so. They have not the same claim upon the protecting care of our heavenly Father as those who have lived their religion and been ever willing to punctually obey his commandments. It should be the constant effort of the Saints to be in the position that the Lord desires them to occupy; then, whatever may happen, they have claim upon his mercy, and he will protect them. Factories may be locked up, employment may be difficult to obtain, and famine and pestilence and calamities may be abroad in the midst of the land; but if you have neglected no opportunity of doing your duty, and have been faithful to your religion, God's care and deliverance will be extended to you, if you seek it in faith.

I would urge you to gather out of these lands, for the events now transpiring in the States are only the beginning of war and famine and bloodshed which will overtake this country and all others. May God bless you with his Holy Spirit, in the name of Jesus Christ. Amen."

AFTERNOON MEETING.

The meeting opened by the congregation singing—"How beauteous are their feet." Prayer by Elder Thomas Liez.

President Amasa Lyman said—"I feel gratified, after being in this country for some lapse of time, in visiting Preston; and in coming to you we have not merely come as a gratification, but to speak the truth, that good might be done. We have not come to preach, but to speak to you unbound and in the freedom and spirit of truth. When men preach, they are bound to certain formula, which are not so varied as speaking otherwise will admit.

One thing I wish to impress upon your minds is that you do not fully understand the Gospel. This may appear strange, but you do not. It is not possible you should, from the obvious fact, that as a whole it is untold. There is but one Gospel sermon, beginning with man's creation, and continuing while there is truth to learn. Have you received that which has been given for your salvation to lead you onward and upward in the principles of eternal life. How many there are who, in looking back to the time when they became acquainted with the first principles of the Gospel, at once perceive that they believed then much which they have not realised in their experience. It was so with myself. I believed that God would quickly consummate his work and make a speedy end of the wicked. I did not then see the necessity of the Church passing through such an ordeal of suffering and trial as it had been called to endure. Such were my views; and why should I think the people any different from myself? But my experience has taught me more of the goodness, love, and mercy of God towards all his creatures. We wish you to comprehend the reason why so little is understood of the Gospel. It is because you have been believing and listening to the instructions of men who spoke in behalf of God, without receiving and applying the same to your lives.

There is a great difference between a gift offered and accepting it. Suppose a nobleman offered a grand banquet, furnished with the choicest eatables, and invited all to come and partake of

the rich viands prepared, and they should only believe and listen, but not accept the invitation, what benefit would the starving receive? Hunger would still prey on their vitals, and at last they would famish and die. You must receive the Gospel, and live so as to become an embodiment of its principles. Were I to walk with this people, should I not see in the man of twenty years' standing in the Church the dark passions like the angry elements lashed into fury? When I see such, I consider they have not received the Gospel; for by it the passion is stayed, and anger departs, and they drink at the fountain of truth; and when the soul is tossed like angry billows, you can say as Christ did to the tempestuous sea—"Peace, be still!" and it is even so.

I want you to have correct ideas of the principles of the Gospel, to believe correctly, and keep your eye steadily on the prize. In my experience, I have not found the world full of blessings; but, with much labour and perseverance, I have been enabled to accomplish what has been required at my hands. The same spirit of perseverance which urges the miser in his love to obtain gold would enable you to overcome every difficulty and opposition which might beset your path. Live your religion in this land. You will find the advantage of doing so when you get to Zion. Some may say, We are poor and unable to gather. Be thankful that you are poor. It may have operated in favour of you embracing the truth. We want you to get rich feelings and feed on rich thoughts. Feel that you are of heaven's nobility, and that your Father is rich. Individuals like to talk of their rich relations, although they themselves may be poor. They will say—"This is my uncle," or, "That is my relation: he is very rich, and owns a large estate.

Our Father is rich, and owns all the earth and the fulness thereof; and we are heirs to those blessings. We want you old Saints to gather out and make room for others who are waiting to fill your places, and so give aid and strength to the truth, and thereby bear a powerful testimony. "But," says one, "will not the Saints continue to be driven?" We answer, They will not: they are in the place where God would have them. Had the Saints remained in Missouri or

Illinois, they could not have developed their social policy and government; and here we see the wisdom of God in permitting them to be driven by their enemies; for in the present state of America they would have been expected to take part in the war just commenced, and the Nauvoo Legion would have been called out, and (like Uriah,) would have found their place in the front of the battle. We want you to fulfil all the requirements of to-day—to pay your Tithing, that we may have means to assist the poor to gather. Those that have no Tithing can pay none; but those

that have, it is their duty to pay it. We wish you to donate to the Mission Fund, for those that preach the Gospel must eat. Brother Cannon informs me that the expenses of the Mission have been reduced one-half. May God bless you, and may you be gathered with his Saints, in my prayer in the name of Jesus Christ." Amen.

Congregation sang—"The Spirit of God like a fire is burning." Benediction by President Cannon. Conference adjourned.

HENRY WALTERS, Reporter.

HISTORY OF JOSEPH SMITH.

(Continued from page 376.)

I made the following reply:—

"THE GLOBE.

'The wise shall inherit the glory, but shame shall be the promotion of fools.'—[Solomon's Proverbs.]

In the *Daily Globe* of March 14th, Mr. Blair notices my 'Views on the Powers and Policy of our Government,' under the head of 'A new Advocate for a National Bank,' with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings, and speculations upon me and my plans, which seem to agitate the world; for, like the showers upon the verdure of the earth, they give me vigour, beauty, and expansion. But when a man occupies a station in his country which ought to be honoured as an exaltation, which ought to be sustained with dignity, and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles, too great to blur his fame with sophistry, too proud to stoop to the vanity that is momentarily wasting the virtue of the Government, and too good to act the hypocrite to accumulate wealth or to frustrate the ends and aims of justice, I feel it my duty to bring forth the truth, that the man and his measures, if right, may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking suggested in my 'Views' is assumed upon the all-commanding, and, worthily considered, omnipotent petition of the people; and whether as a 'fiscal agent,' 'great financier, prophet, priest, or king,' I act wisely and righteously, so as to answer their virtuous prayers,

without fear, favour, or partiality, and produce union, give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the 'loaves and fishes,' no matter whether the game is played 'upon the tables of the living or the coffins of the dead;' or whether I raise the honour and credit of the nation above the little, picayune, cramped, narrow-minded schemes of the dominant, undominant, and would-be dominant parties, cliques, knots, and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honoured as noble in their patriotism and almighty in their majesty. "Vox populi, vox Dei!"

But it is extraneous, irrelevant, and kick-shawing to connect me or any part of my 'Views on the Powers and Policy of the Government' with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Mr. Van Buren, or any of their galvanic cronies. What have they done to benefit the people? The simple answer is, *Nothing* but draw money from the treasury. It is entirely too late in the age of this republic to clarify a Harry of the West, deify a Daniel of the East, quidify a Quincy of the Whigs, or bigify a Benton of the Democrats, leaving Mr. Calhoun and Mr. Van Buren such fair samples of begu democracy, that he that runs may read. As the beautiful excellence of ~~the~~ head ~~may~~ be a *desideratum* only remedied by the '*Excelsior*' of the brath; so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by

chain-cable opinions, and untrammelled by cast-iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom, it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be—a *Government of liberty!*

Heaven, earth, and hell know that the penitentiaries of the several States are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten *innocent*, are hurled into prison by corrupted judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into legislatures, into courts, into churches, and into notice and power, and then *damn* their friends and fellow-beings to prison, wretchedness, and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs, half-starved to put money into the pockets of speculators, fed upon unwholesome provisions, whipped without mercy, and even murdered with impunity. Look at the beastly conduct of * * * to the female in Auburn State Prison, N. Y. Remember, a man was whipped to death, not long since, in Alton Penitentiary, Illinois; and it is not uncommon to lacerate, with the 'rope's end,' thirty men at once in the parish prison of New Orleans; so that the voice of reason now cries from the vast number of prisons and the multiplying number of prisoners in the United States for relief; and the death-like groans from cells, bastiles, castles, and cursed holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men in high places see a Governor Reynolds shoot out his own brains with a rifle, or gaze upon the havoc made by the bursting of a 'great gun' among the 'executives' of the nation, then know ye the hour of his judgment is come!

The United States is the boasted land of 'liberty,' where 'these truths are held self-evident'—that 'ALL men are created equal, and endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness;' but at the same time, in the face of these truths, slavery is tolerated by law, imprisonment is tolerated by law, and murder is tolerated by law, and even fifteen thousand free citizens are exiled from one State to another, and the General Government has no power (according to the opinions of Van Buren and Benton,) to redress the wrong.

O! Queen Victoria, and ye Lords and Commons of Great Britain, what think ye of a Republican Government?—and how do

you imagine your daughter will come out in her attempt at *equal rights* and reigning in righteousness? Pshaw! (will they answer,) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing-floor; and the Government, controlled by a set of money-gambling, chicken-hearted, public-fed cowards, cannot release you! Ask the reigning sovereigns of Europe, Africa, and Asia, what they think of the boasted republic in America, and will they not laugh in the face of the whole world, and taunt the United States by exclaiming, Ah, ha! ah, ha!

If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit cuts the cords of union, patronage veils the face of justice, and bribery closes the lips of honour, and when the wicked rule the people mourn.

Perhaps it may be said, "The Government has been adequate to the calls of justice." And I answer, If it has, it was because the officers in authority considered their honour and the rights of the people paramount to *patronage, pelf, and popularity!*

They were patriots who carried out the poet's explanation of true greatness—

'A wit's a feather, and a chief's a rod;
But an honest man's the noblest work of God.'

It is said that 'Out of the abundance of the heart the mouth speaketh;' and when men are called 'quadrupeds,' and ridicule occupies the place of reason, and the virtue, dignity, honour, power, and majesty of the people seem to be buried in rubbish, covered with dust, mildewed with fog, tainted with treachery, burlesqued by blackguards, or humbled by debauchees, it is high time for humanity to exclaim—'How has the gold become dim, and where has the glory departed?'

The only suggestion worthy of commendation relative to a national bank, in Mr. Blair's remarks, is, that the mother bank should be located at Nauvoo.

This is correct; for Nauvoo, as a city, collectively or individually, cannot be reproached with dishonour, crime, corruption, or bribery. Neither has a *Swartout* or Price mingled his millions with the majesty of monarchs by walking out of the unvalled and ungated Nauvoo. The blood of commodores and Congress men, shed by the heaven-daring, hell-begotten, earth-digracing practice of duelling, has never stained the walls of the city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim—'O liberty, where are thy charms?' Wisdom, freedom, religion, and virtue, like light, love, water, and air, 'spread undivided and unoperated unspent' in the beloved Nauvoo, while the

gave world and great politicians may sing, and even the 'great Globe' itself may chime the melodious sound:—

Hail, Columbia, 'free and equal,'
Lo the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them Jesse.

Hail, Columbia, 'free and equal,'
Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattle!

Hail, Columbia, 'free and equal,'
'Liberty,' as patriots won it,
Crown'd the 'head' of freemen's money;
Now the goddess sits upon it!

Hail, Columbia, 'free and equal,'
'Gold and silver' is thy 'ten'er';
Treasury notes (aside from Biddle)
Foreign loans and fallen splendour!

As the 'world is governed too much,' and there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their lawgiver, and as 'crowns won by blood, by blood must be maintained,' I go emphatically, virtuously, and humanely for a THEO-DEMOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness, and where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them is meanly doing the drudgery of the Devil. '*Unitas, libertas, caritas, esto perpetua!*' With the highest sentiments of regard for all men, I am an advocate of unadulterated freedom.

JOSEPH SMITH."

Tuesday, 16.—Rode out to brother Greenwood's, but he was not returned. 5 p.m. had a long talk with Chauncey L. Higbee and Esq. Marr in front of my house, and read to them Dr. A. B. Williams and Mr. M. G. Eaton's affidavits before Esq. Wells.

The Twelve Apostles met in council.

Wednesday, 17.—Rode out with brother H. C. Kimball and William Clayton to the steamboat landing. Remainder of the day at home.

Thursday, 18.—9 a.m., went into General Council until noon and introduced J. W. Coolidge, D. S. Hollister, and added L. Wight's name.

While at dinner I made mention of the report that Foster, Higbee, &c., were paying some one's board at my table so as to catch some thing against me: so, that if the report is true, they may have something to carry back.

2 to 5½ p.m. in council.

At 6 p.m., B. Young, W. Richards, J. Taylor, G. A. Smith, H. C. Kimball, W. Woodruff, of the Twelve Apostles; A. Cutler, S. Bent, G. W. Harris, A. Johnson, W. Marks, of the City Council; C. C. Rich, A. Lyman, of the High Council; W. W.

Phelps, N. K. Whitney, John Smith, J. M. Bernhisel, Joseph Fielding, G. J. Adams, E. Snow, R. Cahoon, J. W. Coolidge, John Scott, J. D. Lee, Levi W. Hancock, S. Williams, Jos. Young, J. P. Greene, J. D. Parker, A. McRae, G. D. Watt, and W. Clayton held a council and unanimously cut off Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo, and Howard Smith, of Scott County, Illinois, from the Church of Jesus Christ of Latter-day Saints, for unchristianlike conduct; and their names were published in the *Times and Seasons*.

Friday, 19.—A company of about 80 Saints arrived.

In the evening, rode to the upper steamboat landing.

Saturday, 20.—Emma started for St. Louis to purchase goods.

I rode out with Dr. Bernhisel and my boys Frederick and Alexander to the prairie, which is now very green.

Elders B. Young and W. Woodruff rode to Lima and spent the night with Father Morley.

Sunday, 21.—At home; rainy day. A meeting at the Stand. Elder Erasmus Snow preached "On the Law of Nature."

Elders Young and Woodruff attended a Conference and preached to the Saints in Lima, where 26 Elders volunteered to go out preaching.

Elder Kimball attended a Conference at Ramus.

Monday, 22.—All night lightning, thundering, raining, with strong east wind which continued through the day.

The river is very high; all the mills in the city stopped on account of the high water.

This morning a man, who had put up at my house, told me he wanted to see me alone. I went into my room with him, when he told me he was a prophet of God, that he came from Vermont, and he prophesied that this Government was about to be overthrown, and the kingdom which Daniel speaks of was about to be established somewhere in the West, and he thought in Illinois.

My brother William arrived from New Jersey with some 40 or 50 Saints. I spent some time with him in the evening.

Elders Young and Woodruff started for Nauvoo; but, on account of a tremendous storm of hail and rain, they were glad to take shelter at brother William Draper's, where they spent the night.

Tuesday, 23.—From 9 to 12 a general meeting of citizens, friendly to my election, was held in the Hall, to elect a delegate to go to the Baltimore Convention, to be held on the first Monday in May. D. S. Hollister was elected.

From 3 to 5 p.m., again assembled, and many speeches were made, &c.; and appointed the second Monday in May to hold a State Convention at Nauvoo.

In the evening, visited Agnes, my brother Carlos' widow, and Dr. Richards, with Hyrum.

Wednesday, 24.—Rode up to the steam-boat landing, where we found Elder J. M. Grant, who introduced me to Judge William Richards, of New Jersey; took him to brother Winchester's.

In the evening, brother Ezra Thayer, Dr. Richards, and Dr. Williams were in my room, and a man who boarded at the Masonic Hall. At their request, I gave them a history of the Laws' proceedings, in part, in trying to make a difficulty in my family, &c.

Gave recommendations to Elders Amasa Lyman and D. S. Hollister.

Thursday, 25.—Emma returned from St. Louis.

A brother who works in the *St. Louis Gazette* Office came up at the same time, and wanted to know by what principle I got

so much power, how many inhabitants and armed men we had, &c. I told him I obtained power on the principles of truth and virtue, which would last when I was dead and gone, &c.

In General Council from 10 till 12, and from 2 to 5, when they adjourned *sine die*, after appointing a State Convention to meet in Nauvoo on 17th May. The Council then dispersed to go abroad in the nations.

Thursday, 25.—Instructed Dr. Richards to make out a writ of Habeas Corpus for Mr. Jeremiah Smith, of Iowa, who was expecting to be arrested by the U. S. Marshal for getting money which was due him, as he says, at Washington.

A play on rational amusement was to commence this evening, but a most tremendous shower of rain and large hail from the S. W. commenced about 6 p.m., which prevented it. The small creeks rose over four feet high, overflowed their banks, sweeping away fences, and doing considerable damage.

The Mississippi river is higher at this place than ever known by the oldest inhabitant.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 15, 1861.

WHAT THE SAINTS ARE CAPABLE OF DOING.

It must be very gratifying to every lover of the cause of God to peruse President Young's letter, in which he alludes to the efforts that are being made this season, by the Saints in Zion, for the deliverance of their brethren and sisters who are dwelling in Babylon. It is in such striking contrast with the spirit at present prevailing among men, that it is noteworthy. As brother Elias Smith truly and appropriately remarks, in an editorial in the *Deseret News*, upon this subject:—

"A knowledge of the mere fact that a people who have, in the language of prophetic vision, been 'peeled,' 'trodden down,' and 'cast out' from the midst of plenty to an uninhabited and unknown barren desert, and there also pursued by the 'dogs of war,' envenomed by the bitterest feeling of hellish misrepresentation and sectarian hate, no sooner find themselves relieved from the immediate necessity of guarding their peaceful homes and families from the assassin's hand and the spoiler's snare," than they unite by the influence of one inspiration and rise up to the deliverance of their still enslaved brethren, should produce in the hearts of the children of men, who watch for the realization of the promises made to the fathers of Israel, the liveliest feelings of gratitude."

It is not a people whose coffers are filled with the accumulated earnings and profits of long years' successful enterprise in agricultural or commercial pursuits who are making these exertions, but a people whose whole time and means are needed to secure a subsistence for themselves and families—a people whose only wealth consists of the blessings of the Lord upon their strong arms, fruitful and persevering

minds, and industrious habits, and who have to wring from the elements, by severe and unremitting toil, the means of rendering that assistance which they have so freely proffered. When it is remembered that it is a people thus situated who are making these exertions, then do their efforts and benevolent liberality stand out in striking contrast with the selfishness and grasping cupidity of the age.

How irreconcilable such a course on the part of the Saints in the Mountains is with the practices their enemies have imputed to them! They have circulated the story in times past, (and we hear it occasionally still,) that the only object the Latter-day Saints have in view, in inducing the converts to their faith to go to America, is, to fleece them. They have also said that when they have once entered the portals of Great Salt Lake City, further egress therefrom is denied them: they are as though the grave had closed over them, so far as escape is concerned. Yet here are the various settlements of the Latter-day Saints throughout Utah Territory, contributing men, oxen, and waggons sufficient to make up four companies, for the express purpose of, not fleeing from the country and the much-talked-of "despotism" that is said to prevail there, but bringing in the poor and the destitute who are unable to reach there unless they are helped.

The following numbers of men, oxen, &c., having been contributed and sent down for this purpose—the public oxen, waggons, &c., to assist any who may need help, and the private oxen, waggons, &c., to assist special families:—183 public waggons, 20 private waggons; 1,575 public oxen, 124 private do.; 194 public teamsters, 23 private do.; and 136,000 pounds of flour to be taken beyond the South Pass for the immigration, besides an abundant outfit of flour and other things for teamsters, &c.; 16 or 18 men as guards, 34,348 pounds of flour for sale to pay ferriages, buy waggons, groceries for return, &c. This looks like the very opposite of that system of "fleecing" which has been talked about, and those repressive measures which were said to be enforced to prevent the departure of of any who might wish to withdraw. But will this evidence—another added to the multitude of evidences already accumulated—have any effect to prevent the enemies of truth from manufacturing and circulating, and the unthinking and unreasoning believers in falsehoods from swallowing, the stupid, stale stories similar to those which have heretofore gone the rounds? If it should, we shall be agreeably disappointed.

This movement of the Church to extend the helping hand to the Saints who are desirous of gathering has given as much general satisfaction and pleasure to the Saints in the Mountains as anything that has been done for a long time, and we feel confident that it will be received by the Saints throughout this Mission also with unmixed satisfaction. We shall be disappointed if they do not manifest a disposition to emulate the noble example set them by the Saints in Zion. There may be some of that class to which Elder Owen refers in his letter, who may feel "bad" because of our exhortations to the Saints upon these points. But we should be recreant and untrue to our calling were we to hold our peace at a time like the present—a time that requires all the faith united with the works of which the Saints are capable. We have their welfare and salvation too much at heart to refrain from telling them what is for their good. We know by experience that when an individual or a people become so poor in their feelings as to neglect to do their share in aiding to roll forth the work of God, they are poor indeed. There is a poverty of faith

undersuch circumstances that is dangerous. It is as some have told brother Owen, when they did five times more than they do now, they were let er off and felt much better. The poorest of the Saints, when they do their duty, however little that may be, even if no more than did the poor widow spoken of in Scripture, feel rich in their feelings, and are much more capable of accomplishing everything that may be required of them than they would be if they felt otherwise. Such a course develops faith; an opposite course dwarfs it.

ARRIVALS OF SAINTS AT NEW YORK.

We publish with great pleasure in our columns this week the letters received by the last mail from New York, announcing the safe arrival of the companies of Saints who left these shores for the land of Joseph on the ships *Manchester* and *Underwriter*. Of the voyage of the *Manchester*, we know but little more than that the Saints who embarked on her, arrived in safety on the 14th of May, having had a very pleasant trip. The details of the voyage we have not received. The Saints lost no time in New York; they pushed on west the evening of the same day on which they landed.

The voyage of the *Underwriter* is described as being a happy one, and characterized by a good spirit and feeling among the Saints. They landed on the 22nd of May, having been one day longer on the passage than the *Manchester*. Both, however, made the trip in much quicker than average time. Respecting the Saints upon the *Underwriter*, brother N. V. Jones writes from New York under date of May 24th:—

"This company were landed at Castle Garden on the 22nd instant, and proceeded for the West last evening. I have succeeded in forwarding, besides the Missionaries, about thirty-five adult passengers who were deficient of means to proceed further than New York, which gave much joy to them and their fellow-travellers. I was enabled to do so by donations received. Brothers Orson Pratt, Erastus Snow, and Hooper were here on the arrival of the Saints, which has proved a great blessing to the Saints."

We sincerely trust that the remainder of the journey to Zion may prove as prosperous and speedy as the passage between this port and New York has been safe and pleasant.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, May 2, 1861.

President George Q. Cannon.

Dear Brother,—On the 19th of April I wrote quite fully to yourself and brothers Anisa and Charles, since when I have no letter from you to acknowledge; still I feel writing to you again, for I am well aware of your anxiety to receive a word from home.

As previously advised, the four companies for Florence began to *rentrous* near the mouth of Big Canyon Creek Canyon on the 20th ult., and on the 23rd began to file through the canyon; and to-night the rear company will

camp on the Weber. There are upwards of 200 waggons, besides some 30 wagons to be bought of Mr. Shuttler, and four yoke of cattle to each wagon set and to be bought. Brothers Joseph W. Young, Ira Eldredge, Joseph Horne, and John R. Murdock are the captains of the companies, and they take some 150,000 pounds of flour to deposit at suitable points east of the South Pass. Should that amount of flour prove insufficient to enable the companies to come through, we propose supplying the deficiency from here, as they will probably have enough to last them to this side of the Pass. Brothers Warren S. Snow, Jacob G. Bigler, George Pea-

cock, John D. Chase, and eleven others accompany the train to Florence on their way to the fields of their missions in the States, Europe, and the Cape of Good Hope.

We confidently anticipate that the assistance now forwarded will clear Florence of all the Saints who may be there wishing to come through this season and notwithstanding the excitement abroad in the land, we anticipate that the brethren will travel so compactly, act so faithfully and prudently, and constantly be so on their guard as to travel in safety to themselves, animals, and property.

By last night's pony, which brought dates to the 26th ult., we learn that the excitement in the States is constantly waxing fiercer, all parties merging under the geographical distinction of North and South, and with increasing bitterness taking sides in accordance with said geographical party line, with every prospect of their speedily precipitating themselves into civil war. Under existing circumstances, the turning our immigration into the northern route and away from St. Louis was manifestly designed for good, and it is not likely that they will be seriously inconvenienced by the present troubles—at least, not during this season. It is supposed by some that the Indians on the route east of the Mountains may be inclined to be a little troublesome; but the four companies from here are particularly instructed to be ever on the alert, and at no time to be so far apart but what they can assist each other upon short notice; and brothers Joseph W. Young, Ira Eldredge, Joseph Horne, and John R. Murdock, with brothers Jones and Gates, will organize and arrange all the companies to travel in like manner, and each company reasonably strong of itself. As "there is no danger in being safe," we trust that the immigration will be faithful and prudent in their conduct, and that their faithfulness and good conduct will so secure to them the blessings of Heaven in their travellings and campings, that they will be privileged to arrive safely in our "mountain retreat."

I was gratified to learn that even so many as there are were about to emigrate from Scandinavia, Switzerland,

and the British Isles, and many here could rejoice in being able to speedily deliver from bondage all who desire to join their faith and works with us in building up the kingdom of God on the earth. But we feel satisfied to bide the time and ways of the Lord for carrying on his work, realizing that all things have their times and seasons, and trusting that the Saints abroad will diligently unite their faith and good works with ours for their escape to this peaceful refuge appointed for the hiding of Israel, until at least a portion of the indignation of the Almighty be past.

The elements continue propitious for the products of fields and gardens, and home affairs continue to be characterized by peace, industry, and increasing zealousness for good works.

Your family and the families of the Elders from here on missions are well and doing well, so far as I am informed, as are also the people generally.

Praying that all needed blessings may attend you, brothers Amasa and Charles, and all who are labouring for the truth,

I remain your brother in the Gospel,
BRIGHAM YOUNG.

New York, May 24, 1861.

To George Q. Cannon.

Dear Brother,—The ship *Underwriter* arrived on Tuesday, the 21st, having had a very prosperous time. No deaths, excepting two small children, which I understand were sick when they were brought on board. Through the aid of some contributions, the most of the passengers left for Florence last evening, at which point they will be obliged to wait some time, or for the teams from Utah.

For several weeks past I have been in Philadelphia, at which place the Gospel seems to be taking hold of the hearts of some of the people. A few are being baptized every week. The Saints through these lands are using great exertions to emigrate. It is very difficult for the poor to find employment, and it is to be feared that many will greatly suffer before another year passes.

Elder E. Snow is with me in this city. Our delegate, Captain Hooper, is also here. He contemplates return-

ing to Utah this summer. E. N. Scovil and Christopher Merkley are here.

Our latest advices from Utah inform us that 200 waggons, with four yoke of oxen each, and some loose cattle, left for the frontiers on the 24th April, bringing with them about 150,000 lbs. of flour, to be deposited at different points east of the South Pass, for the benefit of our emigration. All things are in a flourishing condition in our Territory; but, alas for the great American republic, her death-struggles have come, and they will be long and terrible. Please give my kind regards to the brethren in the Office.

Yours truly,
ORSON PRATT, Sen.

New York, May 21, 1861.

President George Q. Cannon.

Dear Brother,—I take pleasure in informing you of the safe arrival of the ship *Manchester* on Tuesday, the 14th instant, with a company of Saints, under the charge of Elder C. W. Spencer. I visited the ship in company with brothers Erastus Snow and Thomas Williams, and felt much gratified in meeting with the Saints, who appeared in good health and excellent spirits. They were landed on Wednesday, and, after attending to the routine at the Castle Gardens, proceeded west at 10 p.m. the same evening, accompanied by about twenty-two Saints from the New York Branch.

A small company of Saints, numbering about twenty-two, are now here from the Cape of Good Hope, waiting to proceed to Florence with the company per *Underwriter*. The New York, Philadelphia, and Boston Saints, consisting of from three to four hundred, will start for the frontiers about the 12th June.

Brother Pratt is now with me, and unites with me and brother Williams in kind love to yourself, brothers Lyman and Rich, and all with you.

Respectfully yours,
N. V. JONES.

Ship *Underwriter*, (50 miles from New York.), May 21, 1861.

President G. Q. Cannon.

Dear Brother,—We address a few lines to you with pleasure, knowing the anxiety which will be felt concerning

the condition of this ship's company, not only by you, but by the whole British Church.

After our appointment by the Presidency on the 21st April, we proceeded to organize the company placed under our watchcare. We divided them into nine wards—four on each deck, with a separate ward for the bachelors. A suitable man was appointed over each ward to watch the interests of the people and give them suitable advice. We got everything ready for sea as quickly and merrily as possible, and on the 23rd the ship weighed anchor. The steam-tug had us in tow all night. We had a very mild and pleasant time during the remainder of the week.

On Sunday, the 28th, the sacrament was administered in all the wards simultaneously at half-past nine, a.m. In the afternoon at three o'clock, brother Penrose preached a discourse on deck. In the evening we had a fresh breeze of wind; also on Monday and Tuesday most of the people were sea-sick. We will not stop to describe the peculiar pleasures attached to this delightful recreation, (sea-sickness,) as we do not wish that the Saints, by anticipation, should be deprived of its peculiar sensations and benefits. They must wait with patience till they come. Experience will be the best schoolmaster. However, the wind died away, the qualms departed, the Saints rose on their legs again, and the weather became fine and pleasant.

On Sunday, May 5th, the sacrament was administered as before, at three, p.m. Brother Andrus delivered a discourse on the deck, after which the wind freshened again; and on Monday it blew pretty stiffly. Brother Andrus was taken sick, and on Tuesday was confined to his bed, where he was confined for a week, suffering severely; but by the blessing of God, and through the faith and constant prayers of the Saints, he recovered and is now enjoying health. During this week the weather was foggy and cold.

Sunday, May 12th.—Meetings as before, except that the afternoon's meeting, in consequence of the cold, was held between decks. Brother Penrose preached to the Saints. After meeting, the wind freshened again; and on Tuesday we had a brisk gale, which lasted till midnight.

No damage, however, was done to any one, and the songs of the Saints could be heard sounding cheerily while the ship rolled and pitched, and the angry winds howled and grumbled through the ropes.

Sunday, May 19th.—A lovely day, but a dead calm. Meetings as usual in the morning. Brother Duncan preached on deck in the afternoon. A breeze as usual after meeting, towards night. Monday, a strong gale—everything playing a game of "pitch and toss," unless it was tied; and then it looked as if it wanted to. To-day we have a pilot on board, and are sailing quietly towards the oft-mentioned and greatly-desired port of New York.

During our voyage we have had two deaths—infants,—who were nearly deficient of the breath of life before we started. The first, sister M'Clean's son James, of Coventry, aged 15 months on 29th April. The second, Janet Gillespie, daughter of Alexander and Mary Gillespie of Scotland, May 13th, aged 18 months. Both died of consumption, and both were enclosed in metal cases to take ashore. We also had two marriages; the first on 22nd April, between Wm. Alfred Garrett and Ann P. Wilkins, both of Coventry; the second between John N. Hinton, of Birmingham, and Emma Spendlove, of Rowington, Warwickshire, on 19th of May.

The general health of the passengers has been good, no epidemic diseases of any kind having manifested themselves. Brother Duncan has been in good health all the way, and has been able to get round among the people all the time. Brother Penrose suffered considerably from sea-sickness for a few days.

We cannot speak in too glowing terms of the good spirit and feeling manifested by the Saints on this happy voyage. The power of God has been with them, and they have governed themselves according to the counsels which have been given them, almost without an exception.

May 23rd.—We arrived on the 22nd, and the majority of the company are about to start to Florence. We found brothers Pratt, Snow, Jones, and Hooper all well.

With heartfelt gratitude to God for His abundant goodness to us, and with

love to brothers Lyman and Rich, and the brethren in the Office, to yourself, and all the Saints in the British Mission, we remain yours in Christ,

MILO ANDRUS,
HOMER DUNCAN,
CHARLES W. PENROSE.

ENGLAND.

Newport, Monmouthshire, June 11, 1861.
President Cannon.

Dear Brother,—I am happy to inform you that the work of God is progressing in the Herefordshire Conference, if not very rapidly, steadily and substantially. With but few exceptions, the Priesthood and Saints are unitedly striving to enhance the interest of the kingdom of God upon the earth. The Spirit and power of the Almighty is increasing upon the people, manifesting itself in the gifts of the Gospel, such as tongues, interpretations, prophecy, &c. Our meetings are generally well attended by strangers as well as Saints.

During the last three or four months we have baptized some twenty persons; during the last week, eight, and several more we expect in a few days.

The Conference is very widely extended, and we have a great many calls for preaching—more than we can possibly respond to, there being only one Travelling Elder in the Conference besides myself. If we could get two or three energetic Elders, filled with the Holy Ghost, to labour in the Conference, their time could be very profitably spent. I suppose you cannot direct us how to obtain such men. At present we have very useful men in the Conference who might occupy such positions, but they are nearly all married, and the Conference is too poor to support their families.

We are opening new preaching places weekly, hoping and praying that God will send more labourers in the vineyard soon. I rejoice to know that our prospects are brightening daily, and that they are at present by far more flattering than I have known them since I returned from Zion. We are sanguine in the belief that we shall baptize a great number this summer. Indeed, I may further add that although I have been intimately acquainted with this Conference for years, I never saw things present a more healthful aspect than

they do at present; but as far as the people's temporal condition is concerned, I never knew it so bad. They are certainly poor, but poorer because they think they are. They imagine they are too poor to pay Tithing, or to pay towards their emigration; but I think they will find out their mistake soon. Some already tell me that when they paid five shillings to every one they pay now, they were better off, and felt much better. But they are in many instances blind to their real interest; and because of by-gone occurrences, some feel bad to hear you make mention of matters. The reaction is certainly great in this

part; but the people are a good people, considering their knowledge.

Our District President, brother Gibson, frequently visits us, rendering material aid, and imparting new impetus to the machinery.

I rejoice with exceeding great and increasing joy in the work of God, and in bearing testimony to old friends and acquaintances.

May God bless your every exertion to spread the truth and defend the cause of Zion on the earth, is the prayer of your brother and fellow-labourer in the kingdom of God,

W. O. OWEN.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.

The *Gazette de France* publishes a telegram stating that, in the recent fight between the Turks and the insurgents in the Herzegovina, the former were defeated. Dervish Pasha was marching with 4,000 men against the insurgents, by whom his vanguard had been beaten. His troops were discouraged. The sub-governors of the province had refused to recognize the concession made to the Christians in Omar Pasha's proclamation, as being in opposition to the dogmas of the Koran.

A letter from Rome in the *Nazionale* states that, on information derived from the French police, search had been made after a Franciscan monk who had left that city with the intention of assassinating the Emperor Napoleon. The telegraph was set to work, and the disguised monk was found in the neighbourhood of Macon.

The exactions of the Turkish functionaries cause increasing distress among the people. It is asserted that, in Bulgaria, the Turkish authorities have, under threats of death, extorted the signatures of the people to addresses favourable to the existing state of things. Some districts are agitated.

A letter from Athens, of June 1, in the *Öst. Deutsche Post*, mentions the discovery of a conspiracy to seize the palace and force the King to dismiss his Ministers and convocate the National Assembly. About a hundred persons, the letter says, were arrested; two of whom were majors in the army, one a newspaper editor, and another a Russian officer named Bulgaris. Three other editors had fled. Several suspected officers had been removed from their command. The civil war in America has caused so great a rise in the price of cotton at Barcelona that many of the smaller manufacturers

have closed their factories, and thousands of workmen have been thrown out of employment.

In Lisbon, a royal proclamation prohibits the open-air meetings convened on Sundays by the Patriotic Society. It is said that seditious manifestos have been distributed among the troops.

In Naples, land has been given by Government for the erection of a Protestant church.

The *Patrie* says—"The Spanish Admiral Pinzon has received instructions to the effect that, if the Emperor of Morocco should not consent to exchange Tetuan for Mogadore, the Spanish squadron is to take possession of the latter place by force, and disembark there the troops now encamped on the coast of Arragon."

According to advices received from Warsaw, an ordinance has been published there, enumerating the articles of dress which the inhabitants are prohibited from wearing—namely, square caps, Polish tunics, amaranth-coloured waistcoats and neckties, coloured boots and shoes, and any other articles of a showy colour.

At the meeting of the Syrian Conference a definite scheme was agreed to, according to which there will be one Christian Governor for the whole of the Lebanon, to be provisionally appointed by the Porte for three years. The Maronites and Druses are each to have a sub-governor. Turkish troops will provisionally occupy the main roads of the country.

The *Moniteur* announces the settlement of the question of the government of the Lebanon, and gives the following details in addition to those already known:—The Governor of the Lebanon will have the rank of Muchir, and will reside at Der-il-Kamar.

Order will be main'tained in the moun'tains by militia recruited from the inhabitants of the country. Turkish troops are only to advance into the Libanon on the requisition of the Governor.

A sanguinary conflict between the British fleet and the natives of Porto Novo, on the west coast of Africa, has occurred. When Mr. Foote, Consul at Lagos, proceeded to Porto Novo for the purpose of obtaining permission for English traders to negotiate with the natives, the request was refused, and the slave-traffic-supporting *Monarch* fired upon the vessel in which he had taken up his quarters. The British fleet was then directed to bombard the town, which was completely destroyed, 700 natives being killed.

The Chinese Government have resolved to establish an English school in Pekin.

The war in New Zealand terminated on the 19th March by the unconditional surrender of the natives.

AMERICAN.

The *Times* says it has been determined to send three regiments of infantry and a sufficient amount of artillery and munitions of war to reinforce the garrisons in British North America. These garrisons had been so reduced of late years as scarcely to afford sentries enough for the protection of the public buildings at the most important military posts; and as their weakness seemed even to invite attack, it has been thought desirable to place them in a position to command respect from any irregular body which, in a moment of excitement, might feel tempted to assail a place which seemed incapable of defence.

A man has been shot dead in the streets of New York for expressing secession views. More riots had taken place in Baltimore, with cries for Jefferson Davis: the secession element there is gaining ground. There has been a clash of arms between the opposing forces in the United States, the Federal fleet having attacked the Confederate forts at Aquida Creek. The secessionists were reported as throwing up entrenchments at Manassas Junction, and at Alexandria they expected reinforcements from Richmond. The Federal forces at Virginia were reinforced by 5,000 men, and strong entrenchments command Alexandria. Twenty counties of Western Virginia have declared against secession.

New gold-fields have been discovered in British Columbia. The auriferous site is called the Cariboo region, on the Fraser River, and considerable quantities of gold have arrived thence at Victoria.

The revolution has been suppressed at Honduras.

Accounts from Tampico mention a recent revolt which had taken place in that city among the soldiers stationed in the fort, in consequence of not receiving their pay. About 15, including some officers, were taken out and shot; after which, order was restored.

We learn from the *Discreet News* that "the Postmaster-General has re-established a post-office at Mountain Green, Sarpette County, and appointed Rees R. Llewellyn, postmaster. A post-office at Toole city, Tocele county, has also been re-established, and Eli B. Kelsey appointed postmaster.

VARIETIES.

How is it possible to proceed in two opposite directions at the same time?—By walking from the forward to the aft part of a vessel while sailing.

URGENT YANKEE APPEAL.—"The gentleman who inadvertently took our new beaver, and left an inferior article in its stead, will do us an infinite kindness by returning our own, and he shall receive our warmest thanks, and two apologies—an apology for the trouble we have given him, and the apology for a hat he left us."

BOOKS IN BEARDS.—A venerable Spartan being asked why he wore his beard so long, replied, "That, seeing my grey hairs, I may do nothing unworthy of them." The same question having been put to a young and red-haired Englishman, he could but pithily reply, "Oh, I mean to wear it longer yet."

A Young Hibernian, recently imported, being asked if he intended taking a lass with him to the theatre on Whit-Monday, replied that if he went by himself he should; but if he went with anyone else, he should not.

The following is the exact copy of a notice recently stuck upon the church door of a village only a few miles from Cambridge:—"I Do Hear by give Nois that the Overseer Calls on Thursday Eving a bout 5 o'clock for a rat. Signed, ———, overseer."

A newspaper tells a very good story of a clergyman who, having received a public document, which was ordered to be read in all the churches, and which was particularly obnoxious to the people, shrewdly told his hearers that, though he had positive orders to read the declaration, they had none to hear it, they might therefore leave the church. They took the hint, and the clergyman read the document to empty pews.

GARDENING MEMORANDA.—A good compost for carnations can be made of one-half rotten horse-dung one year old, or that has been used as a hot-bed; one-third fresh, sound, loamy earth; one-sixth coarse sea or river sand: these are to be mixed together in autumn, laid in a heap about two feet thick, in an open exposure, and turned three or four times during the winter. When the plants are about to be potted, run the above composition through a coarse sieve, then put some of it into the pots, and turn the plants out of the small pots in which they stood all the winter, taking care that the earth adhere to them in a ball about their roots; and after rubbing off about half an inch of the surface of the old moulds round about the plants, cleaning them, and cutting off the decayed leaves, the ball is to be placed in the middle of the pot, and the space filled up between it and the sides of the pots with the prepared mould. After the plants are all potted, set them in a sheltered place or airy part of the garden, and put an arch of hoops over them, so that, in case of frosty nights or heavy rains, mats may be thrown over them. To protect carnations from wireworm, get a potato and scrape out part of the inside, and bury it just beneath the surface, close to the stem of the carnation. The wireworms will prefer this to the stems of the plant, and they will assemble in the potato, which should be examined once a day and the worms destroyed. The loam for growing carnations in should be exposed to frost the previous winter as much as possible, turning it at every opportunity in frosty weather, to allow the frost to penetrate the whole heap, as it will kill the wireworms and their larvae.

POETRY.

STANZAS.

Ye who are called to tarry here,
Who cannot gather home this year;
Dispel your fears, despond no more;
Good times are yet for you in store.

Improve the time while here you stay,
Be always found upon the way
Which leads you in the Gospel track,
And never think of turning back.

Love mercy and do justly too,
Walk humbly with your God anew,

And strive with energy and will
Jehovah's precepts to fulfil.

The Gospel plan in plainness teach
To all who come within your reach;
Show, by your walk and precept too,
You are the Lord's own chosen few.

Heed not, though lying lips proclaim
Foul slanders 'gainst your faith and name
Did ancient worthies not endure
Like ills, to make salvation sure?

St. Helena.

BARBARA PARK.

DECEASED.—In Tooele City, on the 20th January, 1861, Elder Peter Gillespie, sen., aged 68 years, 11 months, and 5 days.—In Kayville, March 6th, 1861, Maria Moss, jun., of inflammation, wife of Joseph Moss, and daughter of John and Elizabeth Allin, of the Manchester Conference, England, aged 27 years and 3 months. At Manti, on the 14th April, of palpitation of the heart, Malinda Jane Hewitt, wife of William K. Barton, aged 31 years and 9 months. Also at the same place, October 28, 1860, Marion Edgar Hewitt, son of William K. and Malinda J. H. Barton, aged 11 months and 25 days.

ADDRESSES.—Edward L. Sloan,
Alexander Ross, } 25, Mill Road, Everton, Liverpool.
William Fuller,

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 70, FLORENCE STREET, CROSS STREET,
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 26, Vol. XXIII.

Saturday, June 29, 1861.

Price One Penny.

THE FUTURE ABODE OF THE RIGHTEOUS.

BY ELDER JOHN LINDSAY.

"And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."—(Rev. v. 9, 10.)

The above is a subject fraught with great interest, and therefore ought to be considered by mankind of the utmost importance, as all their hopes and expectations of the future are centred in it; also their happiness at present is entirely dependent upon it.

Although, however, it is of such infinite importance to mankind, like many other glorious principles connected with their salvation, it is but little understood by them, they considering it too intricate in its character for contemplation, and too dangerous in its nature to admit of discussion.

For many generations past, even the most learned and gifted theologians have confessed themselves rather ignorant in relation to it; and although some have ventured to express their opinion, they have been so lame and meagre in their nature, that instead of assisting the honest inquirer after truth in getting a correct view of the subject, he is far more likely to be driven into a complicated maze of confusion and unhappy state of bewilderment.

The "wise man," Solomon, has said—"In the multitude of counsellors there is safety." This we admit as being strictly

true when the multitude are somewhat informed on the subject they may counsel upon. But in the present instance it will not apply; for the more we investigate and reflect upon the different opinions and ideas expressed on the subject by those who are professedly the spiritual leaders of the people, the more mistified and obscure the subject becomes. The pictures they present and opinions they express are so numerous, and at the same time so much opposed to each other in reason and Scripture, that many, alas, in their investigation, begin to question whether there is really a future state or not; and not only so, but many come to this degrading conclusion, and thereby thousands—yea, millions—are carried away into infidelity, wholly owing to the many absurdities incorporated in the systems of modern Christianity. This is all the more to be lamented from the fact that all classes are so united in calling out against, and opposing with so much bitterness, the very principle or source from which a true and correct knowledge can be obtained, namely, revelation from God. But they who would dare to urge the necessity of adopting such a plan, or seek to ob-

tain knowledge from the above source, would at once be looked upon as fools and fanatics, and told most emphatically that revelation had long since ceased, and that the canon of Scripture was full, &c. But again, in modifying the idea, by directing their attention to the past revelations of God contained in the Scriptures of the Old and New Testaments, they would at once be assailed, and told "that these did not mean what they said; and that none but the wise and learned (?) could give their true interpretation."

It is very evident from the following that the Apostle Peter could foresee that men would begin to circulate such ideas as the above; and therefore, to prevent the honest being caught in the snare, he expresses himself very definitely in his 2nd Epistle thus:—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Again, he predicts "that damnable heresies" will be introduced, and that "many will follow their peniculous ways, by reason of whom the way of truth shall be evil spoken of." These characters, however, will in no wise escape their reward; for he again observes—"Their judgment now of a long time lingereth not, and their damnation slumbereth not. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished."

One of the "heresies" introduced by these characters is in relation to the "future abode of the righteous." They have taught, and it is now generally received as a correct idea among the great majority of Christians, that when their mortal course is run, their spirits will then "soar away

Beyond the bounds of time and space,
And then look forward to a heavenly place."

They will then get into a certain position, and palms will fall into their hands, and there they will sit and sing praises to God throughout the countless ages of eternity, never changing their position,

or having any interchange of thought with those by whom they may be surrounded. In fact, it is firmly believed by a very great number that their former feelings and sympathies possessed by each other while here in the flesh will be fled! The husband will not then recognize the once dearly-loved one, of his choice, and so on, the wife her husband, the parent the child, &c. All those kind, congenial, and sympathetic feelings, which at present bring so much joy and fond satisfaction to the well-springs of the mind will be past—nay, gone for ever.

Now, there are none who have ever enjoyed these grand and divine emotions of the heart, but what will confess, if they speak truthfully, that it takes a tremendous effort on their part to receive and believe the idea of having them totally annihilated, and reconciling themselves to such ideas as the above. Indeed, when we calmly reflect the matter over in our minds, and contemplate upon the heaven that "Christians" expect to enjoy, we are compelled to view it more as a place of punishment than of enjoyment. In fact, their ideas in respect to it are unnatural, unreasonable, and certainly very far from being scriptural.

We will now proceed to show the hope the ancients had in regard to their future abode. In the 19th chapter of Job, we find the following:—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."—Also 1st John, 3rd chap., verse 2:—"Now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." And again, in the 2nd Epistle of Paul to Corinthians:—"Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known."

The above passages are so plain, and yet so definite in their nature, that their true meaning cannot easily be misunderstood, unless by *private interpretation*. We gather from them—as plain as language can express—that instead of our general capacity being in the least diminished, it will be more fully developed, and, consequently, better qualified to appreciate the good

and God-like dispositions of those with whom we may mingle, even as our Great Creator now sees and appreciates the righteous acts of his children; or, in the Apostle Paul's own words—"We shall see as we are seen, and know as we are known." We have also the glorious assurance, from the foregoing, that the very earth we now inhabit will be our future abode; and that when Jesus comes down from on high, to reign with his Saints *on earth*, they shall be like him. Now, where is the soul, once convinced of this glorious truth, that would not joyfully exult in the contemplation of the same, especially as the earth will then be purged and purified from all the effects of the curse, and will then appear in all its glory and splendour, as it did to the Apostle John, when he had the privilege to view it in its glorified condition?

There is; however, to be a great and mighty change previous to this grand consummation. The earth will go through a thorough renovation, so much so, that the same Apostle calls it "a new earth." After recapitulating the

awful fate of the wicked, the casting of Satan into the lake of fire and brimstone, and the general judgment, he exclaims—"And I saw a *new heaven* and a *new earth*; and I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, Behold the tabernacle, of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." It will then truly be a fit habitation for man to inhabit, as he will have overcome all his trials and temptations, and gained the victory over death, hell, and the grave, and be, in the full sense of the word, a true son of God, amply fitted and qualified to enjoy celestial glory in his everlasting kingdom.

THE HELPING HAND.

(From the "Deseret News.")

We do not know of any movement of the Church that has given so much general satisfaction to the people here as the helping hand now being extended to the Saints from abroad.

It is certainly gratifying to know that the people have responded with such alacrity to the call of the First Presidency, and that they are fully satisfied with the response to their call, and that their blessings and good feelings are over all engaged in the emigration, in whatever part they have taken or still take in it. But there is in the movement much beyond the gathering of so many waggons, teams, and provisions, and so many men detailed from their labours of improvement on private and public works, either for themselves or for the Church. We regard the efforts of the Saints this year to gather their brethren and sisters from afar as the harbinger of greater efforts in the future, the forerunner of what the people will yet be able to do for the salvation of the children of men and the accom-

plishment of the purposes of the Lord, in gathering them into one, and of making, of the nations of men scattered abroad upon the face of the earth, "one people in the mountains of Israel."

A knowledge of the mere fact that a people who have, in the language of prophetic vision, been "peeled," "trodden down," and "cast out" from the midst of plenty to an uninhabited and unknown barren desert, and there also pursued by "the dogs of war," envenomed by the bitterest feeling of hellish misrepresentation and sectarian hate, no sooner find themselves relieved from the immediate necessity of guarding their peaceful homes and families from the assassin's hand and the "spoiler's snare," than they unite by the influence of one inspiration and rise up to the deliverance of their still enslaved brethren, should produce in the hearts of the children of men, who watch for the realization of the promises made to the fathers of Israel, the liveliest feelings of gratitude.

As said by President Young in the

Tabernacle recently, "the Saints here are not perfect; they have many weaknesses; but they are a good people," and all that much can be said of the Saints abroad. They have their weaknesses; they are ignorant of many things; but they have great confidence in the matchless work of Jehovah. They have for many years devoted themselves to the propagation of the principles of life and salvation, and from their hard-earned and scantily-remunerated labour have contributed freely to the support of the Elders of Israel in the work, not only among themselves, but in the various nations to which the Elders have been sent as the heralds of truth and salvation. We therefore view the present assistance rendered these Saints from abroad, by the Saints at home, as a helping hand not unworthily bestowed.

It would be folly to expect in so large yearly immigrations that there will not be henceforth individual cases of unworthiness: these must occur, so long as "tares and wheat grow together." Such cannot be well avoided, and nobody is particularly anxious to see immediate perfection. We have unworthiness at home, and we cannot complain of its coming from abroad, where fewer opportunities of learning the law of God have existed. We hope on, and claim indulgence for those gathered, and we extend it to those coming; but while we cultivate a large disposition of liberality and forbearance for ignorance and weakness, we are daily increasing in the confidence that the day is fast approaching when the sinner and hypocrite in Zion will tremble, and the unworthy abroad will continue to "stand afar off."

OPINIONS OF THE PRESS.

The following article appeared in the *Philadelphia Sunday Mercury* of the 5th of May, and was also reprinted in the *Royal Leamington Spa Courier* of the 1st of June:—

"A MORMON PROPHECY.

We have in our possession a pamphlet, published at Liverpool, in 1851, containing a selection from the "revelations, translations, and narrations" of Joseph Smith, the founder of Mormonism. The following prophecy is here said to have been made by Smith on the 25th of December, 1832. In view of our present troubles, this prediction seems to be in progress of fulfilment, whether Joe Smith was a humbug or not:—

'A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH.—Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and

disciplined for war; and it shall come to pass, also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints and of the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.'

The war began in South Carolina. Insurrections of slaves are already dreaded. Famine will certainly afflict some Southern communities. The interference of Great Britain, on account of the want of cotton, is not improbable, if war is protracted. In the meantime, a general war in Europe appears to be imminent. Have we not had a prophet among us?"

HISTORY OF JOSEPH SMITH.

(Continued from page 392.)

Friday, 26.—At home.

At 10 a.m., the Marshal went up on the hill to arrest Augustine Spencer for an assault on his brother, Orson Spencer, in his own house. Robert D. Foster, Charles Foster, and Chauncey L. Higbee came down. Charles Foster drew a pistol, pointed towards me, and threatened to shoot while standing on the steps of my office. I ordered him to be arrested and the pistol taken from him, when a struggle ensued, in which Charles Foster, Robert D. Foster, and Chauncey L. Higbee resisted, and I ordered them to be arrested also, and I as the Mayor ordered the policemen to be called; then went on to try Augustine Spencer. He was fined \$100 and required to give bonds in \$100 to keep the peace for six months. He appealed the case at once to the Municipal Court.

Robert D. Foster, Chauncey L. Higbee, and Charles Foster were also tried for resisting the authorities of the city.

O. P. Rockwell sworn.

Marshal John P. Greene sworn:—Said Dr. Foster swore by God that he would not assist the Marshal, and swore by God they would see the Mayor in hell before they would go; and that Charles Foster drew a pistol and presented at the Mayor, which was being wrested from him when Dr. R. D. Foster interfered. Chas. Foster and Chauncey L. Higbee said they would be God damned if they would not shoot the Mayor. They breathed out many hard threatenings and menacing sayings. They said they would consider themselves the favoured of God for the privilege of shooting or ridding the world of such a tyrant (referring to the Mayor).

J. W. Coolidge sworn, and confirmed the Marshal's testimony.

Elbridge Tufts sworn, and confirmed the foregoing statements.

Robert D. Foster, Charles Foster, and Chauncey L. Higbee were each fined \$100. They immediately took an appeal to the Municipal Court.

I issued a warrant for R. D. Foster, on complaint of Willard Richards, for a breach of ordinance, in that Foster said to Richards—"You," shaking his fists

in the doctor's face, "are another damned black-hearted villain; you tried to seduce my wife on the boat, when she was going to New York, and I can prove it; and the oath is out against you."

Saturday, 27.—A large company of gentlemen from St. Louis, and other places on the river, called at the Mansion. After spending some time, they returned to the boat, but it was gone, when they again returned to the Mansion.

At 9 a.m., the case of Robert D. Foster came up for trial before the Municipal Court. I had a conversation with Foster, in which he charged me with many crimes, and said that Danitism was in Nauvoo; and he used a great variety of vile and false epithets and charges.

The court adjourned to Monday, the 29th, at 9 a.m.

Foster agreed to meet me on the second Monday in May, at the Stand, and have a settlement, and he would publish the result of it in the Warsaw papers. I told him, if he did not agree to be quiet, and not attempt to raise a mob, I would not meet him; if he would agree to be quiet, I would be willing to publish the settlement in the *Neighbour*. But Foster would not agree to be quiet. I then told him I had done my duty; the skirts of my garments were free from his (Foster's) blood; had made the last overtures of peace to him; and then delivered him into the hands of God, and shook my garments against him as a testimony thereof.

I continued in Office some time afterwards in conversation, and then went into the big room and read in the *Warsaw Signal* a vile article against the Saints.

Elder Hiram Clark arrived from Liverpool, accompanied by 150 immigrating Saints.

There was a meeting at the Stand at one o'clock, to give instructions to the Elders going out electioneering. They were addressed by President Rigdon and William Smith.

Dr. Richards prosecuted Robert D. Foster for slander, &c.

Sunday, 28.—At home. A beautiful clear day.

My brother Hyrum preached at the Stand in the morning, and, among other things, said the time will shortly come that when one man makes another an offender for a word, he shall be cut off from the Church of Jesus Christ. There were Prophets before Adam, and Joseph has the spirit and power of all the Prophets.

President B. Young also spoke very pointedly and truly about Dr. Foster and others. Dr. Foster was cursed, and the people cried, "Amen."

Several persons were baptized in the river, at the foot of Main-street.

There was a meeting of the Twelve Apostles, Seventies' and others, in the Seventies' Hall, in the afternoon.

Prayer meeting in the evening: the brethren prayed for the sick, a deliverance from our enemies, a favourable termination to lawsuits, &c., &c. I had been suddenly taken sick, and was therefore unable to attend.

A Conference of Elders assembled at Yelrome, or Morley Settlement, Lima; Isaac Morley presiding; when a quorum of High Priests was organized, consisting of 31 members. Horace Rawson, President, Philip Gardner and Joseph S. Allen, his Councillors, and James C. Snow, Clerk.

There was a meeting at Wilson Law's, near the saw-mill, of those who had been cut off from the Church, and their dupes. Several affidavits which they had taken against me and others were read. William Law, Wilson Law, Austin A. Cowles, John Scott, sen., Francis M. Higbee, Robert D. Foster, and Robert Pierce were appointed a committee to visit the different families in the city, and see who would join the new Church; i.e., as they had decided that I was a fallen prophet, &c.: and they appointed William Law in my place, who chose Austin Cowles and Wilson Law as his Councillors. Robert D. Foster and Francis M. Higbee to be two of the Twelve Apostles, &c., &c., as reports say.

Elder James Blackeslee preached in the forenoon, bearing a faithful testimony of the truth of the work and my being a true Prophet, and in the afternoon joined the Anties. They chose Charles Ivins, Bishop.

A Conference was held in Sheffield,

England, representing 215 members, 7 Elders, 19 Priests, 5 Teachers, and 3 Deacons.

Monday, 29.—At home; received a visit from L. R. Foster of New York, who gave me a gold pencil case, sent me by brother Theodore Curtis, who is now in New York; and the first words I wrote with it were, "God bless the man!"

At 11 a.m., Robert D. Foster came up for trial. I transferred the case to Alderman William Marks. Foster objected to the jurisdiction of the court, also to an informality in the writ, &c.

The court decided he had not jurisdiction. Esq. Noble, from Rock River, assisted the City Attorney. Esq. Patrick was present.

I called a special session of the City Council at 3½ p.m., when it was voted that W. W. Phelps take the place of John Taylor during his absence this season; also Aaron Johnson in place of Orson Hyde; Phineas Richards in place of Heber C. Kimball; Edward Hunter in place of Daniel Spencer; Levi Richards in place of Brigham Young, as Councillors in the City Council; and Elias Smith, as Alderman, in place of George A. Smith.

Lieut. Williams filed his affidavit *versus* Major-General Wilson Law, and he was suspended from office to await his trial before a court-martial of the Nauvoo Legion, for ungentlemanly conduct, &c.; and he was notified of his command in the Legion being suspended, and Charles C. Rich was notified to take command, and also notified seven officers to sit as a court-martial.

William Law was suspended for trial about the same time.

Steamer *Mermaid* touched at Nauvoo House, landing at 5 p.m., for a short time when going down.

John P. Greene published the following in the *Neighbour*:—

"All is peace at Nauvoo among the Saints:

But, Mr. Taylor, I wish you to give the following outrage an insertion in the *Neighbour*, that the public mind may be disabused, and the disgrace and shame fall on those who have justly deserved it and *merited* the people's rebuke!

On Friday morning, the 28th inst., I was informed by Mr. O. P. Rockwell that one Mr. Augustine Spencer had committed an assault on the person of Alderman Orson

Spencer, and the Mayor of the city had sent for A. Spencer, and found him in Marr's law office, made him a prisoner, and informed him he must go with me to the Mayor's office, when he said he would not go.

I then called upon R. D. Foster, C. L. Higbee, and C. A. Foster to assist me in taking said Spencer to the Mayor's office; but they swore they would not, and used many threatening oaths and aspersions, saying they would see the Mayor and the city damned, and then they would not; but soon followed me and Mr. Spencer to the office-door, when the Mayor ordered me to arrest those three men for refusing to assist me in the discharge of my duty; and when attempting to arrest them, they all resisted, and with horrid imprecations threatened to shoot.

I called for help, and there not being sufficient, the Mayor laid hold on the two Fosters at the same time. At that instant C. A. Foster drew a double-barrel pistol on Mr. Smith, but it was instantly wrenched from his hand; and afterwards he declared he would have shot the Mayor, if we had let his pistol alone; and also he would thank God for the privilege of ridding the world of a tyrant! C. L. Higbee responded to Foster's threats, and swore that he would do it.

However, the three were arrested and brought before the Mayor; whereupon O. P. Rockwell, Joseph Coolidge, J. P. Greene, and E. Tufts testified to the amount of the above statements; upon which evidence the court assessed a fine of one hundred dollars to each of the above-named aggressors, who appealed to the Municipal Court.

I wish the public to know who it is that makes insurrections and disturbs the peace and quiet of the people of the city of Nauvoo; and in order to do this, I need only to tell the world that this R. D. Foster is a county magistrate, and the same R. D. Foster that was fined for gambling a few weeks since; and that this C. L. Higbee is a lawyer and notary public of Hancock county, and the same C. L. Higbee that was fined for insulting the city officers (the Marshal and a Constable), when in the discharge of their official duties, a few weeks since.

'When the wicked rule the people mourn, but righteousness exalteth any nation.'—[Solomon.]

J. P. GREENE. City Marshal.

N.B.—We wish it to be distinctly understood that neither of the three above-named individuals are members of the Church of Latter-day Saints, but we believe C. A. Foster is a Methodist.

J. P. G.

Tuesday, 30.—At home, counselling

the brethren about many things; received much company, &c.

In the afternoon, in council with Hiram Clark and B. Young, at B. Young's house, on the affairs of the Church in England.

A complaint was commenced against William and Wilson Law in the Masonic Lodge, &c.

Sent notification to two more officers to sit in the court-martial on the trial of William and Wilson Law.

The *Ospray* steamer touched at the Nauvoo House landing in the evening.

May 1.—Wednesday, 1, heavy rain and wind last night.

Athome counselling the brethren, and rode out a short time in the afternoon with a gentleman from Quincy.

Elder Lyman Wight and Bishop George Miller arrived from the Pine country.

Mr. Thomas A. Lyne, a tragedian from New York, assisted by G. J. Adams and others, got up a theatrical exhibition in the lower room of the Masonic Hall, which was fitted up with very tasteful scenery. They performed "Pizarro," "The Orphan of Geneva," "Douglas," "The Idiot Witness," "Damon and Pythias," and other plays, with marked success. The hall was well attended each evening, and the audience expressed their entire satisfaction and approbation.

Thursday, 2.—Very windy all night, breaking down large trees; a thunder-storm also.

At home, and counselling the brethren.

Sent William Clayton to Wilson Law to find out why he refused paying his note, when he brought in some claims as a set-off, which Clayton knew were paid, leaving me no remedy but the glorious uncertainty of the law.

At 10 a.m., the *Maid of Iowa* steamer started for Rock River for a load of wheat and corn to feed the labourers on the Temple.

William Clayton and Colonel Stephen Markham started to attend court at Dixon, on the case of "Joseph Smith v. Harmon T. Wilson and Joseph H. Reynolds."

In the afternoon I rode to the prairie to sell some land, and during my absence Lucien Woodworth returned from Texas.

Lient. Aaron Johnson made the following affidavit :—

" Nauvoo, May 2nd, 1844.

" State of Illinois, Hancock co., } ss
City of Nauvoo.

Personally appeared before me, John Taylor, Judge-Advocate of the Nauvoo Legion, Aaron Johnson; and being duly sworn deposes and says that on or about the 28th day of April, 1844, at the dwelling-house of Wilson Law in Nauvoo aforesaid, Colonel R. D. Foster, Surgeon-in-Chief and brevet Brigadier-General of said Nauvoo Legion, while talking about General Joseph Smith, said that General Smith kept a gang of robbers and plunderers about his house for the purpose of robbing and plundering, and

he (Smith) received half the spoils; also that said General Joseph Smith tried to get him (Foster) to go and kill Boggs, with many other ungentlemanly and unofficer-like observations concerning said General Smith and others.

AARON JOHNSON,

2nd Lieut., 1st Comp., 1st Regiment,
2nd Cohort, Nauvoo Legion.

" Personally appeared, Aaron Johnson, the signer of the above complaint, and made oath the same was true according to the best of his knowledge and belief, the day and year above written before me,

JOHN TAYLOR,

Judge-Advocate of the Nauvoo Legion."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 29, 1861.

PROPHECY AND ITS FULFILMENT—A STRIKING ILLUSTRATION.

In the month of May, 1843, the Prophet Joseph Smith held a conversation with Judge Stephen A. Douglas at the town of Carthage, State of Illinois, (at which place Douglas was then holding court,) in relation to the persecutions he and his brethren and sisters had endured in the State of Missouri. The Judge was desirous to hear the particulars, and requested the recital; and the Prophet willingly complied. In concluding his remarks, brother Joseph said—

" If the Government which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy, in the name of the Lord God of Israel, that unless the United States redress the wrongs committed upon the Saints in the State of Missouri, and punish the crimes committed by her officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens, to go unpunished; thereby perpetrating a foul and corroding blot upon the fair fame of the great republic, the very thought of which would have caused the highminded and patriotic framers of the Constitution of the United States to hide their faces with shame."

And afterwards added—

" Judge, you will aspire to the Presidency of the United States; and if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life."

Mr. Douglas was then a young man about thirty years of age, and by no means a prominent man in the nation, though rather a conspicuous man for his age in his adopted State, Illinois. He had previous to that time been a member of the State Legislature, and Secretary of the State; but had never been a member of the National Legislature, having been beaten in a closely-contested battle for that position. He, doubtless, felt upon the occasion of this conversation somewhat as

Hazael did when the Prophet Eliaba told him, (weeping the while,) through the gift of prophecy, that he would be king of Syria, and the evil he would then perpetrate upon Israel. "Is thy servant a dog, that he should do this great thing?" was Hazael's reply; and if we may form any opinion of Judge D.'s feelings at that time by his expressions upon hearing the story of the wrongs of the people of God in Missouri, and by his previous acts, it was equally foreign to his thoughts to turn his hand either against Joseph or the people over whom he presided. There can be but little doubt that he firmly believed then that if the turning of his hand against the Latter-day Saints was the only contingency that would prevent his being President of the United States, he would surely obtain the office. Up to that time he had been friendly to Joseph and to the people. Of this the Prophet had made public acknowledgment and record; and in return the Judge had received acts of kindness and manifestations of gratitude, which he professed to esteem highly. Upon hearing this recital also of the persecutions in Missouri from the principal victim of Missouri's hatred, He denounced Governor Boggs and the authorities of that State who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment—they ought to be punished.

But the servant of the Lord, through the inspiration of His Spirit, knew the man better than he knew himself. He knew that the time would come when D. would aspire to the Presidency of the United States, and, in his anxiety to reach that exalted position, might think it advantageous to efface from his memory all recollection of the bitter wrongs we had endured, and treat us as cruelly as others had done before him. Before Mr. Douglas himself had probably conceived the ambition to be Chief Magistrate of the nation,—and, if such a thought had obtained conception in his own mind, before it had been communicated to others—aye, years before any person in the country had thought of looking towards Stephen A. Douglas as an aspirant then, or in the future, for Presidential honours, the Spirit of the Lord manifested to his servant the Prophet that such should be the case, and he was prompted to warn him that, if he ever should take any step against the work of God, the hand of the Almighty should be heavy upon him.

This prophecy of the Prophet Joseph's was remembered by Douglas: years afterwards he alluded to it when its fulfilment was nearly realized. But the feelings of sympathy he entertained for persecuted innocence when he was a young man were away as he advanced in years, and his soul became filled with ambitious aspirations and projects. At the time of the conversation alluded to above, it was to his interest also to be upon friendly terms with us. We were a power in the State, and Douglas was too shrewd a politician, even then, not to see the advantages of being on the right side of a community who held the balance of power between the rival parties. But when we were far removed, and our influence was not available, he found it convenient to forget the past interchange of kindly feelings—to forget the benefits he had received. The warning of Joseph he could afford to disregard; for had he not become an acknowledged leader in the Democratic party in the nation? Were not the eyes of the nation upon him as its most prominent public man? and had he not devoted and powerful friends? Why should he, the powerful Senator, whose name and deeds were upon everybody's tongue, and whose fame was trumpeted forth upon every breeze, pay attention to the warning of Joseph Smith, uttered years before in an obscure town in Illinois? Who knows but the secret hope of proving

Joseph a false prophet prompted him, when the object which he so hopefully and persistently sought appeared to be within reach of his grasp, to turn his hand against those whom he had been warned not to assail? At any rate, after having contributed more probably than any other man towards securing to James Buchanan the Presidential nomination, and having obtained the understanding that he was to be nominated at the next National Convention, he, from the evidence that has thus far come to light, with others of his party, chalked out a plan of operations against the people of God in the Mountains, which James Buchanan, as President, did all in his power for awhile to carry out. In the height of his popularity, at the zenith of his power, when every prospect was seemingly fair before him, he came out publicly in a speech delivered at Springfield, Illinois, and gave us a most cruel and uncalled-for thrust. Not content with being cognizant of plots concocted in secret for our destruction, he came out publicly and recommended wicked plans, and avowed deadly hostility and rancorous hatred against a people whose treatment of him had ever been kind.

Assuming that we were all we had been represented to be, he urged the removal of Governor Young and associates from office, the importing of other officers to Utah to fill their places, and an investigation into affairs there. A friend of the notorious Drummond, he seemed to breathe the same spirit and endorse the same falsehoods as that debased creature. In that spirit he said—

“Should such a state of things exist as we are led to infer from the reports, and such information comes in an official shape, the knife must be applied to this pestiferous, disgusting cancer, which is gnawing the very vitals of the body politic. It must be cut out by the roots, and seared over by the red-hot iron of stern and unflinching law.”

If this method did not succeed, then there was another remedy he proposed, and that was the repeal of the organic law of our Territory and the blotting out of our organization, upon which all our laws for civil government were based. This was to deprive us of all semblance of law at home, and to give our enemies a pretext to drag us for offences, real or imaginary, from eight hundred to twelve hundred miles from our friends and residences, to be tried in the courts of any of the nearest neighbouring States or Territories. Could anything be more diabolical than this?

But, mark the fulfilment of the word of the servant of the Lord! From the day that speech was delivered, Senator Douglas went down. The Lord had respect unto the word of his servant, and laid His hand upon him so that he felt its weight. From being the bosom friend of President Buchanan, he became, shortly after this, his most bitter and unrelenting enemy; from being the idol of his party, the chief to whom all paid homage, he became the Ishmael—the man against whom every man's hand was directed. Those who had been his warmest friends, his brother Senators, members of the same party, heaped upon him every humiliation they could, and stripped him of every honour in their power. The very speech that he made, hoping to increase his own popularity by the abuse of a slandered and unpopular people, became a weapon in the hands of his former friends that they used with excellent effect. He struggled desperately, but to no purpose; the decree had gone forth, and he went down, down, down. No exertions were spared by him to secure the nomination for President; but, rather than accept him as their candidate, the Democratic party committed *felo de se* by splitting, which gave the victory to their opponents, the Republicans, Douglas scarcely obtaining the vote of a single State. His prestige was gone, and he lived long enough to see himself

stand friendless and alone in the Senate Chamber, without influence to carry through any measure, where previously he had stood forward as the champion and leader of a powerful party.

Stephen A. Douglas died at Chicago, Illinois, as we learn from the papers by the last mail from America, on the morning of the 3rd instant. He lived sufficiently long to see the fulfilment of the Prophet Joseph's words respecting himself, and lived also to see the commencement of the fulfilment of his words respecting the fate that should befall the nation, unless it should redress the wrongs inflicted upon the Saints in the State of Missouri. His eyes closed upon a dismembered nation, a country engulfed in civil war, a people crazy with the desire to imbrue their hands in each other's blood, and a future so gloomy that there was not a single ray of hope to illumine the dark vista, and, worst of all, destitute of the consolation that a life well spent in the cause of truth and justice would not fail to give. In justice to his memory, however, we must say that he expressed, upon several occasions, his regret to a certain friend, that he had ever delivered his Springfield speech. He felt that he had stultified himself. Whether it was a genuine sorrow for the attempted injury to the people of Utah that prompted the expression of such sentiments, admits of some doubt, though the remembrance of brother Joseph's prophecy must have been ever present with him when he reflected upon the subject.

Who that knows the history of Senator Douglas, and reads the above prophecy of brother Joseph Smith, can fail to be struck by its remarkable fulfilment? Posterity will quote it as a most striking instance of the fulfilment of prophecy, and wonder how it and numerous other prophecies, which have been quite as literally and pointedly fulfilled, have failed to arrest the attention of a generation conversant with these events. When will nations and men of high and low degree take warning by the events which are taking place, and cease to array themselves against the Lord by opposing his work? When will they learn that no weapon that is formed against Zion can prosper, and no tongue that shall rise up in judgment can escape condemnation? Here is the case of a master-spirit—a man of commanding ability, whose position was almost unassailable, and who possessed every advantage; but all can see how it resulted. He lived to see and know that his attempt to injure the work of God only injured himself, and that the servant of God had testified the truth to him. "Surely, the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets."

NEWS FROM HOME.—By letter from President Young, under date of May 7th, we learn that he intended to start on the 15th of that month on a visit to the most southern settlements, and would be absent from four to six weeks. President Wells and others would accompany him. President Kimball would remain in Great Salt Lake City, his health and business preventing him from making the trip.

CORRESPONDENCE.

ENGLAND.

Redditch, June 8, 1861.

Dear Brother Cannon,—Knowing the continued interest you take in all that appertains to the welfare of the kingdom of God, I will endeavour to give you some idea of how matters are progressing in this region of country.

The Saints are generally feeling well,

and are taking a lively interest in their meetings, while the Spirit of the Lord seems to be on the increase among the people. Quite a number of strangers attend our meetings, and there is not that malicious spirit of persecution manifested towards us by the world which has been displayed in former times. Baptisms are more or less frequent every week, and the honest are

inquiring after the truth. Thus the prospects before us are good.

I left Leamington yesterday morning, and before leaving I was informed that the editor of the most popular newspaper of that place had inserted the revelation given to the Prophet Joseph Smith, Dec., 25, 1832, in his issue of June 1st. This paper is supported by the aristocratic section of society, many of whom flock there during the summer months to spend the season. Having obtained a copy of the impression in which the revelation appeared, I forward it to you. It is a source of pleasure to see that men are beginning to be willing in the day of God's power. A short time ago this same editor would have considered it an insult if an Elder had asked him to insert the name of Joseph Smith in his columns, as he then thought that the name of "Mormon" would have offended his subscribers, unless used in contempt and derision.

It is good to see the truth receiving publicity by those who have heretofore treated it contemptuously, and that the revelations of heaven are making their way into the halls of the rich, where our Elders or tracts cannot obtain admission.

I am often led to think of the untoward circumstances under which Columbus laboured when he told the world that he believed there was another hemisphere to counterbalance this one. He was scoffed at and derided; but, nevertheless, what he declared was the truth. How must his opposers have felt when time and perseverance proved beyond all doubt the truth of his theory! Now, millions can see that he was persecuted wrongfully, and wonder why such opposition was manifested to the practical testing of the opinions he advanced.

This figure clearly shows to me the condition in which the Christian world generally will be placed in a period of time not very remote from the present. The world have scoffed at the Prophet, and at the Elders sent unto them; they have sworn that Joseph was an impostor, and murdered him in cold blood; they have treated the revelations of God, given through him, as a puff of wind; and those who have dared to believe and practise the doctrines which he taught, they have sought to drive from

their midst, endeavouring to starve them into a violation of their consciences, by discharging them from their employment, and closing up every avenue of labour against them. But the day is near at hand when the Saints will possess the kingdom and the greatness thereof under the whole heavens. Then many people will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob." Then will millions know that he whom they have persecuted and killed was the man appointed by God to bring about the redemption of Zion; then will the heavenly reality present itself to the world, that the kingdom of God is set up in power, never more to be thrown down; and then will the poor inherit the earth, as promised by the Saviour of mankind. This subject is dear to all true Saints, and I love to contemplate upon it.

Praying God to bless the efforts made by his servants to spread the truth, I subscribe myself your brother and fellow-labourer in the kingdom of God,

SAMUEL L. ADAMS.

Birmingham, June 15, 1861.

Dear Brother Cannon,—I am happy to say that the work of God is on the increase in this part of his vineyard.

The Saints are rejoicing in the Gospel with joy unfeigned, and are longing for the time when their emancipation will be effected. The spirit of gathering seems to burn in every bosom. The signs of the times indicate to them the necessity of seeking the retreats of the Mountains, where God is keeping his people in peace, and teaching the laws of righteousness, and giving those principles which, if obeyed, will elevate us in the scale of being, and make us feel that we are advancing towards the design of our existence. The times, however, are disabling them from delivering themselves, work is hard to be obtained, and wages are lower than ever; yet they rejoice in the truth, and feel to put their trust in God and his promises, and abide their time, confident that all things work for the good of his Saints and the extension of truth.

The Priesthood are united with me in the preaching of the Word, delivering testimony to the world, and building up

the Saints. We generally have good attention paid during open-air preaching, which is entered into heartily and pretty extensively. The Word takes visible effect in some places, and in others it will be longer in springing forth and showing fruit; yet we feel assured that the good seed is under the care of God and his angels, accompanied by the Spirit, and not one grain will be lost: it will germinate in due time, according to the nature of the soil and climate where it was sown, and, like the bread cast upon the waters, will be seen after many days.

Last Sabbath, I had the pleasure, in one Branch, to assist in the confirmation of six persons. Others are nearly ready for the washing of regeneration. The Priesthood are united, obedient, and spirited; and I look for a good harvest of souls.

I visit as many as I can, in the multiplicity of my labours, of our old friends who were once with us; and they generally give us a hearty welcome and God-speed, as the servants of the Most High, and many are favourably disposed. God forgets not those who are his; and though they neglect him for a time, yet he draws them by his good Spirit, and sends his messengers, the Priesthood, to shed around them a happy influence, and to invite them to the "old paths."

I pray God for the prosperity of Zion, the spread of truth, and the advancement of our race; and whether I am successful or not in accelerating the great work, I purpose doing all that in me lies; and trust that I may satisfy the desires of my spirit, that when I return home, it may be said to me, as well as all my brethren on missions, "Well done!"

May God bless you and your co-workers of the Presidency in your arduous labours that truth may triumph.

Yours truly,
W. G. MILLS.

Nottingham, June 12, 1831.
President G. Q. Cannon.

Dear Brother,—I feel to write you a few lines, explanatory of the reasons why the figures, which have at different times been affixed to my name, were attached thereto, in order to make a dis-

tinction between me and other men bearing the same name.

On the 7th of July, 1846, I was first baptized into the Church of Jesus Christ of Latter-day Saints, when I was known as James Brown, without any other distinction. On the 8th of the above-named month, 1846, I enlisted in the service of the United States, against Mexico, as a private soldier, in company D, of the "Mormon Battalion." There being an older man than myself of the same name in that company at the time, when the sergeant called the name of one, both of us answered to it; hence, to distinguish us, they called him James Brown first, and me James Brown second; and thus my name was written and sent up in the rolls; and I suppose it was so entered at that time in the Church History—viz., James Brown 2nd.

In the fall of 1848, when I went up to pay my Tithing, there was James Brown 1st, and James Brown 2nd, on the Tithing Books; and as I had never paid any Tithing, it was very evident that there were two James Browns on the Church records before me. It therefore became necessary that I should adopt some other mark of distinction to my name; hence the figure 3 was affixed, and from that time up to the present my name has appeared in print and before the public as James Brown 3rd.

Now, after having many questions propounded to me as to the why and wherefore of this 3rd, I have resolved to omit it altogether, and substitute the letter S, medially, in my name, in its stead, as that will be better understood and will appear better in history; and it will not only be a distinction in my name, but it will serve to keep up the name on my mother's side, her maiden name having been STEPHENS.

I, therefore, from and after the date of this letter, sign my name "James S. Brown," and request all my friends and brethren who have in times past had occasion to record my name in their private journals, or any other history, which in after times may be read, to make this distinction, and show the change; for James Brown, James Brown 2nd, James Brown 3rd, and James S. Brown wear the same pair of whiskers,

stand in the same pair of boots at the same time, and are but one person.

You will please to publish this explanation in the *Millennial Star*, and oblige your brother in the Covenant of Truth,

JAMES S. BROWN,
late James Brown 3rd.

P.S.—*Deseret News* and *Mountaineer*,
please copy the above, and oblige
J. S. B.

WALES.

Haverfordwest, June 7, 1861.

President Cannon.

Dear Brother,—You have learned some of our proceedings and prosperity in the work of our Lord and Master through brother G. G. Bywater's letter, which appeared in the *Star* a few weeks ago. I feel very happy to inform you that the good work is on the increase throughout the Welsh Mission. I have visited all the Conferences in South Wales, which are six in number, since we held our Conference at Merthyr Tydvil on the 5th May; and brother Bywater has visited the North Wales Conferences since that time, and transacted the necessary business.

A Conference was held at Eglwys-Fach, Sunday, 19th of May, when brother Robert Evans was appointed to preside over the Carnarvonshire Conference, instead of brother Thomas W. Rees, who is now presiding over the East Glamorgan Conference. Brother Bywater, during his stay at Eglwys-Fach, was safely lodged every night in a police-station, and was very politely told, in answer to his inquiries, the reason why he was sent there—because he was a Latter-day Saint Elder; but if he had been a minister of any other religious sect, no notice would have been taken of him whatever; and it was furthermore told him that if I would find my way, or any other Latter-day Saint preacher, to Eglwys-Fach and its vicinity, the policeman declared that he would treat us all in the same manner. I am happy to say that the treatment brother Bywater received there was of the most humane kindness. He has not informed me whether the policeman is a member of the Church or not; but I am sure of one thing—if he is not, he ought to be; for the Lord

has said, in a modern revelation, "that by this you will know my disciples, for they will feed, clothe, and give you some money." I am well satisfied that brother Bywater's visit through North Wales has been very beneficial to all the Conferences. There is a great deal of out-door preaching being done there by good and efficient Elders, which I trust ere long will result in the salvation of many souls, and as well the condemnation of those that will reject the glorious message sent to them.

Brothers Bywater and Davies are united with me; and through our feeble efforts, I trust, by the aid of the Good Spirit, that we shall be able to instil the principles of Zion into the hearts of all those who will receive them. The Presidents of Conferences here are also humble, faithful, and energetic men; and I can't see anything in the way now to hinder us from prospering. Several have been baptized of late in the South; 20 were baptized in the East Glamorgan Conference last month, and some in the Monmouthshire Conference: the exact number I have not learned. Some were baptized last month near Swansea, and one was baptized near this town last night, who formerly belonged to the Church, and has done a great deal of good. After we confirmed him a member of the Church, I felt, to ordain him an Elder; and I do not remember that I ever felt more of the Spirit of God in ordaining any man than I did in ordaining him.

The brethren are generally taking right hold now, this fine weather, in the out-door preaching, and hold what we call "camp meetings," getting as many of the Saints as can come to sing, &c., in order to draw the attention of the people; and all are acknowledging that the singing is very good, much more so than their old-fashioned sectarian tunes. Some of the hearers will gather up close to the Elders when they are preaching; others will peep through their windows, or stand at their doors in the distance, or at the corners of the streets, while the Elders are shooting their arrows at them, trying every time to take a sure aim; and I feel pretty well satisfied that the sharp-pointed arrows of the Almighty will pierce the hearts of the honest seekers after truth.

I need not tell you of the poverty of

the Saints, brought about in a great measure in consequence of the present American war; but, under all these circumstances, they feel well and are willing to do all in their power, take them

as a whole, to build up and sustain the Church.

With kind love and esteem, I subscribe myself your brother, &c,

THOMAS E. JEREMY.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.

The Paris papers publish news from Naples to the 15th, stating that the towns of Saumarco and Bignano, having risen in insurrection, had been taken by assault by the Italian troops. Twenty of the inhabitants were shot for having burned alive four Piedmontese. Both towns were afterwards set on fire, and the inhabitants departed into the neighbouring villages. Immediately after the departure of the French troops from Syria, disturbances broke out near Mucktara, but that they were speedily suppressed by Fuad Pasha. One Druse chief was executed, which intimidated the Druses, but retaliation was expected.

According to French despatches from China, the long-standing revolution has lately assumed most threatening proportions. The rebels are marching on Peking. The Emperor is said to have fled, and the Celestial Government has lost all *prestige*. The probability of some such event was foreshadowed in a letter dated "Off the Peiho, April 16," and just received in this country. The writer states that the rebellion, "the great bane to healthy commerce," makes its influence felt there, as in almost every other district in China.

According to advices received at Madrid, revolutionary proclamations are circulating in Portugal, accusing the Government of intending to weaken the army, with the object of betraying the national independence. These proclamations conclude with the words "Saldanab for ever." The Madrid journals of the 9th instant state that the custom-officers of Goracha, near Almeria, had seized a number of Protestant books which some English sailors had given to workmen. The Spanish fleet on the West India station is about to be deprived of four screw frigates, which are to be sent to Algesiras; but it will consist of small sailing vessels and steamers carrying altogether upwards of 150 guns, and of the squadron formerly belonging to the Dominican Republic.

Intelligence from Bohemia states that the Emperor has promised to grant an amnesty to those persons committed for political crimes in Bohemia who should request his Majesty's pardon.

A letter from Turin states that the reactionary attempt in Tuscany has had the

good effect of bringing out in the strongest relief the determination of that province not to go back, and steadily to repudiate the yoke of its old masters. Unfortunately, the popular demonstration was marked by some excesses: the mob broke into the office of the Leghorn journal, the *Verdico*, and at Florence stones were thrown at the windows of some houses belonging to the Austro-Papal party.

The Emperor of Russia has appointed Prince Alexander Gortschakoff, (brother of the late General Gortschakoff,) Minister of Foreign Affairs, to be President of the commission, entrusted with drawing up the new laws for the kingdom of Poland.

Up to the end of May last, insurrections of Russian peasants had taken place in 141 villages of Podolia, containing altogether a population of 71,000. These disturbances, it is said, arose from a wrong interpretation of the Imperial ordinances.

AMERICAN.

From America we learn that a collision between the opposing armies in Virginia occurred at Phillipa on the night of June 3. The enemy was some 2000, strong, and was surprised in camp. Fifteen to twenty were killed in the conflict, several prisoners were taken, and a large quantity of arms and ammunition, tents, &c., fell into the hands of the Federal forces, commanded by Colonels Kelley and Crittenden. The enemy was completely routed, and retreated into the interior of Virginia.

The stampede of slaves in Virginia still continues: great numbers of this class are flocking to General Butler's camp. They are employed in the trenches. Advices from Fort Monroe state that one scouting company of Federal troops had been taken prisoners.

Direct advices from St. Domingo continue to show that the people of that unfortunate country, instead of rushing with enthusiasm into the arms of Spain, as Madrid journals represent, are in fact in a state of insurrection; that many patriots have been shot, and that the prisons of the capital are gorged with victims. The Government of Hayti has offended the Spanish authorities by declining to refuse shelter to the unhappy Dominicans who are flying from the wrath of who dread the rule of a Spanish Government.

VARIETIES.

BITES AND STINGS.—Apply instantly, with a soft rag, most freely, spirits of hartshorn. The venom of stings being an acid, the alkali nullifies them. Fresh wood ashes, moistened with water and made into a poultice, frequently renewed, is an excellent substitute—or soda or salaratus—all being alkalies.

A TRAVELLER'S NAME.—An Englishman had hired a smart travelling servant; and, arriving at an inn one evening, knowing well the stringency of police regulations in Austria, where he was, he called for the usual register of travellers, that he might duly describe himself therein. His servant replied that he had anticipated his wishes, and had registered him in full form—"English gentleman of independent property." "But how have you put down my name? I have not told it to you." "I can't exactly pronounce it, sir, but I copied it faithfully from your portmanteau." "But it is not there. Bring me the book." What was his amazement at finding, instead of a very plain English name of two syllables, the following portentous entry of himself—"Monsieur Warrantedsolid-leather."

FLIES ON PICTURE FRAMES.—There is no better preventative of flies soiling gilt frames than by covering them with gauze. It must be admitted, however, that many persons prefer leaving the frames exposed rather than hiding them under the usual gauze covering. As at present made, the fabric is woven much closer than is necessary. The finest and most open-work gossamer that could be woven would prove effectual in preventing flies settling near any object that was covered with it. A fly's instinct prevents its going near a cobweb. By weaving the gauze as fine and as much to resemble a spider's web as possible, it would prevent all the evil the housewife dreads, and at the same time would not hide any of the beauty of the gilt and carved frames.

POETRY.

THE CALL OF THE PRIESTHOOD.

[TUNE—"Come, all ye Sons of God."]

Arise in Jesus' name,
Ye heralds of salvation!
To all the world proclaim
This glorious dispensation—
The Gospel in its fulness given,
To lead the sons of men to heaven,
And know our high relation
As sons of God.

With God's unbounded grace,
Who pities their condition,
Feel for the human race,
Fast sinking to perdition;
For ye are called to teach the plan
Ordained to save degraded man,
And show them their position
As sons of God.

Birmingham.

The words of truth discern,
Which Prophets are revealing!
And man to govern learn
As God with man is dealing;
Let mercy guide your words and ways,
To feed the weak, the feeble raise,
And we'll enjoy the feeling
Of sons of God.

God's purposes with men
In majesty are rolling,
And all things for our gain
His wisdom is controlling.
Zion will soon in triumph rise,
And Jesus own us from the skies,
Reward our holy calling,
As sons of God.

W. G. MILLS.

ADDRESSES.—Joseph L. Smith, } 40, Hodgson Street, Sheffield.
John Clark,
Charles Welch, 9, Walker's Square, Sykes Street, Hull.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

No. 27, Vol. XXIII.

Saturday, July 6, 1861.

Price One Penny.

A LIVING TESTIMONY.

BY ELDER THOMAS CRAWLEY.

As soon as the Prophet Joseph Smith lifted up his voice and testified that God had made known unto him the ancient Gospel, with all its attendant blessings and powers, then the unbelievers among mankind demanded from him a miracle, or some outward sign, in order to make them believe. And although some of the most mighty miraculous manifestations that have ever been witnessed have taken place in this generation, (not, however, to satisfy the caprice of those who looked for them, but to bless and comfort the believers,) yet, I would ask, how many have there been convinced of and led forth to obey the Gospel by such evidence alone?

There must be something more than what is called "ocular" demonstration to produce that knowledge within, so necessary to enable one to bear the scoffs and frowns of men, to suffer hunger and thirst and nakedness, to be driven from place to place like a bird upon the mountains, and to have every feeling of the heart tried—tried to the very centre. Such has ever been the lot of those who have been the followers of the meek and lowly Jesus. "My people shall be a tried people," saith the Lord. One must have more than this before he can pass through the fiery ordeal and come out like pure gold

well refined; and he requires more than this to convince him of the truths of the Gospel, without which such evidence would be no evidence to him, comparatively speaking. Hence, when the children of Israel saw the cloud by day and the pillar of fire by night resting over their camp—when they saw Moses smite the barren rock and bring forth water—when they were fed with manna from heaven to save them from perishing in the wilderness,—after seeing such powerful manifestations of the power of God, yet they could with the greatest boldness make to themselves gods of brass and worship them! And why so? Because they were destitute of a living testimony, without which all other manifestations are of none effect.

And when the Jews saw the Son of God feed five thousand with a few loaves and fishes, and impart sight to the blind, hearing to the deaf, strength to the lame, life to the dead, and cast out demons from the human system, they imputed it all to the Devil, while his weak and humble followers (those who had within themselves the living testimony,) were filled with joy unspeakable.

If Moses, when sent into Egypt to deliver the children of Israel from

slavery, had had no other evidence than some outward sign that he had been sent of God, then it would have been very difficult for him to have known but that the magicians of that country had been sent of God also. But because he had heard the voice of the Almighty—because he had within himself the living testimony, he *knew* that they were *not* the servants of God; for they were opposing his work, and trying to hinder his servants from accomplishing his designs and intentions. And many extraordinary events of a similar nature will transpire in our day, and tens of thousands will reject the truth and follow after those strange delusions, believing them to be the “great power of God.” But those who will hold fast to the truth, living prayerful before the Lord, praying that they may “endure to the end,” when Christ shall come to save the oppressed and deliver the captive soul, will receive a “crown of life which fadeth not away.”

If, then, this powerful assurance—this living testimony, which arms the soul against every foe, is of such value, perhaps the reader may not be in possession thereof, and may therefore

inquire, “How can I obtain this abiding witness?” Let the Son of God answer: “If any man will do his (the Father’s) will, he shall know of the doctrine, whether it be of God or whether I speak of myself.” (John vii. 17.) What is the “will of God?” I answer, For every soul, for every son and daughter of Adam, to have faith in him, to repent of their sins, to be baptized in water for the remission of them by one having the authority of the holy Priesthood; after which, to have the hands of the Elders of the Church of Christ placed upon their heads for the reception of the Holy Ghost. (See Heb. xi. 6.; Luke xiii. 3.; Acts ii. 38; viii. 17, 19.)

This is the Gospel as it was preached in all ages of the world whenever God had a people upon the earth. This is the plan of salvation by which *all* must be saved, whoever are saved, and through which all can obtain for themselves a knowledge that *they* are the chosen of the Lord.

Come, then, ye who wander in search of truth: here is the “bread of life,” which, if ye eat thereof, ye shall “live for ever.”

THE GOSPEL VERSUS CREEDS OF MEN.

BY ELDER JOHN MILLER.

As “Mormonism” at the present time is occupying the attention of a considerable portion of mankind, in consequence of the emigration in great numbers of its votaries from almost all parts of the world, a few words upon the system that produces such great and marvellous results may not be out of place.

“Mormonism,” as known to a great many who are ignorant concerning its principles, is suggestive of everything that is bad. Its followers are thought to be the outcasts of society, and scarcely worthy to be placed on a par with civilized people.

But were all who have these ideas to thoroughly investigate its principles with unprejudiced minds, and compare them with the Scriptures and reason, they would probably come to a different conclusion.

In this article I shall endeavour to show the results following the Gospel in ancient days, and also the results following Christianity and “Mormonism” (or the Gospel of Jesus Christ) in the latter days. On perusing the Scriptures, we find that Jesus Christ and his Apostles advocated direct communication with heaven. In those days angels descended from the realms of glory and revealed to mankind the will of God, and also future events, thereby enabling them to see things which were to take place in ages to come. In their writings many great and glorious events are predicted, some of which are actually transpiring at the present time.

The Priesthood of God embraced in the Gospel was also upon the earth, with all its gifts and blessings; and men who held a portion of that Priesthood and enjoyed the power thereof could, by the

imposition of hands upon the sick, heal them of the infirmities under which they laboured. Yet, although miracles were wrought, the sick healed, and the power of God manifested in various ways, to the truth of which thousands testified, the world would not then admit that the work was of God, but declared that Jesus Christ and his Apostles were impostors, and that the system which they taught emanated from the Devil.

Present Christianity professes to be the same Gospel that Jesus taught. But does Christianity, so-called, enjoy the life-giving powers of the Gospel as did the ancient Saints? No; far from it. Which denomination now enjoys the gifts of tongues, healings, or prophecies, which ancient Saints rejoiced in? Or, out of all the sects and parties, which one has the Priesthood to whom God reveals his mind and will?

Alas, for mankind, they do not understand their position, but have wandered from the true and living God, and have made unto themselves systems which are powerless to save, or to sweep corruption and wickedness from the earth.

Truly, the prophecy of Isaiah is verified where he says, "Darkness shall cover the earth, and gross darkness the people."

What a contrast do we find between the principles of primitive and modern Christianity! The principles of the former were too simple, and its requirements too humble for the proud, high-minded, and affluent of the day to embrace. They scouted the idea of going down into the water and being baptized for the remission of their sins, by a humble servant of God. Those who preached the

Gospel in the days of Jesus wandered from place to place without purse or scrip, or with scarcely sufficient food to eat. They were persecuted and driven from city to city, and also murdered and tortured in almost every conceivable way, until finally the Lord took the Gospel from the earth, and men were left to wander in ignorance and darkness, without the voice of God to teach them.

But the Gospel is again restored, and the Priesthood, with all its gifts and blessings, is again enjoyed by men; to the truth of which thousands are testifying daily; and hundreds and thousands are emigrating from Babylon according to the dictates of that Priesthood, realizing that the judgments of God are about to be poured out upon the nations of the earth. But although the kingdom of God has so rapidly advanced in strength and power, it has not risen to its present position without passing through a great deal of opposition from surrounding parties and influences. An old adage says, "Like causes produce like effects;" so the same cause which brought persecution upon former-day Saints has in like manner brought it upon the Saints of the present day; and we can say, If those of former days were robbed and persecuted for the truth's sake, so have we. If Paul went in fear of his life, so the same has been the case with Elders in this Church.

But the Latter-day Church will not, like the former, be overcome. It will roll on, as the Prophet Daniel predicts, until it fills the whole earth; for the time is drawing near at hand when every knee will have to bow and every tongue confess to the true and living God.

ADDRESS TO THE YOUNG SISTERS.

BY VICTORIA PEGG.

"Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?"
—PAUL.

Dear Sisters,—The above is a most important injunction, and cannot be too deeply considered by every Latter-day Saint, and especially by the daughters of Zion, to whom may shortly be committed the honourable task to "rear the tender mind, and teach the young idea

how to shoot." We ought to be continually striving to vie with each other in seeing who can set the best example, and to duly ponder over these things, instead of filling our minds with the rapid nonsense of this generation. Have we not all received the same Gospel? Then let us

show daily that we are indeed worthy of the exalted title of daughters of our Heavenly Father. If we do not neglect, even when no mortal eye can see us, to pour out our hearts in secret before our Father in heaven, beseeching him to bless us with wisdom daily,—think you he will allow us to suffer our affections to be centred for one moment on the sons of Babylon, who hate his people and despise his laws, and yet at the same time profess to love one who has for ever identified himself with his covenant-people? No; this will never be the case, if we are diligent in our duties. The Lord has ever, when he had a people, been jealous over them in this particular. Even, in the days of ancient Israel, he said, "Suffer not your daughters to marry with their sons;" and many have been the evils, too numerous to be cited here, which have transpired, when they have slighted this commandment.

The Saints in the days of Paul were commanded to marry whom they would, "*only in the Lord.*" What advantages can be derived by slighting this commandment? I cannot name *one*! On the contrary, there is lasting happiness to be derived from being continually in the society of a true Saint of God. No matter what may be his daily occupation, if he is ambitious to be true to his calling as a Saint of God, the Lord will bless him and those who are united with him. Happily, the time is not far distant (and even now has commenced,) when the daughters of Zion will be distinguished, not particularly for their

beauty or fine apparel, but for the superior beauties of their minds; for, like a well of water, which is ever springing up, but never exhausted, so will be their wisdom, ever on the increase; also for their meek and quiet conversation, and the order and peace which prevail in their habitations.

These things should ever, while we contemplate them, stir us up to greater diligence; for by observing our domestic duties now, and by continually cultivating our minds, with the assistance of our Heavenly Father, we shall be continually proving ourselves worthy to associate eternally with those who will be kings and saviours on Mount Zion. It is true we have our trials. Every one who is worth calling a Saint has had them before us, up to the best in this kingdom. But let them be *only trials*; for "if we faint in the day of adversity, our strength is small." Thus, by honouring our callings, the wise and truly good will be happy in our society, and we shall be surrounded by a holy influence which will strike awe in the hearts of the wicked. The faithful sons of God will know that though we have been unnoticed by the great ones of the earth, if we continue onward in serving our God, the time is not far distant when celestial crowns will be placed on our heads, and a kingdom far superior to that of any earthly queen will be given us to inherit.

For there are crowns and thrones on high,
And kingdoms too to be conferred:
There honours wait that never die—
There fame's immortal trump is heard.

HISTORY OF JOSEPH SMITH.

(Continued from page 408.)

Friday, 3.—At home giving advice to brethren who were constantly calling to ask for counsel. Several thunder showers during the day.

In General Council from 2 to 6, and from 8 to 10 p.m. Lucien Wordworth gave an account of his mission.

Wrote a letter to Uncle John Smith, and requested him to attend General Council next Monday.

The following letter was written:—

"Nauvoo, May 3rd, 1844.

Elder Reuben Hedlock,

Dear Brother,—Your long communica-

tion by Elder Kay was received two weeks last Saturday, also the one by Elder Clark last Saturday, and we feel to thank you for the care you have taken to write us so particularly. We are glad to receive such communications, and wish you to continue the same course as opportunities present. The brethren have all had good passages (four ships). Elder Clark was only five weeks and three days to New Orleans. All things safe.

All things are going on gloriously at Nauvoo. We shall make a great wake in the nation. Joseph for President. Your family is well, and friends generally. We

have already received several hundred volunteers to go out electioneering and preaching, and more offering. We go for storming the nation. But we must proceed to realities.

The whisperings of the Spirit to us are that you do well to content yourself awhile longer in old England, and let your wife remain where she is. We hope the Temple may be completed, say one year from this spring, when in many respects changes will take place. Until then, who can do better in England than yourself? But we will not leave you comfortless; we will send Elders to your assistance. For three or four months we want all the help we can get in the United States; after which you may expect help.

In the meantime you are at liberty to print as many *Stars*, pamphlets, hymn-books, tracts, cards, &c., as you can sell; and make all the money you can in righteousness. *Don't reprint everything* you get from Nauvoo. Many things are printed here not best to circulate in England. Select and write doctrine, and *matter (new)* such as will be useful to the Saints in England and new to us; so that when we exchange papers all will be edified. God shall give you wisdom, if you will seek to him, and you shall prosper in your printing.

We also wish you to unfurl your flag on your shipping-office, and send all the Saints you can to New York, or Boston, or Philadelphia, or any other port in the United States, *but not at our expense any longer*. We have need of something to sustain us in our labours, and we want you to go ahead with printing and shipping, and make enough to support yourself and help us a bit. You will doubtless find it necessary to employ brother Ward. Keep your books straight, so that we in the end can know every particular.

Ship everybody to America you can get the money for—*Saint and sinner—a general shipping-office*. And we would like to have our shipping agent in Liverpool sleep on as good a bed, eat at as respectable a house, keep as genteel an office, and have his boots shine as bright and blacked as often as any other office-keeper. Yes, sir; make your money enough to wear a good broadcloth, and show the world that you represent gentlemen of worth, character, and respectability.

We will by-and-by have offices from the rivers to the ends of the earth, and we will begin at Liverpool from this time and *increase* and INCREASE and INCREASE the business of the office as fast as it can be done in safety and circumstances will permit. Employ a runner, if necessary, and show the world you can do a better and more

honourable business than anybody else, and more of it. Don't be afraid to blow your trumpet.

We need not say, *Deal with everybody so that they will want to deal with you again*, and make all the money you honestly can. *Send no more emigrants on emigration, books, or Star money*. Temple orders for emigrants may be filled on Temple Funds. Keep account of all moneys in their separate departments, and favour us with a report occasionally.

Sell the Books of Mormon the first opportunity, if it be at a reduced price, and forward the money by the first safe conveyance to Brigham Young.

We will pay your wife, as you requested in your letter, as soon as possible. We wish you to take care of yourself and family, and withal help us besides; and we have now put you in possession of means to do it.

Let nobody know your business but the underwriters. Our wives know not all our business, neither does any wise man's wife know all things, for the secret of the Lord is with those that fear him and do his business. A hint to the wise is sufficient. But we will add, if you want us to do anything for your wife, write us, and we will do it; but keep our business from your wife and from everybody else.

We are glad to hear a door is open in France, and sure we have no objections to your going over and preaching, &c.; but we think perhaps you will find as much to do in England as you can find time to do it in: if not, go by all means. We are in hopes of sending a special messenger to France in a few days. If so, very likely he may call on you, and you pass over and give him an introduction: this would be pleasant for you all.

Brother Hedlock, a word with you privately. Joseph said, last Conference, that Zion included all North and South America; and after the Temple was done, and the Elders endowed, they would spread abroad and build up cities all over the United States: but at present we are not to teach this doctrine. Nay, *hold your tongue*. But by this you can see why it is wisdom for the Saints to get into the United States—anywhere, rather than stay in England to starve.

The Prophet has a charter for a dam from the lower line of the city to the island opposite Montrose, and from thence to the sand-bar above in the Mississippi. Could five, six, or seven thousand dollars be raised to commence the dam at the lower extremity, and erect a building, any machinery might be propelled by water. The value of a steam-engine would nearly build the dam sufficient for a cotton-factory, which we

much need. Start some capitalists, if you can: 'tis the greatest speculation in the world: a world of cotton and woollen goods are wanted here.

We have proposed to brother Clark to return to your assistance in the shipping business soon; also to enter into exchanges of goods and produce. Which he will do, he has not decided. What will hinder your doing a good business in shipping this season? GOOD? *Yes*, in competing with the first offices in the city, and by *next season* taking the lead, if not this! When the Saints get to New York, Boston, &c., let them go to work, spread abroad in the land, or come to Nauvoo, as they find convenient and have means, and, when the season arrives, start again for New Orleans. Write soon after the receipt of this, and let us know the prospect.

Tell the Saints, when they arrive in America, to make themselves as comfortable as they can, and be diligent in business, and not be over-anxious if they cannot come to Nauvoo. They will find Elders in all the States who will be ready to give them instruction; and if they can gather something by the way by their industry to assist themselves with when they arrive here, it will be well for them.

We have dropped the Nauvoo House until the Temple can be completed, and the Temple is going on finely. We have had an open winter and forward spring. The Twelve are holding General Conferences all over the United States. They will go east soon, and brother Young will write to you as soon as he gets the information to tell what house you can remit the book-money to in New York.

We shall have a State Convention at Nauvoo on the 17th inst.,—an election. A great many are believing the doctrine. If any of the brethren wish to go to Texas, we have no particular objection. You may send a hundred thousand there, if you can, in eighteen months, though we expect before that you will return to receive your endowment; and then we will consult your interest, with others who may be going abroad, about taking their families with them.

The kingdom is organized; and, although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition, and our prospects brighter than ever. Cousin Lemuel is very friendly, and cultivating the spirit of peace and union in his family very extensively.

William and Wilson Law, R. D. Foster, C. L. and F. Higbee, Father Cowles, &c., have organized a new church. [Laws and Fosters were first cut off.] William Law is Prophet; James Blakesley and Cowles, Counsellors; Higbee and Foster, of

the Twelve. Cannot learn all particulars. Charles Ivins, Bishop; old Dr. Green and old John Scott, his Counsellors. They are talking of sending a mission to England; but it will probably be after this when they come among you. 'Tis the same old story over again—'The doctrine is right, but Joseph is a fallen Prophet.' Your brethren in the new covenant,

BRIGHAM YOUNG,
WILLARD RICHARDS."

Elder Parley P. Pratt wrote from Richmond, Mass., as follows:—

"Dear Brother Joseph and Brother Orson Spencer, or whom it may concern,—This is to forewarn you that you have a snake in the grass—a base traitor and hypocrite in your midst, of whom perhaps you may not be fully aware. You may think these harsh terms, but I speak from good evidence and speak the truth.

Mr. Augustin Spencer, brother to Elder Orson Spencer, has written a letter from Nauvoo, which is now going the rounds in this neighbourhood, and is fraught with the most infamous slander and lies concerning Joseph Smith and others, and which is calculated to embitter the minds of the people who read or hear of it. It affirms that Joseph Smith is in the habit of drinking, swearing, carousing, dancing all night, &c., &c.; and that he keeps six or seven young females as wives, &c., and many other such like insinuations.

At the same time he cautions the people to whom he writes to keep the letter in such a way that a knowledge of its contents may not reach Nauvoo, as he says he is on intimate terms and confidential friendship with the 'Prophet Joe' and the Mormons, and that he hopes to get into office by their means. This is his own acknowledgment of his own baseness, imposition, and hypocrisy. I have not seen the letter myself, but have carefully examined the testimony of those who have, and I have also seen and witnessed its baneful effects upon the people ere.

Now, I say to the Saints, Letsuch a man alone severely; shun him as you would the pestilence; be not deceived by a smooth tongue or flattering words; neither accept of any excuse or apology until he boldly contradicts and counteracts his lying words abroad; but rather expose and unmask him in your midst, that he may be known and consequently become powerless, if he is not already so. I am well and expect to be in Boston to-morrow.

I remain, as ever, your friend and brother in the love of the truth,

P. P. PRATT."

Richmond, Mass., May 3rd, 1844."

Saturday, 4.—Rode out on the prairie

to sell some land. The stone-work for four circular windows finished cutting for the middle story of the Temple. Elder W. Woodruff moved into his new brick house.

A court-martial was detailed as follows:—

“Headquarters, Nauvoo Legion,
May 4th, 1844.

To Alanson Ripley, Sergeant-Major, 2nd Cohort, Nauvoo Legion:—

You are hereby forthwith commanded to notify the following-named officers of the Nauvoo Legion to assemble at the office of Lieut.-General Joseph Smith, on Friday, the 10th inst., at nine o'clock, a.m., as members of a court-martial detailed for the trial of R. D. Foster, Surgeon-in-Chief, and Brevet Brigadier-General of the Nauvoo Legion, on the complaint of Lieut. Aaron Johnson, for unofficer-like and unbecoming conduct; and hereof fail not, and make returns of your proceeding to the President of the Court on the first day of its sitting—viz.,

Brig.-Gen. George Miller as President;

Brevet Brig.-Gen. Hugh McFall,

“ “ Daniel H. Wells,

“ “ John S. Fullmer,

Colonel Jonathan Dunham,

“ Stephen Markham,

“ Hosea Stout,

“ John Scott,

Lieut.-Colonel John D. Parker,

“ “ Jonathan H. Hale,

“ “ Theodore Turley,

as members; and Colonel John Taylor as Judge-Advocate. Also to summons Willard Richards and Aaron Johnson to appear at the same time and place as witnesses.

Given under my hand the day and year above written,

CHARLES C. RICH,

Major-General N. L., Commanding.”

Dr. Richards wrote a letter, at President B. Young's request, to Reuben Hedlock.

Sunday, 5.—At home. Rainy day. Elder Jedediah M. Grant preached at the Mansion at 2 p.m. A large company of friends at my house afternoon and evening, whom I addressed on the true policy of this people in our intercourse with the National Government.

A Conference was held at Marsh Hill, (formerly Froom's Hill),² England, comprising 681 members, 22 Elders, 43 Priests, 15 Teachers, 7 Deacons.

Monday, 6.—Attended General Coun-

cil all day. Elder J. M. Grant was added to the Council. Voted to send Almon W. Babbitt on a mission to France, and Lucien Woodworth to Texas. Sidney Rigdon was nominated as a candidate for the Vice-Presidency of the United States.

I had a warrant served on me by John D. Parker, issued by the Clerk of the Circuit Court at Carthage, on the complaint of Francis M. Higbee, who had laid his damages at \$5,000, but for *what* the writ does not state!! I petitioned the Municipal Court for a writ of Habeas Corpus, which I obtained.

At 6 p.m., I was in conversation with Jeremiah Smith and a number of gentlemen in my office on the subject of Emma's correspondence with Governor Carlin.

Beautiful day. West wind.

Tuesday, 7.—Rode out on the prairie at 9 a.m., with some gentlemen, to sell them some land. A tremendous thunder-shower in the afternoon, with strong wind and rain, which abated about sunset, and I stayed at my farm all night.

Esquire Daniel H. Wells issued a writ of ejectment against all persons who had bought land of R. D. Foster on the block east of the Temple, Foster having given them warranty deeds, but not having paid for the land himself.

An opposition printing-press arrived at Dr. Foster's.

The following notice was issued by the Recorder:—

“State of Illinois, }
City of Nauvoo. }

To the Marshal of the said city, greeting: You are hereby required to notify Phineas Richards, Edward Hunter, and Levi Richards, that they have been elected members of the City Council of said city; and Elias Smith, that he has been elected Alderman of said city by said City Council; and the said Councillors and Alderman and Gustavus Hills, are required to appear, receive their oath of office, and take seats in said Council on Saturday the 8th June, 1844, at 10 o'clock a.m., at the Council Chamber. By order of the Council.

Witness my hand and Corpora-
tion seal this 7th May, 1844,

{ L. S. }

W. RICHARDS,
Recorder.

(To be continued.)

Three things to be avoided in poetry—the mean, the obscure, and the extravagant.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 6, 1861.

CONTRACTED IDEAS—EXTREMES TO BE AVOIDED.

THERE is a disposition evinced in many individuals to follow up some favourite idea or some particular theory, and stretch it to undue bounds, attaching to it an importance far beyond what it is legitimately entitled to. A glance at some of the various hobbies which different sections of society ride with untiring assiduity amply illustrates this trait in the human character. Some men look upon intemperance, with its attendant train of squalor, misery, and wretchedness, as the prolific source of all the evils which afflict society; and, with a laudable desire to ameliorate the condition of their fellow-beings, zealously labour to eradicate it, believing that by so doing they will entirely emancipate mankind from their present degraded condition. Others, believing that war is the great parent of misery, assiduously advocate the formation of Peace Societies and an Arbitration Congress. Many thousands of well-meaning individuals believe that the dissemination of the Bible and pious tracts will renovate society, while Bible Societies, Tract Societies, and other kindred institutions, sustained by liberal and continued donations, attest their faith in and devotion to their favourite idea. Some, again, look upon the use of animal food as a portion of diet, with absolute abhorrence, and denounce any departure from strict vegetarianism as highly culpable, while others have the idea that unbolted flour is better than bolted flour, and attach considerable importance to the manner in which wheat is prepared for bread. Many strenuously maintain the great medicinal superiority of herbal above mineral preparations, and others advocate the administration of medicine in infinitesimal doses, contending earnestly for the real or supposed virtues of homeopathy.

These and many other hobbies have been ridden to death by well-meaning, but one-idea'd individuals, each one believing that his own peculiar and favourite theory contained a panacea for all the ills that flesh is heir to, and endeavouring with intense earnestness and zeal to fasten it upon others by every energy he possessed and means at his command.

The Gospel has been revealed to elevate us above these narrow, contracted notions, and teaches us that one truth is not entitled to such paramount importance above another, but is chiefly valuable by its connection with kindred truths, all blending into each other, and forming a whole calculated to exalt man in every condition of existence. Still many men, who have had sufficient opportunities in the Church to obtain a more liberal and extended understanding of the truth, permit themselves to be governed by this one-sided principle, and, seizing upon some favourite doctrine, make it their hobby, and invest it with all the importance due to the entire scheme of salvation. ~~and invest it with~~

Doubtless, this has been more prevalent in times past than at present; yet the disposition to measure men by individual standards of excellence and their strict adherence to particular principles still exists, and requires to be carefully guarded against.

The "Word of Wisdom" is a revelation from heaven, fraught with blessings to those who appreciate and apply its inculcations. That is no reason, however, why it should be enforced with strictness, while other principles of equal or greater importance receive but a secondary consideration, or are altogether neglected. Tithing is equally a law of God with any other which the Lord has been pleased to reveal; yet obedience to it alone will not secure salvation; neither does salvation consist in obedience to any one principle of the Gospel, but in an understanding and application of all its principles as they are revealed unto us for our obedience. Yet there have been instances where men have chosen these and other principles, and have ridden them as hobbies, till the minds of many have been alienated from the work through undue severity, who, if they had had a more liberal and charitable policy extended towards them, might have grown in the knowledge of the truth to perceive the importance of the principles against which they rebelled. The pursuit of an illiberal policy of this kind leads to a mental despotism, against which men of free and independent minds, extended views, and liberal thoughts often rebel, and suffer themselves thereby to be severed from the Church rather than submit to what they consider a contracted spirit of coercion; while there are others, who, through their love for the truth and their respect for the Priesthood, will bear almost anything rather than forfeit their position as Saints.

Instead of the presiding Elders resorting to extreme measures and cutting persons off, as has sometimes been the case in times past, when they are not disposed to come up to their standard in all the minor duties of a Saint, let them be taught principle and shown the advantages of a perfect observance of *all* the counsel and laws of God. The Priesthood are sent forth as saviours of men, and it devolves upon every one who is called to minister among the people to divest himself of illiberal and contracted ideas, and to teach the great truths of salvation whereby man can be made free, ever pursuing a course to win the love and confidence of the honest among men, and dealing by them in a spirit of charity and kindness.

Individuals' standings have in many instances been measured by their obedience to some particular principle, and their positions in the Church imperilled by not abiding in its strictness,—a doctrine more zealously than wisely taught: yet men are not all constituted alike, do not look alike, and cannot see alike in their present condition; but the nearer they approach to that condition of perfection when they can "see eye to eye," and understand alike the principles of eternal truth, the closer they approximate to God. Hence, to be effective ministers of salvation, the Priesthood ought continually to keep in their minds, and teach, by precept and example, the importance of all the principles of truth with which they have become acquainted, ever carefully avoiding extremes, that the Saints may increase in knowledge and understanding and power before God.

Men who are called to hold positions of authority in the Branches as a local Priesthood, and who are continually thrown among the Saints, as well as those who preside over them, should ever make it their study to foster this spirit in themselves and the people among whom they labour. If they wish to see the

Saints putting in practice all the counsels of the Lord through his servants, let them teach them in love, and not enforce them in harshness. By a laxity in principles of importance, they often permit evils to creep into the midst of the people which grieve the Holy Spirit and enervate the faith of the Saints, while by intolerance in other matters they are as liable to alienate from them the affections of those whose confidence it should be their study to retain, thereby proportionately weakening their influence to do good. And if they permit that hobby-riding spirit, so dominant in the world, to govern them, intelligent men and women will be repelled, instead of attracted by the influence which accompanies them; whereas liberal views and charitable teachings in consonance with the spirit of the Gospel will possess an irresistible charm for all who love freedom of thought and purity of life.

DETERMINATION.

The Saints, and indeed all mankind, for the most part, do not succeed in their endeavours, because they do not persevere with tenacity,—because they do not will with a resolute mind. It is not in ability they fail, but in that firm determination, that vigorous perseverance, which is the one virtue requisite for the perfection of all other virtues.

How oft do the Saints experience the truth of this! When in their meetings, and having the Spirit of God in their midst, what determinations they make! What firm resolutions and hopes they entertain! Yet, when meeting is over, and after the lapse of a few hours, how many break those firm determinations and resolutions which they made! How many desist from persevering with the vigour and resolution with which they began!

No great work, no lofty deed, can ever be expected from those cold, undecided characters who will and will not—who never know what they desire. No great thing can be expected from those characters who make good determinations—firm resolutions, and who after a short time give way before the opposing power of evil, and who therefore cannot be said to have any will. Then the propitious opportunity is lost, and courage fails. They inspire no confidence, gain no influence over others, and have no control over events.

The Saints, young and old, wish to emigrate. How often, when looking around them and perceiving the diffi-

culties which are steadily creeping around them, they make firm determinations to contrive to get together the means necessary for them to make their exit from this land! How many, when thinking upon their past conduct, determine to attend their meetings better, and in every way do their duties more than they have done; and yet, after all this, they fail! Why is this? Dear reader, let the still small voice within you give the answer, and see if it does not say, I have not willed strong enough; I have not persevered so tenaciously as I could have done. How many, after repeatedly determining to do well, having let all their determinations fall to the ground, settle down in despondency and say, "It is of no use my trying to do right!" and then sink into a state of lethargy and carelessness. They lose an interest in their meetings, in their every duty, in their salvation, and finally sink into apostasy.

But the Saints can, in the course of life, accomplish immense undertakings and surmount all difficulties, if they only possess the lever of a strong inflexible will to turn aside the obstacles which obstruct their path. Let it be clearly understood, however, what is meant by will. It is a willing with our whole strength and soul—a concentration of our thoughts—a fixed, invariable aim at one mark—an undeviating adherence to the path which we have chosen.

C. S.

CORRESPONDENCE.

AMERICA.

New York, June 7, 1861.

Dear Brother Cannon.

I have received a letter from brother C. V. Spencer from Florence, stating that he arrived there safe with his company after nine days travel from New York. The second company (of ship *Underwriter*), in brother Andrus' charge, started from here on the 23rd of May; and next Tuesday, June 11th, I expect to start with the New York, Williamsburg, Boston, and Philadelphia Saints.

The day before yesterday I baptized four persons, making now twelve in all that I have baptized since last October; so you see that the Lord has given me joy in my labours amongst the Germans in this city. Nearly all of these, together with thirty-six Swiss Saints, over whom I have been presiding, will leave with me next Tuesday for Zion.

Business here, as well as throughout the country, is at a standstill, and all business men admit that no crisis ever prostrated trade so completely as the present. All these troubles, however, have no tendency to bring the people to repentance. On the contrary, they seem to shut their hearts against the truth, and allow the spirit of contention to increase within them, making men rush to war, the cause and the consequences of which they do not understand.

Time obliges me to close. Please give my best wishes to brothers Rich and Lyman. Your friend and brother in the Gospel,

B. H. SCHETTLER.

SCOTLAND.

Edinburgh, June 28, 1861.

President Cannon.

Dear Sir,—Since I last wrote you, I have been in the Dundee Conference with Elder Baxter. We had a good time together. He is feeling well and labouring with success. His field of labour is large, but the labourers are few; those that are proficient (and they are not a few,) are either married or are giving in marriage, just as the Saviour said they would be at his second coming. Many have forgotten (if they ever knew) that

they have to seek first the kingdom of God and his righteousness, if they would be happy in the possession of a wife or anything else. When Solomon had drank in of the spirit of the world to his heart's content, he found it was all "vanity and vexation of spirit." O that men could only profit by the experience of others! "It would from many a blunder free them, and foolish notion." But I expect we must all learn from the things we suffer.

I would not have you infer from this that the brethren who are entangled in matrimonial alliances are all dead to their duties as servants of God! O no! Could you see them as I do, testifying to the truth before hundreds in the open air, while they are filled with the spirit of God, you would be for singing, "Scotland is burning," as it soon will be, if the good work we have begun continues. I see nothing to hinder: the work is of God, and it will roll on until the honest in heart are gathered; and if we stand in the way, it will roll over us.

Out-door preaching is the order of the day. In the Dundee Conference they have large orderly meetings, and many are investigating. The brethren in Edinburgh are not behind any in that respect; and they obtain hundreds of anxious listeners. In Glasgow we have been stopped by order of the city authorities, but the people think this an innovation on their rights, and contend for freedom of speech. How it will terminate I know not; but we who acknowledge the hand of God in all things believe it will all work together for good.

Believe me, as ever, doing the best I can,

DAVID M. STUART.

DUNDEE CONFERENCE.

Dundee, June 19, 1861.

President Cannon.

Dear Brother,—It affords me much gratification to write you at this time respecting the field in which I have been appointed to labour, and how we are getting along in this far-off section of country.

I am happy to say that the Saints are doing about the best they know how, and are endeavouring to live the religion they have espoused. The Priesthood in general are united with me in every effort to spread the truth. Outdoor preaching is going on vigorously every Sunday in several large towns in the Conference. The people are quite surprised when they hear a "Mormon" Elder preach; for, to use their own expression, they thought that the backbone of "Mormonism" was broken, and that their ears were never more to be saluted with the sound thereof. But lo, and behold, to their utter astonishment, it is springing up on the right hand and on the left, dispelling their thoughts like the rays of the sun, the last tokens of a cold and dreary winter, bidding defiance to the strong power of the hoary frost. So we keep preaching to a large concourse of people every Sunday, in spite of all the calumny they heap upon us as a people; but it is a good sign. When the Devil rages, there are sheep not far off, which makes me feel to go ahead energetically in spreading the truth, although in much weakness.

We had a visit from President Stuart lately in this quarter, in whose company I enjoyed myself very much indeed; and I feel confident that the good and wholesome teachings he gave us while here, with the influence he left behind, will be productive of much good and give new impetus to the work.

This Conference consists of three Branches. There have been fourteen adult members with their families emigrated this year, and in their stead there have been added by baptism thirty-two, and our prospects in the future are cheering. Several strangers are still attending our meetings.

Last Sunday, brother Samuel Mathewson, who is willing to forsake all for the Gospel's sake, was ordained and set apart to the ministry to travel in the Life district. I intend taking a tour with him the first time, and then go on through the Edinburgh Conference, according to the instructions of President Stuart.

I am happy to say all things are moving along here as well as can be expected. Unity and peace are on the increase among the Saints, and it af-

fords me great satisfaction to labour among them from time to time.

My kind regards to yourself and Presidents Lyman and Rich. Praying God to bless and qualify you for the arduous duties you have to perform, I am your brother and fellow-labourer in the Gospel covenant,

WILLIAM S. BAXTER.

ENGLAND.

SOUTH CONFERENCE.

Bristol, June 17, 1861.

President G. Q. Cannon.

Dear Brother,—Two months ago I was called upon to take charge of the South Conference, which was heretofore comprised of four districts, with a Travelling Elder to each district. Since the emigration, there is but one Travelling Elder (Thomas Yates) in the whole Conference.

The entire Conference, including Bristol, are but very small fragments of what were formerly called Branches. A large number have emigrated since they were first organized. These fragments are thrown together into districts, each spreading over a large region of country.

The Elders, till of late, could boast of their unequalled amount of leg-service, far outstripping the forced marches of the armies of Napoleon or Wellington. Our motto now is to walk less and talk more of the work of God, wherever there is an opening, and find souls who are seeking for the voice of the good shepherd, and then administer the words of life, instead of walking all over the nation.

We are very desirous to obtain a respectable meeting-room in Bristol, to aid us in giving new life and energy to the work of God; and we mean to let no stone remain unturned that will enhance the growing interest of the kingdom of God.

For a few years past, Bristol has been the seat of an organized party of Anti-Mormon mobocrats, backed up by the Church of England Clergy and Scripture-readers, whose foul-mouthed breathings would disgrace Billingsgate. The mean, contemptible, petty tyranny of the clergy to influence the lords of the land and their stewards to discharge

from employment and eject from their houses any one who has the daring impudence to believe and obey the truth, is the order of the day in this country.

Adverse circumstances have marred our progress in this Conference: we have, however, baptized about 30 since January, and three more will be baptized this week. We feel that better and brighter days are at hand, and the "South" will be sure to "keep not back," while we enjoy the Spirit of God, having the signs of the times all around us, and our minds increasingly fruitful in the things of God.

With kind respects to the Presidency of the British churches, I am your brother in the Gospel,

R. HODGERT.

MANCHESTER DISTRICT.

Preston, June 22, 1861.

President Cannon.

Dear Brother,—I have just arrived here from Manchester, where I have been labouring with brother Dame among the Branches. Emigration is the order of the day. Great exertions are being made for the next *cheap trip* to the Valley.

Over 50 have been baptized this year in the Manchester Conference: 18 have been added to the Church there this month, and many more have sent in their names for baptism. Out-door preaching has commenced, and the brethren are doing their best to bring souls into the kingdom of our God.

Please give my kind regards to all those associated with you in the Office. Your brother in the Gospel,

JOHN KAY.

NEWCASTLE-UPON-TYNE DISTRICT.

Carlisle, June 25, 1861.

President George Q. Cannon.

Dear Brother,—Having recently visited the several Branches and scattered members of the church in the counties of Cumberland, Northumberland, and Durham, I thought it would not be entirely uninteresting to you and the readers of the *Star* to hear how the work of God is going on in these counties.

The Saints are unmistakably becoming awake to their situation. And with that firmness, energy, and zeal, coupled

with faith and good works, which must inevitably gain the victory, many are looking forward to next spring, with buoyant spirits and a fixed resolution that nothing shall be lacking on their part, as the set time for their final emancipation from the multiplied miseries of Babylon. They feel satisfied that excuses and inactivity, of whatever nature they may be, and a desire without works, will never bring about the deliverance so highly prized and so much to be desired by every true Latter-day Saint. The Elders labouring with me in the District are devoted to Zion's cause, and are determined that no opportunity of doing good shall exist in their fields of labour unimproved. Several of the local Elders join in the labour of preaching the word of life, and their voices have been heard for about two months past in out-door meetings, which have been attended with good success. The speakers have, up to this time, been listened to invariably with profound attention. The Elders are baptizing in some of the Branches almost every week, so that our numbers are slowly but gradually increasing; and our hearts are made glad in the increased love and union among the Saints. We have the difficulties to grapple with so common to the Saints throughout the Mission—hard times; but still there appears to be a spirit of energy, patience, and faith among the Saints that causes them to rejoice and feel happy in their religion. Under its influence they live and love the Gospel better than they have for a few years past, and are realizing that, in order to be benefited by the existence of the kingdom of God on the earth, they must obey its mandates; and to know the pleasure enjoyed by those who slake their thirst at the river of life, they must themselves drink at its never-failing fountain. Individually, I feel well in the field of my labours, and I ask God to bless my feeble efforts to aid in the spread of righteousness on the earth, and in the ingathering of scattered Israel.

With prayer for Heaven's blessings to rest richly upon the faithful everywhere, and kind remembrance to brothers Lyman and Rich, I subscribe myself yours in the Gospel of peace,

JOHN S. GLEASON.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.

On the 21st ult., a flood of a most disastrous character took place in the valley of Greenfield, Saddleworth. There was a fearful thunderstorm, and a great quantity of rain fell on the moors, which have been well drained at a comparatively recent period. The result was that the water came rapidly down the Chow Valley and the Upperwood Nook in torrents, and filled the stream of the Broadwater, which speedily overflowed its banks and inundated the surrounding country. The mill of Messrs. Bott mley, Greenfield, was flooded, from £2,000 to £3,000 damages being done. Three bridges, one of stone and two of wood were destroyed, and several persons drowned.

A despatch from Messina states that 120 Bourbonians, having disembarked near Syracuse, were surrounded by Italian troops and arrested. Twenty-three of them were shot. Tranquility now prevails.

The authorisation granted to the Christians of the Herzegovina to ring the bells of their churches to announce the Divine ceremonies has been carried into execution since Whit-Sunday, and has produced a very favourable impression on all the Catholic population. This measure, as regards the feelings of the country, is the most important of all the concessions made by the Porte. The elections for the nomination of mayors have taken place in the most orderly manner, and all the persons elected are distinguished for their moderate opinions. Omar Pasha has declared his intention of ratifying the whole of them.

A letter from Pesth, of June 21, in the *Correspondence Bullier*, says, in anticipation of the refusal of the Emperor of Austria to receive the address voted by the Lower Chamber—"Discouragement is general. Trade is in a state of utter stagnation. The general opinion is that we must prepare for passive resistance. The Diet will probably be dissolved, and then everything will be disorganized. The return of foreign functionaries is looked forward to with much apprehension; for you must know that the moment the demands of the country are rejected every Hungarian functionary will resign: that is unanimously resolved upon."

According to the latest despatches, the whole of Russian Poland remains under military law. The emancipation of the serfs causes much anxiety to the Government. Disturbances have taken place in various quarters of the empire; but they are not allowed to be made known. The last advices from Poland state that Prince Waldemar retwertynski had been arrested and sent to

the fortress of Modlin. Count Tyskiewicz has been suspended from his functions of Marshal of the Nobility of Wilna, and the countess, his wife, exiled, for having made a collection for the purpose of giving an Easter banquet to the working classes.

A letter from Madrid, in referring to the disturbed state of San Domingo, says that the Spanish flag has been torn down and trampled under foot in some of the villages, and the enthusiastic people, who, we were lately told, had hailed the Spanish troops as their deliverers from bondage, have been sabred, and still more horribly outraged, by the Spanish soldiers. The slaves are in all but open insurrection at Puerto Rico; and should they get the upper hand, they will probably massacre the whole white population; and a similar terrible retribution would inevitably overtake the colonists in the neighbouring island of Cuba, but for the large force kept by Spain for the support of the slave trade.

AMERICAN.

Harper's Ferry has been evacuated by the Confederates in great haste. They attempted to destroy the railway bridge, but failed. All the Government property has been burnt. The Confederates have abandoned the whole line of the Potomac, with the intention of concentrating their various forces at Manassas Junction. The bridge across the river Potomac, at Harper's Ferry, was blown up and entirely destroyed between four and five o'clock on the morning of the 14th ult. All the troops have been withdrawn from the Maryland shore, and the town of Harper's Ferry has been evacuated by a great body of the troops recently there; but a small force still remains. Six carloads of provisions were destroyed to prevent their falling into the hands of the Federalists. The bridge at Shepherdstown was burnt on the night of the 13th ult.

Two hundred Irish families in Alexandria are starving, the men having been induced to enlist in the secession army.

The Virginian Convention at Wheeling has passed an ordinance vacating the State offices and providing a Provisional Government.

The Governor of Missouri has issued a proclamation calling for 50,000 State troops to resist the Federal usurpation. He and the State officers have abandoned Jefferson City, and burnt the railway bridges west of that point, with the idea of concentrating their forces at Arrow Rock. General Lyon, with a large body of Federal forces, followed them in close pursuit.

VARIETIES.

Why is the seeing a sign a manifest token of sight?—Because it is a *sign* you see.

The storms of adversity are wholesome, though, like snow-storms, their *drifts* are not always seen.

"Husband, I can't express my detestation of your conduct."—"Well, dear, I'm very glad you can't."

An American paper says:—"Wanted, at this office, an editor who can please everybody. Also a freeman who can so arrange the paper as to allow every man's advertisement to head the column."

The following notice appeared on the west end of an American meetinghouse:—"Anybody sticking bills against this church will be prosecuted according to law or any other nuisance."

A gentle man once asked the celebrated Dr. Abernethy if the moderate use of snuff would injure the brain. "No, sir," was Abernethy's prompt reply; "for no man with a single ounce of brains would ever think of taking snuff."

A poor emaciated Irishman, having called in a physician as a forlorn hope, the latter spread a huge mustard plaster and clapped it on the poor fellow's breast. Pat, with a tearful eye, looking down upon it, said, "Docther, docther dear, it strikes me that it's a dale of mustard for *se litt.e mate.*"

A rector, desirous of being on good terms with the Squire, never began the service till his worship was seated. On one occasion, by inadvertence, he began to read before the great man appeared—"When the wicked man," &c; upon which the clerk, surprised at this breach of good manners, jumped up and bawled out—"Please, sir, he's not come in yet."

HEARING WITH THE TEETH AND THROAT.—The physical senses—hearing, seeing, feeling, tasting, and smelling—are all marvellously connected with one another, so that one will in some peculiar way play the part of the other, or without the one the other is not rendered useless; and this arises from the fact that we do not in reality obtain our knowledge of outward effects by the various organs we employ to ascertain them, but by the brain. If the nostrils are closed so as to destroy the sense of smelling, we have no taste; rhubarb and senna have then no more flavour than water. If, when the eyes are closed, we press them at the side, so as to remove the eyeball out of its natural position, we distinctly see, even in a dark room, a ring of light. Having any doubt about the taste of anything, our judgment is decided by the mere smell, and thus the brain is affected aright, but not always through the instrument or organ constructed for the purpose; and those who are deaf with the ears may still participate in the pleasure of sound through the teeth and throat. Hearing is properly effected by the vibration of what is called the tympanum—a nervous fibre stretched out like a drum-head. Now, there is a small passage extending from the ear-drum into the throat, called the Eustachian tube. Its principal use is to carry away the natural secretions from the lining of the ear cavity; but, under certain circumstances, this tube conveys sound to the drum. Hence, among a crowd of listeners eager to catch the voice of a speaker, many will be observed to sit with "open mouth." Many persons who are deaf may hear distinctly by placing the rim of the crown of a hat in the mouth, and holding the hollow part towards a speaker, preacher, or singer. We can also hear by means of the teeth. Bone is very sonorous, and is an excellent conductor of sound. Sounds that are harsh and unharmonious often set the teeth on edge, indicative of sonorous vibration. Actual experiment proves that the teeth will convey sound to the auditory nerve. Lay a watch upon a table, glass side downwards; then stand so far from it that you cannot in the ordinary way hear the ticking; now place one end of a small stick, say about six feet long, upon the back of the watch, and grip the other with the teeth; with the fingers close each ear to exclude all external noise; the beat of the watch will then be as audible as if placed against the ear. All other sounds can be conveyed in the same manner, no matter how long the stick be: for instance, if one end be put upon a pianoforte in a sitting-room fronting a garden, and the stick be thirty feet long, extending outside the window on to a lawn, if the instrument be ever so lightly played, the tune will be instantly distinguished by any person applying the teeth to the opposite end of the stick. Again, if a light bar of iron or any other metal be suspended by a thick string held between the teeth, and then struck with any hard substance, the sound will appear greater than by hearing with the ears. A well-known practice with engineers, when they suspect a leakage or other mischief inside the cylinder of a steam-engine, is to take a small piece of iron between the teeth, and pressing it firmly against the outside of the cylinder, stop the ears with the hands, when all that passes inside the cylinder becomes distinctly audible.

CURE FOR PILES.—Take half-an-ounce of frankincense and half-an-ounce of common pitch, and place them in a tea-cup or small pot on the hob by the fire until melted: stir up with a small piece of stick till well amalgamated. Form it into pills the size of a pea between the thumb and forefinger during the time it is warm and soft: and to prevent it sticking to the fingers, have a small quantity of carbonate of magnesia close by to dip the thumb and finger in before handling it. One pill to be taken at bed time every night till the cure is effected. The pills should be kept with a little magnesia in the box in a cool place, to avoid adhering together. Take the following pill occasionally to keep the bowels regular:—Procure at the chemist's half-an-ounce of pill of rufa. Form it into pills the size of a pea. Two to be taken as occasion may require. Foment with warm water after every stool, and use a little wet Fuller's earth to prevent friction.

FRANKLIN'S PLAGIARISMS.—The plagiarisms of Franklin are numerous. The following, by the learned Bishop Taylor, was appropriated by Franklin, and the great mass of readers to this day believe it to have been his production:—"When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning upon his staff, weary with age and travel, being upwards of an hundred years old. He received him kindly upon his approach, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate, and prayed not, nor begged for a blessing on his meal, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowledged no other god; at which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of night and an unguarded condition. When the old man was gone, God called unto Abraham and asked him where the stranger was. And Abraham answered and said, 'Lord, he would not worship Thee, neither would he call upon Thy name; therefore I have driven him before my face into the wilderness.' And God said, 'Have I borne with him these hundred years, and nourished and clothed him, although he has dishonoured me, and couldst not thou, who art thyself a sinner, bear with him one night?'"

POETRY.

WORKS HUMAN AND DIVINE.

Whatever works of art we scan
With scrutinizing eye,
Despite the pride and toil of man,
There imperfections lie:
Though fair and beautiful it seem
To our unaided sight,
Yet microscopic power can bring
Deformities to light.

So with the creeds mankind have framed
Of every kind and name;
Though plausible and much revered,
Their issue is the same:
Man filled with vanity may boast
His wisdom or his skill,
Yet truth reveals a host of faults,
And proves him foolish still.

Sheffield.

Not thus amongst the works of Him
Who formed the lovely flower;
There order and perfection beam—
Intelligence and power.
The grass, the tree,—yea, everything
Gleam with a light divine,
While to the aided gaze profound
More hidden glories shine.

Thus with revealed religion, too,
'Tis, as its Author, pure:
Unnumbered beauties greet the sight,
When men its light secure;
And still their strengthening sight may find
Glories unseen before—
May find a banquet, where the soul
Can feast for evermore.

W. Clegg.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

No. 28, Vol. XXIII.

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VIEWS ON OUT-DOOR PREACHING.

BY ELDER JAMES S. BROWN.

In order that every one may be left without an excuse, and the Gospel be preached in all the world to every creature, it seems highly necessary that all who have received the holy Priesthood of God, with authority to preach, should realize the weighty injunctions that are laid upon them, and rise in the strength of Israel's God, girding on the whole armour of righteousness, and go forth with a warning voice to the slumbering nations of the earth; for the harvest is truly great, but the labourers are few. In order that we may accomplish this great labour, it seems that we shall have to avail ourselves of the pleasant weather which we now enjoy for out-door preaching; and in so doing we should observe the instructions of our Saviour to his Apostles in olden times, when he said—"Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves." (Matt. x. 16.)

From this passage we learn that it is necessary we should use much wisdom and be very harmless. Now, in what way can we be wise and accomplish the most good? Would it be wise and effective of good to go out into the streets and public market-places, and there begin to testify that Joseph Smith was a Prophet of God, that Brigham Young

is his legal successor, that "Mormonism" is true, and that the Latter-day Saints are the best people in the world? Or would it be wiser, often, to say nothing about these subjects, but just preach the first principles of the Gospel by the power of the Holy Ghost sent down from heaven, selecting as respectable places as possible to preach in, where we would not obstruct the thoroughfare of the people, nor infringe upon the rights of any individual, and there, without reference to any sect or party, advance the pure principles of truth in plainness and simplicity,—thus feeding the untutored mind with milder food than those strong testimonies which are so repugnant to the public mind, through the many slanderous and false reports that have been so liberally disseminated by the adversaries of all truth? It is necessary at times to name the name of Joseph Smith, mention Brigham Young, and speak of the Latter-day Saints, to give point and force to the principles advanced; but they who seek humbly before God for his Spirit and power to attend them will have wisdom bestowed upon them to speak of these things, when a holy influence will accompany them, and will avoid strong, unsustained statements, or extremes of any kind, whereby odium

might be brought upon the cause of truth.

While it is necessary we should be known as the servants of the Most High God, and endowed with his power, it is not necessary that we should present that information in such an unpalatable form that the people would reject it and us together. Many times, if the principles of truth are advanced with a strong and urgent testimony, the people will turn away with disgust, whereas if the truth were advanced in plainness and simplicity, its very beauty would charm the hearers, and it would be gladly received; and if there is not too much dealt out at a time, the appetite will be keener on the next occasion, and the sheep will begin to know the shepherd's voice, and will follow him; for they will learn that he is harmless, and kind, and good to them. But if he begin to throw stones at them and dig out their eyes, telling them that they do not know anything, it would not be strange if they were to mistake him for a wolf, and flee away from his presence, or raise the cry of "Wolf! wolf!" and thus bring trouble to the shepherd.

Many a valuable sermon has been preached without ever mentioning Joseph Smith, Brigham Young, "Mormonism," Latter-day Saint, or anything else that would stir up the wrath and prejudice of the ignorant; for it does seem that the people have lain so long in the pickle of tradition, that they are thoroughly saturated with it; and to lay aside those parental traditions all at once is more than they can bear.

Hence we should be wise and consider the circumstances which surround the people, and with all diligence and humility before the Lord, and in long-suffering, speaking nothing to harrow up the feelings of the ignorant, preach the truth in every city, town, village,

and hamlet, ever seeking wisdom of the Great Giver of all good. Then, if we are persecuted, let it be for righteousness' sake, that we may be participators in those blessings promised by the Saviour; for if we are unwise and do harm, there is no blessing promised unto us if we are persecuted.

Then let us thrust in our sickles and reap whilst the day lasts, that when the wrath and indignation of an offended God are poured out upon the wicked nations of the earth, we may feel free, and have it to say that we did all in our power to teach the people and warn them to flee from the wrath to come.

Then up, ye Saints of God, and be united with the Priesthood in your faith, prayers, and exertions, and stand by them firmly through every trial and sorrow, that when you go from these your native lands, you can feel free, and say, "We owe them nothing." Then, when we present true principles to the people, and they are not inclined to receive them, but seek to annoy us, and persist in making disturbances, let us leave them and go where the people will be glad to hear us; for it is written that God "will never force the human mind." Let us go forth, then, with united exertions, to advance the principles of truth upon the earth, proving ourselves both wise and harmless, that we may have it to say, when our career is closed, "I have fought the good fight; I have finished the work thou didst give me to do." And thus we may receive the happy plaudit—"Enter into my joy, and sit down on my throne. Thou hast been faithful over a few things, and now I will make you ruler over many." Let us preach the pure principles of truth, and they will testify of themselves; for truth is mighty, and will stand the test, whilst error must go down.

KNOW THE LORD.

BY ELDER E. L. SLOAN.

One of the ancient Prophets has declared that there would come a time when the "earth shall be full of the knowledge of the Lord;" and another

has said, "They shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord;' for they shall all know me, from

the least of them unto the greatest of them, saith the Lord." (Jer. xxxi. 35.) And in these two declarations are conveyed a most important truth worthy the deep and earnest consideration of every intelligent being. A profession of knowledge and a possession of knowledge are as distinct as assumption and assurance can be; hence, individuals may profess an acquaintanceship with the things of God, may lay claim to be the recipients of the knowledge that He is, and may assume that they are in possession of the revelations of his holy will, and yet not be in possession of a single particle of certain knowledge concerning him, his laws, designs, or requirements.

For centuries a belief in the existence of the Lord of Hosts has been inculcated among many millions of the children of men. Laws and commandments purporting to have been revealed by him in former ages have been taught and enforced; governments have received that belief, and have professed to base their constitutions upon it, and mould their legislatures in accordance with commandments of admittedly Divine origin; and the bulk of the people have received and nurtured it, until it is interwoven with their natures, and has become a part almost of their very existence.

The inculcation of such a belief is genial and savours of worthy design; but when it is permitted to usurp the place of knowledge, and the salvation of its recipients is thereby imperilled, it becomes the duty of every authorized teacher of truth to endeavour in honesty and plainness to point out the source of that knowledge, which shines as the sun in the firmament, shedding light and life upon all who place themselves in a position to receive its kindly and inspiring rays.

What do the inhabitants of the earth really *know* concerning God? Many of them have lisped prayers to him at the knees of pious mothers, in childhood's innocent hours,—have listened with rapt attention to the rehearsal by revered preceptors of his wondrous power, exalted attributes, and marvellous love,—have gazed with awe upon the vast expanse of space, studded with his creations, which daily and nightly proclaim his majesty and might; or, assisted by the aids of science, have

discovered in every drop of water an ocean of life teeming with animalcule, and on every leaf a world inhabited, declaring the power of his creative skill; yet, though with minds filled with awe at the multiplied evidences around them of a vast design and a Great Designer, they may prostrate themselves in adoration and reverence before the Author of life, how much in reality are they superior to the Athenians who had erected an altar "to the Unknown God"?

"Man cannot by searching find out God," said the sacred writer, many centuries ago; and the experience of all past times, added to our own personal experience, proves the truth of the statement. Every man who calmly and closely questions his own nature will find within himself a longing after the knowledge of that mystic future which is hidden from him—a desire to understand something more concerning the great cause of his existence than he already knows; and this desire is rightly placed within him by his Eternal Parent, who would not have so endowed man, unless he had designed to furnish means whereby that desire could be legitimately gratified.

The prophetic declarations quoted at the commencement of this article require no corroborative evidence to prove that mankind generally were then in ignorance concerning God, and would continue so down to a period of time long subsequent to that in which the Prophets lived, while the present condition of the world, with its contentions, opinions, and doubts concerning the Almighty and the revelations of his will, indubitably declares that the happy period has not yet arrived, but still lies in the future.

That this knowledge is not of trivial importance we learn from the following language of the Son of God:—"For this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.) Hence the necessity that all who desire eternal life should walk in the light, that they may be lifted above the shallows of doubt, freed from the vanities of misconception and unstable opinion, and placed upon the solid foundation of certainty and knowledge.

What though at a thousand altars

devoted worshippers may offer up, in a thousand different forms, their prayers and tokens of worship to the Eternal,—so long as they rest satisfied with a blind reliance on the traditions of the past, they are in ignorance whether their worship is acceptable before the God whom they profess to serve, or not. The rude savage, who walks in the traditions of his progenitors and invokes the aid of the Great Spirit, has as solid grounds to satisfy his own mind that his adoration is acceptable before that Great Spirit, as the most enlightened Christian has who rests satisfied with the belief in which he has been cradled, schooled, and reared, unless that belief be endorsed by the testimony of Heaven to himself. Books cannot impart this knowledge. If they could, then the ignorant and unlearned would lag far behind in the race for eternal life. Wealth cannot purchase it, else would the poor lack the most precious and inspiring hope which cheers their oftentimes miserable existence; philosophy nor science cannot find it, or the philosophers and scientific men would alone possess it; but the gift of God is free alike to all who will live to obtain it. The poor and the rich, the ignorant and learned, the plebeian and the patrician are alike subject to the conditions by which alone it can be obtained, and will be equally the recipients of it, through obedience to these conditions.

Another thing we can deduce from the prophecies first quoted, and that is, there must be a commencement to the spread of this knowledge. We have no reason to suppose that by a miraculous infusion of the Holy Spirit all the human family will arrive at this condition of excellence at once. On the contrary, every argument, whether drawn from revelation or reason, is in favour of its being a gradual work. Daniel tells us that "Many shall run to and fro, and knowledge shall be increased;" and the whole Gospel plan evinces a design on the part of Jehovah to reveal himself to his children, just in proportion to their preparation for the reception of that revelation: therefore every individual who lives so as to receive the revelations of Deity assists in hastening the day when that widespread knowledge shall exist which will

produce incalculable blessings among the children of men.

It is very unfashionable now to lay claim to any certainty concerning individual happiness or misery in the future, or to profess any further knowledge of the Lord than that enjoyed by generations which have immediately preceded us. Men permit themselves to rest satisfied with hopes and surmises, desires and anticipations, which are open to doubts and fears; but the hope of a Saint is like an anchor cast behind the vail, having good holding ground there, attached to the strong cable of certainty formed by the revelations of heaven to himself, so that his soul can ride secure when the tempests of persecution and adversity rage around him in their wildest moods.

If this condition of uncertainty were to continue for ever, then the day spoken of by the Prophets would never arrive; and the spirit which leads men to rest in this state of uncertainty is one which strikes at the very foundation of the inspiration of that Bible on which professing Christians base their hopes of salvation.

Nay, more: without possessing that testimony which leads to a knowledge of God, it is impossible to know whether the Bible, or any other book purporting to contain the revelations of eternal truth, is inspired or not. The very individuals who print, read, and disseminate the Bible, do not—cannot know whether it is indeed the work of inspiration or of imposition, unless they pursue the path marked out in it for acquiring a knowledge concerning the Divine cause of inspiration. Believe they may, as firmly, as truly, and as devotedly as men can believe; still that belief is not knowledge: therefore the very schemes which they propose for man's eternal happiness and bliss are open to doubts to every inquiring, reasoning mind, unless with those schemes they can promise an assurance of indubitable certainty and knowledge concerning the Being whom they say they truly worship, and whose laws they profess to teach.

Jesus has declared that "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matthew xi. 27.)

And as he has elsewhere said that it is eternal life to know God, it behoves us as sentient beings, and as Bible-believers, to find out how this revelation can be obtained. Paul informs us that "No man can say that Jesus is the Lord but by the Holy Ghost," (1 Cor. xii. 3,) evidently inferring the possession of a certainty and knowledge obtained from heaven through the manifestation of the Spirit of God, as any one who had the power of speech could simply say that Jesus is the Lord, even though he were the most corrupt and iniquitous being that ever crawled through existence. Here, then, is the source by which the desired knowledge can be obtained—the power that can open up the communication between God and man; for it "taketh of the things of the Father and the Son, and sheweth them" unto those who enjoy its ministrations; and this gives to the Gospel of salvation that beauty of consistency which is manifest in all the designs and purposes of the Lord; for it quickens men's perceptive faculties, and satisfies their awakened aspirations, stamping the Gospel plan

with the impress of eternal truth, and bearing testimony strong and irrefragable of the existence, justice, and love of the Creator of man.

As this influence grows and extends in power in the hearts of the children of men, the knowledge of God will deepen and expand; and for this end he has revealed anew, through his servant Joseph the Prophet in these last days, the Gospel of peace and salvation, with all its blessings and power, in purity and fullness. For this end, also, his servants are labouring with all diligence and faithfulness, calling upon all men to repent, forsake their sins, and prepare themselves for the reception of the Holy Spirit,—not that good feeling alone under whose influence men shout hallelujah and sing sacred songs, yet which leaves room for dubiety and uncertainty, but that precious gift, to be obtained only in God's appointed way, whereby mankind may progress in the knowledge of the truth, and hasten on the happy day when "all shall know the Lord, from the least even unto the greatest."

HISTORY OF JOSEPH SMITH.

(Continued from page 423.)

Wednesday, 8.—Returned home. At 10 a.m. went before the Municipal Court on the case—"Francis M. Higbee *versus* Joseph Smith." I insert the report of the trial as published by direction of the court:—

"MUNICIPAL COURT,
City of Nauvoo, Illinois.

Third Day, Regular Term, May 8, 1844.

Before Alderman N. K. Whitney, Acting Chief Justice, and Aldermen Daniel H. Wells, William Marks, Orson Spencer, George W. Harris, Gustavus Hills, George A. Smith, and Samuel Bennett, Associate Justices, presiding.

Ex-parte,
Joseph Smith, Sen., } Messrs. Stiles and
on Habeas Corpus. } Rigdon, Counsel for
Smith.

This case came before the court upon a return to a writ of *habeas corpus*, which was issued by this court on the 6th of May instant, upon petition of Joseph Smith, sen., as follows:—

'State of Illinois, }
City of Nauvoo. } *Sct.*

To the Honorable Municipal Court in and for the City of Nauvoo:

The undersigned, your petitioner, most respectfully represents that he is an inhabitant of said city. Your petitioner further represents that he is under arrest in said city, and is now in the custody of one John D. Parker, Deputy Sheriff of the county of Hancock, and State of Illinois; that the said Parker holds your petitioner by virtue of a writ of '*capias ad respondendum*,' issued by the clerk of the Circuit Court of the county of Hancock, and State of Illinois, at the instance of one Francis M. Higbee of said county, requiring your petitioner to answer the said Francis M. Higbee, 'of a plea of the case' damage, five thousand dollars. Your petitioner further represents that the proceedings against him are illegal; that the said warrant of arrest is informal, and not of that character which the law recognizes as valid; that the said writ is wanting and deficient in the plea therein contained; that the charge or complaint which your petitioner is therein required to answer is not known to the law.

Your petitioner further avers that the said writ does not disclose in any way or manner whatever any cause of action; which matter your petitioner most respectfully submits for your consideration, together with a copy of the said warrant of arrest which is hereunto attached.

Your petitioner further states that this proceeding has been instituted against him without any just or legal cause; and further that the said Francis M. Higbee is actuated by no other motive than a desire to persecute and harass your petitioner for the base purpose of gratifying feelings of revenge, which, without any cause, the said Francis M. Higbee has for a long time been fostering and cherishing.

Your petitioner further states that he is not guilty of the charge preferred against him, or of any act against him, by which the said Francis M. Higbee could have any charge, claim, or demand whatever against your petitioner.

Your petitioner further states that he verily believes that another object the said F. M. Higbee had in instituting the proceeding was and is to throw your petitioner into the hands of his enemies, that he might the better carry out a conspiracy which has for some time been brewing against the life of your petitioner.

Your petitioner further states that the suit which has been instituted against him has been instituted through malice, private pique, and corruption.

Your petitioner would therefore most respectfully ask your honourable body to grant him the benefit of the writ of *habeas corpus*, that the whole matter may be thoroughly investigated, and such order made as the law and justice demand in the premises: and your petitioner will ever pray.

JOSEPH SMITH, Sen.

Nauvoo, May 6th, 1844.'

'State of Illinois, }
City of Nauvoo. } *Sct.*

The people of the State of Illinois

To the Marshal of said city, greeting:

Whereas application has been made before the Municipal Court of said city that the body of one Joseph Smith, senior, of the said city of Nauvoo, is in the custody of John D. Parker, Deputy Sheriff of Hancock County, and State aforesaid:

These are therefore to command the said John D. Parker, of the county aforesaid, to safely have the body of said Joseph Smith, senior, of the city aforesaid, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, senior, may be known or called, before the Municipal Court of said city forthwith, to abide such order as the court shall make in

this behalf; and further, if the said John D. Parker, or other person or persons, having said Joseph Smith, senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, Willard Richards, Clerk of the Municipal Court at Nauvoo, this 6th day of May, in the year of our Lord one thousand eight hundred and forty-four.

WILLARD RICHARDS,
Clerk, M. C. C. N.'

'I hold the within-named Joseph Smith, senior, under arrest, by virtue of a *capias ad respondendum*.

Hancock Circuit Court,

To May Term, A.D. 1844.

Francis M. Higbee }
 versus } In case.
Joseph Smith. }

The day of his caption, May 6th, 1844.

To damage five thousand dollars.

WM. BACKENSTOS, S. H. C.,

By J. D. PARKER, D. S.'

'State of Illinois, }
Hancock County, } ss.

The people of the State of Illinois

To the Sheriff of said county, greeting:

We command you that you take Joseph Smith, if to be found within your county, and him safely keep, so that you have his body before the Circuit Court of said county of Hancock on the first day of the next term thereof, to be holden at the Court-house in Carthage on the third Monday in the month of May instant, to answer Francis M. Higbee, of a plea of the case; damage, the sum of five thousand dollars, as he says; and you have then there this writ, and make due return thereon in what manner you execute the same.

Witness, J. B. BACKENSTOS,
Clerk of said Circuit Court at
Carthage, this first day of May,
in the year of our Lord, one
thousand eight hundred and forty-four.

J. B. BACKENSTOS, Clerk,
By D. E. HEAD, Deputy.'

'The Sheriff is directed to hold the within-named defendant to bail in the sum of five thousand dollars.

J. B. BACKENSTOS, Clerk,
By D. E. HEAD, Deputy.'

'This is a true copy of the original now

in the possession of William B. Backenstos, Sheriff of Hancock County.

By J. D. PARKER, Deputy.

'State of Illinois,
Hancock County, }
City of Nauvoo. } *Sct.*

To Mr. Francis M. Higbee :

Sir,—You will please to take notice that Joseph Smith, senior, has petitioned for a writ of *habeas corpus* from the Municipal Court of said city, praying that he may be liberated from the custody of John D. Parker, Deputy Sheriff of Hancock County, by whom he is held in custody on a *capias ad respondendum*, issued by the Circuit Court of Hancock County on the first day of May instant, to answer Francis M. Higbee on a plea of the case, &c.; which writ is granted; and you will have the opportunity to appear before the Municipal Court at 10 o'clock, a.m., on the 7th of May instant, at the Council Chamber in said city, and show cause why said Joseph Smith, senior, should not be liberated on said *habeas corpus*.

{ Seal. } Witness my hand and seal of
court this 6th day of May, 1844.
WILLARD RICHARDS,
Clerk, M. C. C. N.'

'The above trial is deferred until Wednesday, the 8th instant, 10 o'clock, a.m.

WILLARD RICHARDS, Clerk.'

'I have served the within by reading to the within-named Francis M. Higbee.

JOHN D. PARKER, Constable.'

Mr. Higbee did not appear, either by himself or counsel.

Mr. George P. Stiles then said—The petition and papers have been read in your hearing. It is a petition for a writ of *habeas corpus*, on the grounds—1st, the insufficiency of the writ, and other causes assigned. The insufficiency of the writ is sufficient to discharge the prisoner: it is the privilege and option of this court, if the writ is invalid. It is the privilege of the prisoner to have all the matters investigated, in order to prove that the prosecutor is joined in with other persons in a conspiracy to take away Mr. Smith's life. Although it is competent for the court to discharge, on account of the insufficiency of the writ, yet we want an examination into the matters, in order that all may be understood.

All warrants should disclose the crimes known to the court, so that the prisoner might know what answer to make. The prisoner might have had to lie in jail six months, because he knows nothing what he is charged with in the writ. It might be that he is charged with debt—that he had to pay to Francis M. Higbee the sum of five thousand dollars, or anything. There is no action specified. Is it meant for trespass, for maltreating, beating, or slander, or what

other crime?—so that the damage of five thousand dollars might be known for what it is.

The writ is void for want of substance and form. All who are familiar with law, common sense, or justice, must know that it is indefinite—no charge defined. If we are not released here, we shall be released in the Circuit Court, on account of the insufficiency; but we are now willing to investigate the merits of the case. We know nothing but from information from other sources, and we want this court to determine whether we are held to any charge to Francis M. Higbee. We have given him notice to attend here, if he has any cause to keep us here.

I propose to bring in the testimony of the prisoner: he has availed certain facts; he is ready to make oath of them, if your honours require it. There is no ordinance against the prisoner taking his oath: it is within the province of the court to allow him to do so. It is the privilege of the court in any case to hear the plaintiff. Law is founded on justice.

Sidney Rigdon said—It has been truly stated that this court has nothing before it on which it can act. There is a prisoner brought into court who is in custody within the province of your honours. Those papers have been read, but they disclose no crime—no guilt. There are no merits to try; they present no meritorious cause of action; they do not present the prisoner's guilt in any form whatever. What are the merits? Shall we try him for horse-stealing, burglary, arson, or what? You shall hear the merits, if you can find them out: then the court has power to try. Is it burglary, arson, or something else? What is the point to try? Those papers know no crime; this court knows no crime. There are no merits—no existence of anything; it is an *ignis fatuus*—a will-o'-the-wisp, to arrest somebody for doing nothing—to have the privilege of trying a law-suit about nothing. The court never says Francis M. Higbee ever preferred anything. If there can be any merits hatched up, we will try them.

Joseph Smith said—I am satisfied that this thing can be brought to trial. It appears I am a prisoner, and by the authority of the Circuit Court. I petitioned this court for a hearing. I am a prisoner, and aver that it is a malicious prosecution and a wicked conspiracy got up by men for the purpose of of harassing me and decoying me into their hands. I want to show that this man has joined a set of men who have entered into a conspiracy to take away my life.

After hearing the case, you have power to punish, imprison, or fine, or anything you please: you have a right to punish the offender. If I am a criminal, you have a right to punish me, and send me to the Circuit

Court; but if I am as innocent as the angels of heaven, you have power to send the prosecutor to trial, if crime is proved against him. They have no merit in their cause. I want to show up their conspiracy—that these men are working the basest corruption: they have lifted up their hands against innocence. You have power to hear the petitioner on his oath. I will show you a precedent. Look at the Federal Court of this district. The case was made out by affidavit, which I swore to before the court.

The *habeas corpus* is granted on the testimony of the petitioner. It is the law in Blackstone that where no other matter is in existence, and the prisoner swears he is innocent, and his character for truth is supported by good testimony, he must be discharged; and he then goes away as free as the proud eagle. If I have the privilege of testimony under oath to the facts that they make slander of, then they cannot do anything with it.

Suppose that I am an eye-witness to the crime of adultery, or any other crime, and know verily for myself that the man is guilty of adultery, or other crime, and I speak of it,—the man may sue me for damages,

although I know him to be guilty; but if I swear to it in a court, he cannot hurt me.

If I have the privilege of giving testimony under oath, they can never do anything with me; but if you discharge me on the insufficiency of the writ, they can prosecute me again and again; but if you give me a fair hearing, they cannot prosecute me again. I want the oath to go to the world. I must make statements of facts in order to defend myself. I must tell the story in its true light under oath; then I can be for ever set free. May I not have the privilege of being protected by law? The peace of myself, my family, my happiness, and the happiness of this city depend upon it.

The court allowed him to proceed with the case.

Mr. Stiles said—This is a malicious prosecution, and we have averred that it is malicious, and have a right to prove it. There is an insufficiency in the writ: the writ did not show any crime had been committed, and we can show that we are not guilty of any plea in the case. There is no charge or case against us, and the whole matter is corrupt and malicious and wicked.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 13, 1861.

FULFILMENT OF PROPHECY—ITS DISPARAGEMENT BY UNBELIEVERS.

—o—

THERE has scarcely ever been a great discovery of any description made at any time, but there has been somebody ready to detract from its importance, to underrate its merit, or to contend for the honour of its discovery. This is fully illustrated in the history of the discovery of the western hemisphere, in the discovery of the art of printing, of the application of steam, and in the various other discoveries in science and art. Such discoveries, after they become known, are so simple and seem to have been so easily made, that the envious think the discoverer entitled to no credit; or, if the discovery be admitted to be creditable, there is never any lack of claimants to dispute with him the honour of making it.

These reflections have been called forth by noticing in a Cardiff paper of the 29th ult. the revelation received by brother Joseph Smith on the 25th of December, 1832, on the rebellion of South Carolina and the division of the United States, with the editor's remarks thereon. The revelation was sent to him by a correspondent in Cardiff. The editor says that he does not feel to give Mr. Smith his adherence upon the strength of his prophecy, because it would be easy

to cite from the works and speeches of men who have not professed to have the gift of prophecy passages shrewdly foretelling the present war, and entering more into the reason of the thing and the results than Mr. Smith has done.

We presume that he is not the only one who "does not feel to give Mr. Smith his adherence upon the strength of his prophecy," neither is he the only one, now that the prophecy is partly fulfilled, who feels disposed to underrate its importance by intimating that the present trouble in the United States was shrewdly foretold by others besides Joseph Smith. The disposition to do so is quite general. But we confess that we cannot see why other men's "shrewdly foretelling the present war" should detract in the least from the truth or the value of Joseph Smith's prophecy on the subject. That any men have "entered more into the reason of the thing and the results than he has done," we dispute, for the simple reason that they could not. He has told, in as plain a manner as language will admit of, how and where the troubles were to commence; and as to the results, they were to be "a full end of all nations." How any one could enter more into the matter than this we cannot comprehend, neither are there any works or speeches from which such citations can be made. But even if such men had shrewdly foretold these things—"not professing to have the gift of prophecy"—they can only claim the credit of being clever guessers: they made no higher pretensions. With Joseph Smith it is different. He professed to be a Prophet of God. In this prophecy, as in innumerable other instances, he risked that reputation by uttering a definite, unambiguous prophecy, foretelling certain events, and naming the place where those events should transpire, and the circumstances that should attend their fulfilment, with a distinctness of detail that we search for in vain in the works and speeches of uninspired men upon this subject. It was not an opinion hazarded upon the well-known antagonism between slavery and freedom, or upon the sensitiveness of the Southern slaveholders and the aggressive tendencies of the Northern Abolitionists (an opinion for which he would receive credit, if it proved correct, or, if incorrect, to which no discredit would be attached,) but a prophecy in the name of the Lord. His reputation as a true Prophet depended upon the prophecy proving itself true; and, being true, it cannot be received as an evidence that he made correct guess only, but as an evidence that he was what he professed to be—a Prophet of God. He must have the credit of uttering a true prophecy.

However many there may be who have shrewdly foretold the present war in passages in their works and speeches, it is indisputably true that, previous to the breaking out of this difficulty, very few, if any, believed that it would result in war. Even the idea of a separation of the Southern States from the Northern was scoffed at, no longer ago than a few weeks, or months at most, as highly improbable. Not only was this opinion prevalent in America—it was current in England. Writers did not hesitate to assert that the difficulty was but temporary, and would soon be settled, and harmony once more prevail between the two sections. Those who, in moments of prescience, had thought it not altogether improbable that the hatred existing between the advocates of freedom and the defenders of slavery would, at some time in the future, precipitate a collision between their sections, hoped that this was not the time. And though the clash of arms has resounded throughout what has heretofore been the Union, and thousands are arrayed in deadly hostility against each other, how many are there now who believe that it will result in a protracted war, or that the future events which Joseph Smith has predicted are at all likely to be fulfilled?

It is not a difficult matter, when an event of the proportions of this American war has taken place, to look back and trace the successive steps which have finally culminated in the virtual rending asunder of the republic; and to think that it required no gift of prophecy to foretell it. The mind becomes familiar with the various stages of the difficulty, and it perceives, after it has transpired, that the dissolution of the Union is but the inevitable and natural consequence of such a train of events. Looking at it in this light, the importance of such a revelation as that given by the Lord through Joseph Smith is made to appear trifling, and attempts are not wanting, as we see in many instances, to place it on a level with the random utterances of opinion by those who have written or spoken upon this subject. Before it was fulfilled it was deemed folly to expect its fulfilment: after its fulfilment, who is there that could not have foretold it? This is the mode of reasoning adopted by unbelievers in the power of God to reveal events in these days, and it is the mode of reasoning that has always been adopted by unbelievers in every age of the world.

The rising of the slaves in the South and the descent of the Indians upon the dismembered and weakened American nation, with the pouring out of war upon all nations, are events still unfulfilled, but yet plainly predicted in the revelation referred to; but who are anticipating such disasters? Do the Southerners think it likely to come to pass? or do the Northerners have the most distant idea that such a fate is in store for the nation? If we may judge of their hopes and anticipations by their words, they confidently expect to end the war before twelve months have expired; and it is even said that President Lincoln intends to prosecute the war with such vigour as to finish it by winter. Turning from that country to this, does anybody expect to see this great and powerful nation reduced to the necessity of calling upon other nations for aid to defend herself against her foes? When all these events shall have been fulfilled, will there not be some writer who will rise up and strive to weaken the force of the prophecy, by asserting that "it would be easy to cite from the works and speeches of men who have not professed the gift of prophecy passages shrewdly foretelling these things, and entering more into the reason of the thing and the results than Joseph Smith has done"? It would be rather remarkable if there should not be somebody as knowing as the gentleman at Cardiff to claim for some person else the honour of having known it beforehand as well as Joseph Smith!

It is by such methods as these that the Adversary of souls succeeds in hoodwinking the children of men and leading them to disregard the precious warnings of the Almighty. The prophecy of the Son of God himself to the Jews respecting the destruction of their city and its attendant horrors passed unheeded by the masses, though uttered forty years previous to its fulfilment. Before it came to pass it was doubtless thought to be an unlikely event; after it came to pass, they had some method of lessening the importance of the prophecy. If they had not an editor to tell them, as they have at Cardiff, that the troubles had been foretold by men who had not professed the gift of prophecy, they had somebody who answered the purpose equally as well.

Unbelief in the power or willingness of God to directly reveal the events of the future was the characteristic of that age. Through that unbelief that generation miserably suffered and perished, regardless of the warnings given. Let this generation be warned by the teachings of history, and thus avoid the error from which former generations suffered.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, June 29, 1861.

President Cannon.

Dear Brother,—Last Sunday morning brother Clark and myself visited the Saints at Masboro' and Rotherham, held a meeting there in the afternoon, and had a good time. There are but few Saints in this Branch, and they live very much scattered, which makes it rather inconvenient in regard to meeting; but I am thankful to be able to say that they are feeling first-rate in the work of God; and where this is the case among the Saints, there are ever hopes and prospects of good being done. There are some few here enquiring into the truth. In the evening we visited the Chesterfield Branch, which numbers about 100, and from which about 20 souls emigrated this spring; had a good meeting: there was a goodly number in attendance,—some few strangers. All seemed to partake richly of the calm peaceable influence of the Spirit of God, which ever comes with peace and joy and "healing in his wings."

After meeting, we convened in council and laid plans to infuse vigour and life into all the Saints, and to extend the knowledge of the Gospel to those who were unacquainted with its principles and truths. I recommended example and strict observance of the laws of God, on the part of the Priesthood, as the best means of disabusing the public mind and converting the honest in heart, and turning souls from the "error of their ways" to a correct understanding of our mission, and the practice of pure and holy principles as revealed in the Gospel of Jesus Christ.

A good feeling prevails. We held a meeting on Tuesday evening; had a good attendance; called a vote among the Saints to see who would live their religion and keep the commandments of God, and help to roll on the great work in which we are engaged, and bear off the responsibilities resting upon them. There was not a dissenting vote. We visited Stanley or Barrows Hill Branch, numbering about 62 souls, on Wednesday, and had a good meeting in the

evening. This is a flourishing little Branch; the Saints are united and feeling well, and are generally alive to their duties; and prospects at present indicate much good being done in the future. On Thursday we visited Woodhouse Branch. It numbers less than any other Branch in this Conference. A good feeling exists. I think there are several about ready to be baptized.

We are intending to spend Sunday at Pilley. This will complete a tour through the whole Conference, after which I shall, D.V., return to Bradford, where I shall write to you again.

May God my Father bless you, brother Cannon, and Presidents Lyman and Rich, with all the faithful, is my constant prayer.

Your brother in the Gospel.

JOSEPH F. SMITH.

SOUTHAMPTON DISTRICT.

Bridport, Dorset, June 25, 1861.

President Cannon.

Dear Brother,—Since my last to you, I have visited the majority of the Saints in the Reading and Southampton Conferences, and am now in Dorset, where I met with Elders Barnes, Zyderlaan, and the Saints, on Sunday the 23rd, and held a Conference. Four Branches were represented in very good standing. Twenty-one have been baptized this year, and the prospect for more is cheering.

The Saints are very poor in this Conference, pertaining to this world's goods; but I can say that they are truly a good people, and feel to thank the Lord that they live in a day of Gospel light, when the truths of heaven are being revealed, which causes them to feel buoyant in the things of God. We had a glorious time on Sunday; every heart swelled with joy, and every eye sparkled with the fire of God.

I find the Elders, both local and travelling, are united with me, and are on hand to carry out my counsels and instructions. Open-air preaching is attended to throughout the District; and from all quarters I learn that the results are satisfactory. May God bless

me and my brethren with the power and spirit of our callings, that we may be enabled to accomplish a good work in this portion of his vineyard, which he will do, inasmuch as we live for it.

I am happy to say that the spirit of gathering is on the increase among the Saints. A goodly number are already making preparations for next year. It is my prayer and desire all the time that God may bless them with the necessary means to enable them to effect their deliverance from these lands, and thereby realize the righteous desires of their hearts.

Please tender my kind regards to Presidents Lyman and Rich, and all the brethren in the Office. Praying God to bless you with the spirit of your calling to roll on his great work in these lands, I remain your brother and fellow-labourer in the kingdom of God,
W. BRAMALL.

WILTSHIRE CONFERENCE.

Devizes, Wilts, June 26, 1861.

President G. Q. Cannon.

Dear Brother,—I am happy to inform you of our prospects of the work in this part of the country. The few Saints comprising the district in which I am called to labour belong to the working class, but are a warm-hearted people. They have responded well to the calls made upon them in times past, and felt well over it,—so much so, that they look back and call them the good times. Now they say they are poor. Well, they are poor, from the fact that they think so. According to their own statement, circumstances were as bad with them years ago as at the present: but for some time past they have begun to *think* they are poor; and if any are poor, it is those who *feel* poor. I have an idea that the less poverty is preached, the better, although a believer in helping to bear each other's burdens.

It was a difficult matter for the Saints to believe that any more would be added to the Church. The cry was—"We have tried them long enough;" but their faith is on the increase since we have commenced out-door preaching, and we have baptized a few.

Our meetings in the open air are well attended, and the people pay great

attention. We do not experience any of that mobocratic spirit that I understand formerly attended out-door preaching in this country. I think it is best to deal out the word in a spirit of kindness, fully believing "that as we sow, so shall we reap." Our prospects for the future are quite flattering; the Saints are uniting their endeavours to roll on the work of the Lord.

I feel thankful to my Heavenly Father for his goodness in enabling me to do some good in his kingdom; and may I so return home, that in after years, when the judgments of God fall heavily upon the nations, I may feel satisfied that it is not my fault that more are not saved from among the wicked.

Hoping the Lord will bless your every effort to do good, I remain your brother in the Gospel,

C. H. RHEES.

SCANDINAVIAN MISSION.

(*Extract of a Letter from Elder Van Cott.*)
Copenhagen, June 27, 1861.

President Cannon.

Dear Brother,—I forward you a Statistical Report of the Scandinavian Mission for the first half-year. I have been unable to send it before, as I had not received all the reports from the Conferences. You will see by the report that there have been 912 baptized, which are not so few, when we consider the circumstances with which we have been surrounded, and the amount of labour which has to be performed to convert one individual; yet, when compared with the great multitude of inhabitants in this Mission, they are but a few.

Those who have been engaged in the ministry have, as a general thing, honoured their callings, exerting every power and faculty which they possess, in order to enlighten the children of men and lead them in the way of life and salvation. No labour has been considered too arduous, nor has opposition or privation deterred them from pursuing that course which has been marked out. The scoffs and frowns of the wicked have been regarded as emanating from a source far beneath their notice; consequently there has been less time expended on useless subjects than there otherwise would have been. The Priesthood in general have begun to

learn to devote their time to the best advantage, so that when they come into conversation with individuals not inclined to receive the truth, they bear a faithful testimony and leave them in the hands of God, devoting their time upon those who are susceptible of the truth.

In some of the Conferences you will discover that there has been much more increase than in others, which I consider is attributable in a great measure to surrounding circumstances, and the honest inclinations of the people to receive the Gospel. Those who have laboured in the Conferences less successful have undoubtedly laboured as hard as those who see much of the fruit of their labours. Hence I conclude that all will be rewarded according to their works.

You are aware, undoubtedly, that in Norway and Sweden there is not religious liberty; yet the Gospel has paved its way, to the joy and satisfaction of many a benighted soul. The laws of the land restricting religion are very stringent, and in some instances have been brought to bear upon our Elders; but, when all is taken into consideration, the authorities have been quite humane. The work there has had a gradual increase, and the prospect for the future I consider to be altogether favourable.

On the Island of Gotland, which belongs to Sweden, there is recently a Branch of the Church organized.

Our publications are read with much interest, and they are a means of doing great good. There are 484 out of the Church who subscribe for the *Stjerne*. During the last six months there have been 1110 meetings held with strangers, and they are generally well attended.

The brethren who are here from Zion are all well and doing first-rate; and I trust, with the blessing of the Lord, that our labours in the future will be crowned with success.

Since I returned from England, I have attended four Conferences, one in Sweden, one in Fyen, and two in Jutland. All appear to be in a healthy condition, full of life and energy.

My desire is that the blessing of the Lord may attend our feeble efforts to benefit the people who are in the field of our labours. I feel to acknowledge the hand of the Lord in the prosperity which has attended us thus far, and his Spirit is still labouring upon the hearts of the honest, and many are seeking after the truth.

Ever praying that the Lord may bless you abundantly, I remain, yours truly,

JOHN VAN COTT.

NEWS FROM UTAH.

(From the "Deseret News," May 22, 1861.)

EXCURSION THROUGH THE SOUTHERN COUNTIES.—In accordance with previous arrangements, President Young, accompanied by President Wells; Elders W. Woodruff, J. Taylor, George A. Smith, J. Young; Bishops Hunter, Smoot, E. D. Woolley, and Sharp, and a goodly number of other citizens, (how many we know not, but enough to make up quite a respectable party, including several literary and scientific gentlemen,) left the city on Wednesday morning last, on an excursion through the southern part of the Territory, which he has not visited before for many years, and not since the settlements in Washington County were made. In the afternoon of Wednesday, at five o'clock, as per appointment, he dedicated the new and elegant meetinghouse, at American

Fork. A large concourse of people are reported to have been in attendance. Staying there over night, the party proceeded onward next morning, and, passing through Provo, went to Springville, where a meeting was held at two p.m. From Springville the party went to Payson that evening, and were expecting to be at Fillmore City on the Sunday following.

How long the President and party will be absent from the city we are not advised, but their return may not be expected for several weeks.

DEPARTURE OF THE GOVERNOR.—His Excellency Governor Cumming, accompanied by his lady, left this city on the evening of Friday last, on his return to the States, having, as understood, asked

for and obtained from the Department leave of absence for some six or eight months; and it is presumed that he does not expect nor intend to come back again and resume his official duties.

His entrance into Great Salt Lake City, on the 12th of April, 1858, was attended with some considerable parade and ceremony; but being somewhat eccentric, it seemed to be his wish to avoid any demonstration of his friends on the occasion of his departure, carefully concealing from them, as far as possible, the time when it might be expected to take place; and few, if any, knew when he went, as he was moving about briskly from place to place during the day closing up his business affairs, and late in the afternoon started out so unceremoniously, that it was not generally known that he had gone till the next morning.

In passing up Emigration Canyon on Saturday, at or near the last crossing of

the creek before ascending the Little Mountain, by some unexplained operation one of his waggons, as reported, was upset, and its contents immersed in the creek. Fortunately some men were passing at the time, who rendered efficient service in getting the waggon right side up, and the wetted freight replaced therein, for which they received a liberal compensation.

Of the official acts of Governor Cumming as the Chief Magistrate of Utah, we do not wish to speak particularly at this time, further than that the straightforward course pursued in the discharge of his executive duties; and the independence he has manifested and maintained, in the midst of the difficulties which have surrounded him at times, have secured for him many friends, by whom he will not soon be forgotten, whatever the future may bring forth.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL

The most extensive fire that has occurred in London for more than a century took place last Saturday night, and continued its ravages until Sunday morning. The fire still burns strongly in the same area, water and scientific applications having failed to have any material effect; and its extinction is now merely a matter of time, depending on its self-exhaustion. The wharves and warehouses lining the river and situated in and about Tooley-street, London-bridge, were the scene of this catastrophe. The loss is generally estimated at about two millions.

A comet of great dimensions made a sudden appearance on Sunday, 30th ult., its nucleus was much larger and brighter than a star of the first magnitude, and its tail, which extended many degrees in the heavens, was of the same form and will probably equal in extent that of the comet which visited this country in the year 1858. The approach of the above comet has been accompanied by excessive heat in most parts of Europe, followed, in France, by violent and destructive storms, which in some departments have inflicted much injury on the growing crops.

In Paris, reports are current of a conspiracy having been discovered against the Emperor's life. An Italian refugee has been arrested at Marseilles on the suspicion of being implicated in the plot. A letter in cypher was found among his papers.

A telegraph cable, 205 miles in length,

has been successfully laid between the island of Corsica and Toulon.

A despatch from Naples states that 500 muskets have been seized by the police. Two Bourbon committees have been discovered, and several arrests made. Six hundred brigands have left Rome for the Neapolitan frontier.

In Spain, the Republican insurgents are shut up in Loja. The *Correspondencia Autografa* says that the insurgents have offered to surrender on condition of their lives being spared. The authorities, however, require them to surrender at discretion. Two waggons laden with powder have been seized on the road to Loja.

Spain has resolved to abandon its claims against Morocco, and to annex Tetuan as an indemnity. The official *Gazette* publishes a despatch, announcing that a band of 300 Republicans, headed by Alberts Arloga, had risen in insurrection in the environs of Lorca. They were being rigorously pursued by the royal troops.

Accounts from the port wine districts in Portugal are all to the effect that the disease is committing great havoc amongst the grapes.

The Sultan of Turkey (Abdul Medjid) died at Constantinople on the 25th ult. His successor is Abdul Aziz. Namik Pasha is appointed Minister of War in the place of Riza Pasha, who is disgraced. Five hundred palace servants have been dismissed. Other reforms are expected. Mehemet Ali is in favour with the Sultan.

AMERICA.

Dates have been received from New York to the 22nd ultimo, from which we learn that Colonel O'Neal Wallace's Indiana regiment was surrounded at Cumberland by 10,000 rebels, and great anxiety was felt on their account. A strong force was immediately despatched from Harrisburg to their assistance. The anticipated attack on Washington on the 21st did not take place. The Confederate troops fell back on the approach of the Union army. General M'Dowell meantime continues to advance his lines. 5,000 of his division moved on the 21st ult. from Ball's Cross-roads to the vicinity of Falls Church—a point about three miles distant from Fairfax Court-house, and the same from Vienna. It was thought that a battle was inevitable at that point. At Fort Monroe the outposts of the Union forces had been driven in. The Confederates have not abandoned the line of the Potomac, in the vicinity of Harper's Ferry. They still continue to annoy the Union troops on the other side of the river. Colonel Stone's command, which is now at Poolsville, opposite Leesburg, is harassed by the fire of the Confederates in that neighbourhood. The Union forces return the fire with their rifles across the river. Colonel Stone reports that with some artillery he could do good service in dislodging the enemy. Six Confederate companies, numbering nearly 500 men, left New Orleans, on the 13th instant, for

the seat of war in Virginia. It is believed that there are large bodies of Confederates in ambush, behind masked batteries, but a short distance from Washington. One of the Ohio regiments had been fired upon from a masked battery, and eight killed and seven missing. We learn from Missouri that the State troops (secessionists), who had been concentrated in large force at Independence, had moved to Lexington, where it is thought they intend to make a decided stand against the Union army of General Lyons. The Confederates attacked the railway train near Vienna, Virginia, and, firing grape shot from guns in position, killed several of the federal troops who were travelling by the cars. There had been a sharp fight at Boonville, Missouri, and 300 secessionists killed. The capital of Missouri was taken possession of on the 15th by Colonel Blair's volunteers, without bloodshed. The Union forces had been defeated at Cowle. Skirmishes had taken place at several places in the States.

From New Grenada we learn that the Government troops had defeated the revolutionists, under General Mosquera, in a sanguinary battle on the plains of Bogota. The revolutionists had Generals Jimenez and Gonzales killed, with some hundreds of men killed and wounded.

The West India mail brings news that a severe shock of earthquake was felt at Palta on the 23rd of May.

VARIETIES.

THE QUAKER AND THE PUGILIST.—A genuine bully called upon a "Friend" avowedly to thrash him. "Friend," remonstrated the Quaker, knocking down the visitor's fists, "before thou proceedest to chastise me, wilt thou not take some dinner?" The bully was a glutton, and at once consented, washing down the solids with libations of strong ale. He rose up again to fulfil his original errand. "Friend," said the Quaker, "wilt thou not first take some punch?" and he supplied abundance of punch. The bully, now staggering, attempted to thrash his entertainer; but quoth the Quaker, "Friend, wilt thou not take a pipe?" This hospitable offer was accepted, and the bully, utterly weak, staggered across the room to chastise the Quaker. The latter, opening the window, and pulling the bully towards it, thus addressed him:—"Friend, thou camest hither not to be pacified: I gave thee a meat offering, but that did not assuage thy rage; I gave thee a drink offering, still thou wert beside thyself; I gave thee a burnt offering, neither did that suffice; and now will I try thee with a heave offering." And with that he tossed him out of the window.

In the Old Testament there are 66 books, 1,189 chapters, 31,173 verses, 773,692 words, 3,566,480 letters. In the New Testament, 27 books, 260 chapters, 7,959 verses, 181,253 words, 838,380 letters. Apocrypha, 14 books, 172 chapters, 6,081 verses, 152,185 words. The middle chapter and the least in the Bible is the 117th Psalm; the middle verse is the 8th of the 118th Psalm. The middle book of the Old Testament is Proverbs; the middle chapter, Job 29th; the middle verse, 2 Chronicles, chap. 20, between 17th and 18th verses; the last verse, 1 Chronicles, 25th verse. The 21st verse of chap. 7, Ezra, has all the letters of the alphabet. Chap. 19, 2 Kings, and chap. 37, Isaiah, are alike. The middle book of the New Testament is 2 Thessalonians; the middle chapter is between 13 and 14, Romans; the middle verse is 17th verse, chap. 17, Acts; the least verse is chap. 11, John, 35th verse. The word "and" occurs in the Old Testament 35,543 times; in the New, 10,684 times. The word "Jehovah" occurs in the Bible 6,855 times.

THE SCHOOLMASTER'S PROMISE.—"Boys," said our old schoolmaster smilingly one day, "I am about to bargain with you for good behaviour. I desire that you will conduct yourselves with decorum for one week, and I will promise to show you a curiosity—what no one ever saw, and, having shown it to you, what no one will ever see again!" An anxious week followed—a week of curiosity, bewilderment, hope, and pleasure in embryo. Out of school it was all the talk—"What no one ever saw, and what no one will ever see again!" What could it be? Another and another day, until at last Saturday dawned upon the gladdened young hearts. Nine o'clock came; every urchin was at his post—books and slates all in readiness—every task fully committed to memory: altogether a charming state of affairs. An active mind not wedded too closely to orthodox ideas would divine at once the great advantage of rewards and kindness over oppression and cruelty. "Tinkle, tinkle!" sounded the bell; that bell had a voice as well as a tongue. Mr. Bircham entered, seated himself, then raised the lid of his desk, and drew the wonderful thing forth, adjusted his ominous-looking spectacles astraddle his nasal projection, and proceeded to the solemn ceremony, saying, "The hour has at length arrived. Behold in my upraised finger a single nut. In this nut is a kernel." Ceremoniously breaking the shell and exposing the tiny thing to view, he continued, "This no one ever saw;" then opening his capacious jaws, he thrust in the mysterious kernel, crushed and swallowed it! "Boys!" exclaimed he, with great emphasis, "boys, you will never—I shall never—no one ever will see that kernel again! To your lessons, you rascals, every one of you!"

POETRY.

"LOVE ONE ANOTHER."

"Love one another!" said John of the past,
And the words glitter brilliantly yet;
The "children" he spoke to have gone with the blast,
And nations have lived, but have not lived to last
Like the word-gems that mighty one set.

"Love one another!" How often expressed
By the fathers and pastors of yore!
Those who were hearers and doers were blessed,
But the many would drive it away from their breast,
And destruction on each other pour.

"Love one another!" Oh, did the words lie
Buried deep in the spirit of man,
Would the scenes of dark wretchedness still meet the
eye,

Which we in the world now so often espy?
No! A heaven of bliss we would scan.

"Love one another!" The sweet sound is felt
By the pure whom Jehovah hath sent

Birmingham.

To teach us his laws, that the ice crust might melt
From the hearts of all those who its coldness have felt,
And to passionate hate given vent.

"Love one another!" Aye, let the love grow
Among all the Saints of the Lord:
Before us what glorious prospects flow,
Enwrapping our souls with a heavenly glow,
If the Saints but in feeling accord.

"Love one another!" To Zion we go,
Where the heart can be filled with pure love,
For the past old friends and the present ones too,
Where our kin of all times we will strive to endue
With the power which governs above.

By love we shall conquer—by love we will save:
Let us get it engrafted within,
That its power may urge to the deeds of the brave,
To vanquish the Devil and every vile knave
Who might tempt, through our passions, to sin.

F. W. BLAKE.

ADDRESSES.—C. H. Rhees, 6, Orange Grove, Devizes, Wilts.
Joseph F. Smith, 103, Hodgson Street, Sheffield.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 29, Vol. XXIII.

Saturday, July 20, 1861.

Price One Penny.

MINUTES OF A CONFERENCE HELD IN NORWICH, JUNE 30, 1861.

Half-past 10, a.m.

Present of the Presidency of the European Mission—Amasa M. Lyman and Charles O. Rich.

President of the District—Elias H. Blackburn. President of the Conference, Richard Bentley, with a numerous body of Elders and others of the Priesthood pertaining to the Conference.

Conference called to order by President Bentley. The Saints sang—"The morning breaks, the shadows flee." Prayer offered by President Blackburn. The Saints sang—"How firm a foundation, ye Saints of the Lord."

President Blackburn said—It affords me much pleasure to have the privilege of again seeing your faces and beholding you once more met together in a Conference capacity. For this I am thankful to my Heavenly Father. This morning I presume we shall occupy in attending to business transactions. I told you at our last Conference that we would keep a strict account of our finances, and give you a report of their expenditure. We are come this morning prepared to fulfil our promise. Let us keep ourselves here, but leave our houses, our cattle, and all our business matters at home, and have our faith centred in Christ, that we may have his blessings upon us.

I will first call upon President Bentley to lay before us the standing of the Saints throughout the Conference, and to give us a report of its finances, so that everybody may be satisfied, and none have to say that the money that has been raised has been misused. I pray that the Spirit of God may be with us to-day, that we may be able to lay aside every evil, and have the blessings of God to be with us.

Elder Bentley said—Brethren and sisters, I am thankful for the privilege of meeting with you. It is the first time that I have seen so many of the Saints of the Norwich Conference together, and I hope it won't be the last time. I am glad to see so many present to hear the instructions of the brethren who have come to visit us. In complying with the request of President Blackburn, I will say that I am pretty well acquainted with the feelings of the people, and know that the Saints are feeling first-rate, increasing in the Spirit of the Lord and in good works. There are a few who do not live up to their privileges, but they are few. I am happy to say that many of those who have strayed from the fold are returning, and are now feeling better than they have ever done before. I believe the Saints are doing better tem-

porally. Trade is a little better; and I hope the Saints will be able to lay aside a little of their means to liberate themselves from these lands, that they may go home to Zion.

The financial report was then read, when Elder Bentley continued—We have during the last half-year baptized 41, emigrated 20, and cut off 2. I will now give way for President Rich, and pray that the Spirit of the Lord may be with us to prepare our minds for any instructions he may have to give; and may God bless you! Amen.

President Rich said—I feel very thankful to meet with the Saints in this place, and to hear the good report that has been given. It always affords me great pleasure to hear that the Saints are keeping the commandments of God; but if, on the contrary, the Saints are not doing this, it occasions within me feelings of sorrow. It is common at Conferences to present the authorities of the Church, as Conferences are held for the purpose of attending to business matters. But before attending to this, it will be well for the feelings of the Saints to be understood in relation to the financial report already read. I wish it to be understood that the Saints are free to vote as they please—just as they feel, as it is not merely the raising of the hand, but it is a solemn covenant that we will sustain those brethren by our faith and prayers, and by living according to their instructions.

The following resolutions were then submitted to the Saints by President Rich, and carried unanimously:—

That we are satisfied with the financial report as read by President Bentley:

That we sustain President Brigham Young as Prophet, Seer, and Revelator to the Church in all the world:

That we sustain Heber C. Kimball as his First, and Daniel H. Wells as his Second, Counsellors:

That we sustain the Quorum of the Twelve Apostles, with Orson Hyde as their President:

That we sustain all the constituted authorities of the Church in Zion as they now stand:

That we sustain Amasa M. Lyman, Charles C. Rich, and George Q. Cannon as the Presidency of the European Mission and adjacent countries:

That we sustain Elias H. Blackburn as President of the Norwich District:

That we sustain Richard Bentley as President of the Norwich Conference:

That we sustain John Miller, George Webb, and Septimus Sears as Travelling Elders in the Norwich Conference.

President Rich continued—I am very thankful to see the unanimity of feeling manifested by the Saints. They all feel one. It is the same spirit as that which manifests itself in our mountain home, and it is the same wherever we go, with but few exceptions; and this is a proof unto us that we see alike and are one; and it is this that produces the happiness we enjoy. We have all embraced the same principles, and it has made us one. The object that we have in view in embracing the Gospel is salvation. Now, if it had not in it the power to save, it would be worthless; but having that power, it is worth everything. Then inasmuch as we wish for happiness and salvation, we must obey it, and free ourselves from everything outside of it. We must keep in the line of our duties, as that is the way we shall find happiness. We have received the Spirit of the Lord, which fills us with joy and peace; but when we begin to depart from the Gospel, we begin to reap sorrow and sadness. These are matters for our consideration. It is for us to know whether the principles we imbibe are principles of truth, principles from heaven; for if they are, they will produce happiness; but if they are untrue, we shall realize the opposite of this. As Jesus says, "A good tree will bring forth good fruit, but a corrupt tree will bring forth evil fruit."

We are free agents. We can receive in our hearts that which is truth, or we can reject the truth and receive evil. We must separate ourselves from principles which are impure, or we shall be found in a state of corruption. It is something we must attend to every day of our lives.

I know that some people, when they talk about the Gospel and its benefits, will put off those benefits beyond this life; but not so with us. The Gospel has found us in our corruptions and ignorance, and it is given for the express purpose of saving us from these things. We find the Gospel operates upon us in educating us as the training of a school

operates upon our children in their education. Our children are taught in the sciences by those appointed to instruct them, and have sometimes to receive many lessons before they can comprehend what they are taught; and thus it is with us—the Gospel teaches us; and by its teachings we are enabled to see our evils, and by our forsaking them we gain salvation.

The Gospel does not come to us by chance, but it comes to us from heaven, to give us salvation and eternal life. What is eternal life? The Scriptures say, "This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent." We can never get it upon any other principle. We have to be taught the principles of eternal life.

Is there anything wrong among you? If there is, it is, because you or some others have been agents to produce that wrong. It is no proof that we are doing right because we are doing the best we know. No. We look into the world, and we find this man saying, "This is right," and another saying, "This is right;" and though their ideas may be opposed to each other, they may be doing the best they know; yet it is these differences that have produced in the world what may be called "Spiritual Babylon," where there is nothing else but confusion and disunion. But God has raised up his servant and sent us the Gospel, and we see alike, feel alike, and do alike; and it produces the result that I have referred to this morning. I love a Gospel that teaches me to look to the present; but I would not trust myself to one that leaves the enjoyment of the blessings to be derived from it to some period in the future, nor would I recommend it to others.

The Devil has to be bound; but will it be with a great chain, as many people imagine? When we get knowledge and power to overcome evil, we will bind him. He only has power where he can find individuals willing to be led by him. It is for us, then, to do right, and to leave that which is wrong. What is the great cause of the many wrongs that there are in the world? It is ignorance. Now, could I get you to place your hands in the fire? No. Why? Because you know that such an act would produce pain and sorrow. It is the same

with wrong in any other shape. To free mankind from their wrongs, we must teach them what those wrongs are, get them to forsake them, and teach them what is right. Satan will then have no power, but will be bound.

Now, I know that many are desirous to learn the mysteries of the kingdom of God, and especially when any of the Twelve come along; but I will say that I am not come to teach such things, unless our every-day duties be the mysteries of the kingdom. We must learn what are the duties of to-day, and do them, as the duties of to-morrow cannot be performed by us to-day. To do the duties of the present is all that is necessary, and it is all that is required of us. I am always thankful when I have knowledge sufficient to enable me to perform my present duties; and I do know, and will bear this record, that the Lord is more willing to bestow than we are to receive. Let me impress upon your minds, therefore, the necessity of attending to present duties, that we may secure present salvation; but if we do not do right ourselves, and lay aside our wrongs, we shall have to depend upon others, for we shall not have the keys to unlock the doors that will open up unto us present salvation. The principles of eternal life are free to all; and if we have them not, it is because, when we have them presented to us, we do not accept them.

You see, my brethren and sisters, we come to this conclusion, that when we have embraced the Gospel and made our covenants with God, we should have no time to commit wickedness, but should have within us a full flow of the Spirit of the Lord.

Nationality is a feeling very prevalent in the world; but we should feel that our interest is in the kingdom of God, for that alone will stand for ever. As Jesus taught his disciples to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." Now, what will hinder us from enjoying a full flow of happiness, if such a state of things exist? Why, we shall have the same happiness and heaven as are enjoyed in the eternal worlds; but we have got to bring about this state of things ourselves by doing right and leaving our wrongs, or it will never come.

May God bless us and give us his Spirit, that we may overcome and be sanctified by the truth, is my prayer in the name of Jesus. Amen.

The Saints sang—"Praise to the man who communed with Jehovah."

Benediction by Elder Bentley, when the meeting adjourned.

Half-past two, p.m.

Conference called to order by Elder Bentley. The Saints sang—"Lo, the Gentile chain is broken." Prayer offered by Elder Bentley. The Saints sang—"Now let us rejoice in the day of salvation."

The sacrament was administered by Elders Rackham and Crompton, during which the Saints sang—"O God, the eternal Father."

President Lyman said—I am happy to have the privilege of meeting with you on the present occasion. I do not need to teach you that there is no religion in the world, as I am persuaded that you believe that there is no lack of that; but we have come among you to give you some of our views in relation to the religion you have received. Our object is to get the Saints to entertain consistent and truthful ideas of the religion they profess and love, and for which they entertain feelings of devotion. It is not to get you to be more proficient in your Sabbath-day toilet, nor to instruct you as to the demeanour to be exercised by you while at meeting; but to get you to understand why you go to meeting, and why you are susceptible of joy and sorrow, of happiness and misery. I have not come here to worship religion, nor to get you to do it, but to get you to understand the principles of your religion.

The religion of the miser is his devotion to the gold that he worships, and any man following after the highest object of his affections and regard evinces by his devotion to the object that it is his religion; and I wish you to understand that there is one great object in our being religious—in our being Latter-day Saints. This object is not the building of a house or a city, or in adorning our tabernacles (which wealth might give us the power to do); nor is it to be gained by our being robed in the tattered habiliments of poverty; but our object is the benefit of

the soul (and when we say the soul, we mean the man, the woman, the child of God,) by the development in itself of that knowledge of God which is eternal life, thus providing the development of salvation and glory for humanity. It is for this that we struggle on through a variety of circumstances; it is for this I wish you to be religious.

You need all the ability you possess, because you have uses for it; and you need to cultivate and seek an increase of it, because the path upon which you have entered will have no end; and eternal life is constituted of the knowledge of God you may gain, as you pursue your endless journey in truth's interminable path.

Were you in possession of a rich jewel, you would seek to secure it in a place where it could not be torn away from you; so I wish you to feel in regard to the jewel which should be in the possession of every Latter-day Saint, which jewel is eternal life—the means of obtaining endless enjoyment. Jesus says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Where, then, shall we lay up our treasures? In ourselves, and let that treasure be a continued increase of the knowledge of God which leadeth to eternal life, which can never be torn from us: thieves cannot steal it, the imparting of it to others will not decrease it in ourselves, nor will it be subject to rust or decay, but it will live for ever.

You will then have a reason for the hope that is within you—that which the ancient Apostle talked about when he exhorted the Saints to be able at all times to give a reason for the hope that was within them. Let that reason be before you in all you do as Saints. Let this bright star of hope ever be your guide while struggling with hardship and privation, and should you be interrogated while thus struggling, that your answer may be—"I am seeking for and laying a foundation to obtain endless enjoyment and happiness."

It is for this you were baptized; it is for this you received the Holy Ghost; it is for this you have partaken of the emblems of Jesus' body and blood; it is for this you gather to the home of the

Saints; and as they increase in this light in Zion, she will become the joy of the whole earth, simply because there will be less corruption and more purity, because all will come there who wish to partake of that salvation which God has to bestow in its fulness.

I know that many people have thought that religion consisted merely in going to church, paying their tithing, and just attending to some other duties; but this would make our religion something that is meagre, mean, and low,—doing no more than the door that moves to-and-fro on its hinges. Of such religion there is plenty in the world. For me such religion has no charms. Why? Because it brings nothing to bless me. I have wants; and when I estimate my wants, I believe I know what your wants are; and we need a religion that will supply those necessities and lead us on to purity and holiness.

I wish you to act towards others in the world as becometh Saints of God, and bless them that curse you. When they revile you, use harsh language towards you, or persecute you, do it not to them. Show them that you are Saints of God, remembering that they possess sensibilities the same as you do. Do not, therefore, tell them that their God is no God at all; for they are, many of them, as honest as you are, and walk as far as you do to-day to worship God, and are even willing to go to the stake for their religion's sake; and what can they do more? Do not get angry with them, but exemplify your religion in your lives, by doing to others as you wish them to do to you.

When you worship, do it not only because of the knowledge you have already received, but for a purpose that is more acceptable to God than this, which is to seek after more knowledge. We should do this for two reasons; the first, because it is necessary to the accomplishment of the purpose for which we had a being on the earth—namely, that we should constantly increase in knowledge; the second, because of the blessings brought to us by such increase of knowledge.

I wish you not to be satisfied merely with the guide-board, or, in other words, the Bible and the ordinances of the Gospel; for they are merely the indications to us that life and heaven are

somewhere to be obtained; but I wish you to increase in the knowledge of true principles, that you may know Jesus Christ; and when you know the Son, you will learn that as is the Son so also is the Father; and thus we attain to eternal life.

We are baptized, covenanting before God that we enter into his service, and are starting out to gain that much-desired object. We are confirmed, that we may receive the fulfilment of the promise to us of the Holy Ghost to lead us into all truth, just in proportion as we are willing to receive it. It is for this same object that we form our associations, that what is begun in the individual may be realized and extended through all our social relations. Let us continually cultivate that frame of mind, that the Holy Ghost may be a welcome guest; and then the prospects of a glorious future will continually be with us to stimulate and strengthen us in the ways of truth.

These are some of the views that I wish you to entertain in regard to your religion. For this reason I wish you to gather home to Zion. Why? Because there is less wickedness there—because there are more in the community there who love and obey the truth than here. How happy you would be, if all the people in Norwich were Saints. But it is not so: therefore I wish you to go home.

You should feel that you are ennobled by your religion, and do not hang down your heads as though you had done something you were ashamed of; but endeavour to sustain the dignity of that relationship which exists between God as your Father and yourselves as his children. In short, I wish you to live your religion—to make every exertion possible for your deliverance from these lands, and you will grow in the cause of truth; and may this be the result of your efforts, is my prayer in the name of Jesus Christ. Amen.

The Saints sang—"O my Father, thou that dwellest."

When the meeting adjourned. Benediction by President Rich.

Half-past 6, p.m.

Conference was called to order by Elder Bentley. The Saints sang—"Though deep'n'g trials throng your way." Prayer offered by President

Blackburn. The Saints sang—"Though nations rise and men conspire."

President Lyman delivered a very interesting discourse on the design of God to establish his kingdom on the earth in the various dispensations that have passed; but that, owing to the peculiar circumstances by which the people had been surrounded, his purpose had not been accomplished: that the

Constitution of the American Government was such as to allow of its establishment; and, being commenced, it would, according to the prediction of the Prophet Daniel, stand for ever.

The Saints sang—"O Zion, when I think on thee."

Benediction by President Rich.

JAMES WOODS,
Clerk of Conference,

HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

Joseph Smith sworn: Said—I must commence when Francis M. Higbee was foaming against me and the Municipal Court in my house. Francis M. Higbee said he was grieved at me, and I was grieved at him. I was willing on my part to settle all difficulties; and he promised, if I would go before the City Council and tell them, he would drop everything against me for ever.

I have never mentioned the name of Francis M. Higbee disrespectfully from that time to this, but have been entirely silent about him. If any one has said that I have spoken disrespectfully since then, they have lied; and he cannot have any cause whatever. I want to testify to this court of what occurred a long time before John C. Bennett left this city. I was called on to visit Francis M. Higbee. I went and found him on a bed on the floor.

[Here follows testimony which is too indelicate for the public eye or ear; and we would here remark that so revolting, corrupt, and disgusting has been the conduct of most of this clique, that we feel to dread having anything to do with the publication of their trials. We will not, however, offend the public eye or ear with a repetition of the foulness of their crimes any more.]

Bennett said Higbee pointed out the spot where he had seduced a girl, and that he had seduced another. I did not believe it. I felt hurt and laboured with Higbee about it. He swore with uplifted hands that he had lied about the matter. I went and told the girl's parents, when Higbee and Bennett made affidavits, and both perjured themselves; they swore false about me so as to blind the family. I brought Francis M. Higbee before Brigham Young, Hyrum Smith, and others, (Bennett was present,) when they both acknowledged that they had done these things, and asked us to forgive them. I got vexed; my feelings had been hurt. Higbee has been guilty of adulterous communication, perjury, &c.; which I am

able to prove by men who heard them confess it.

I also preferred charges against Bennett—the same charges which I am now telling; and he got up and told them it was the truth, when he pleaded for his life, and begged to be forgiven. This was his own statement before sixty or seventy men: he said the charges were true against him and Higbee.

I have been endeavouring to throw out shafts to defend myself, because they were corrupt, and I knew they were determined to ruin me. He has told the public that he was determined to prosecute me because I slandered him, although I tell nothing but the truth.

Since the settlement of our difficulties I have not mentioned his name disrespectfully. He wants to bind up my hands in the Circuit Court, and make me pay heavy damages for telling the truth.

In relation to the conspiracy, I have not heard Francis M. Higbee say he would take away my life; but Chauncey Higbee, Charles A. Foster, and Dr. Foster said they would shoot me; and the only offence against me is telling the truth. I did say that Dr. Foster stole a raw hide. These are the things that they now want to ruin me for—for telling the truth.

When riding in the stage, I have seen him put his hands in a woman's bosom, and he lifted up her clothes. I know that they are wicked, malicious, adulterous, bad characters: I say it under oath: I can tell all the particulars from first to last.

Brigham Young sworn: With regard to Francis M. Higbee, at the time that is spoken of I stopped opposite Mr. Law's store: we had been conversing with Dr. Bennett. When I came into the room, Francis Higbee rather recoiled and wished to withdraw: he went out and sat upon a pile of wood. He said, "It is all true; I am sorry for it; I wish it had never happened." I understood Bennett, who related some of

the circumstances: he cried and begged of us to forgive him, and said if he could be permitted to stay in the city as a private individual he should be happy. That was about what he said—"It is true, I am sorry for it, and I wish it had never been so," as we came up. Dr. Bennett, Mr. Higbee, and Mr. Smith had been talking about it. I have not mentioned it before. I knew of the whole affair. It was on the 4th of July, or a few days after: it was shortly after I came from England. I was in the City Council when Mr. Higbee said all was settled.

Cross-examined: I have heard Dr. Bennett say all these things were facts; he acknowledged that Higbee had the —, and that he doctored him; he acknowledged that, and a great deal more.

I will make one statement. In our conversation with Dr. Bennett, I told him that one charge was seducing young women, and leading young men into difficulty; and he admitted it. He said if he had let young men and women alone, it would have been better for him.

Sidney Rigdon sworn: In relation to the matters before the court, I am unacquainted with them. I was sick at the time, but I have heard them talked of back and fro.

Cross-examined: I recollect Joseph Smith came to me with a complaint against Higbee and Bennett, and made affidavit that it was true. I have the affidavit in my house. I went to see Higbee on last Saturday, and found him at Mr. Morrison's, where he was waiting for a steam-boat. I endeavoured to prevail on him to relinquish his undertaking. He said he had no character in Nauvoo, and therefore he had none to lose. I tried to convince him that he had a character, and might be looked upon with respect; but he flatly contradicted me and said he had none, and that was the reason why he persecuted Joseph Smith; as he had no character he did not care what he did; he had nothing to lose by it. That was the substance of our conversation.

Hyrum Smith sworn: I recollect a settlement of difficulties between Francis M. Higbee and my brother Joseph, about which some of the court may recollect. I recollect Dr. Bennett asking forgiveness of the lodge, when there were about sixty present. Francis M. Higbee acknowledged that it was the truth, and that he was sorry, and had been a thousand times; he acknowledged his connection with the woman on the hill. I did think he was with Dr. Bennett at the time.

The statement of Dr. Bennett was that he was guilty; he was sorry and asked forgiveness: he said he had seduced six or seven; he acknowledged it, and said if he

was forgiven he would not be guilty any more. Francis said he knew it was true; he was sorry and had been a hundred times. The very things that we had challenged him with he acknowledged. I told Francis that it had better be settled. He said Joseph had accused him, and if his character was gone all was gone: he said he would settle it, and they went into the room. He did not deny any charge; he said he was scrry, that he wanted it buried, and it was agreed to do so. Francis did not say anything about his sickness, but Dr. Bennett made those observations to him—that he had doctored him in the time of his sickness.

Cross-examined: I asked Francis if he did not tell Dr. Bennett that he had seduced a girl? He replied, "I told Dr. Bennett that I did seduce her, but I tell you I never did it; I told him so for my own notion of things." I do not recollect his saying that he had got a bad disorder with the French girl; he said he should not have been seduced if it had not been for Dr. Bennett. When charged with them, Francis said they were true, that they were alleged a hundred times: he said, "I will alter; I will save my character." I have never heard from brother Joseph anything about his character; Joseph did not accuse him of anything before the police: he said Francis had better take care. Francis was a little dissatisfied, but that difference was settled; I was present. He said he would not receive anything again from abroad; he would not take any steps by hearsay; he would come to him and tell him. There were several present when this took place.

Porter Rockwell sworn: He recollected the conversation, but not very distinctly; but he did recollect that Francis M. Higbee acknowledged to Joseph Smith that he was guilty of the charges preferred against him.

Court adjourned for one hour and a half.

Court met.

Mr. Wheelock sworn: With regard to this case, I know nothing but through a circumstance which occurred at Nashville. Elder James Blakeslee came to my house to preach; he preached and was upholding the authorities of the Church very much: he came over here and apostatized the same day. I then came over and went to see; I asked him why he had changed his mind so quick? He said he had seen affidavits of the guilt of Mr. Smith. He told me Mr. Higbee was going about to the different Conferences. I told him I thought he had better send some one else; his conduct was not the best, and I know of circumstances that were not right. Once I was a mate on a steam-boat, and Higbee was clerk: we had not much cabin; we had some females on

board. I and another had given up our room to some ladies for the night; it was my watch, and I went into the cabin for my buffalo robe about one o'clock in the night, when I saw him leaning over the berth where one of the ladies slept. This was in the night, and he had no business there; no gentleman had any right there. I gave up my berth to the ladies, and I felt indignant at such conduct; his conduct towards the lady passengers was unbecoming, and particularly in one who professes so much virtue as he does now.

Joel S. Miles sworn: I have seen Francis M. Higbee go into rooms with females, but what their intentions were I do not know. I might have seen him two or three times. I think he has done that which is not right; I should judge, from conversations with him, that that was the case: I presume he has a good many times; I might recollect twenty times: he has frequently told me things of that kind. It is a private case, to be sure. He has told me that he had commenced an action against Joseph Smith for slander. I met Francis to-day; I asked him about the fuss, when he said he had got Mr. Smith up for slander; he said he should not come here, but did not say why. I recollect the time that he was sick, when Dr. Bennett attended him; I went to see him nearly every day. I understood Mr. Higbee to say that he was prosecuting Mr. Smith for slander, and that he was up before the Municipal Court. He told me he supposed I was wanted to prove that he was a thief, whoremaster, and everything else.

Henry G. Sherwood sworn: I have several times had conversations with Higbee. I recollect that near two years ago there was a fuss about John C. Bennett's spiritual wife system before the High Council. I recollect a French woman coming up from Warsaw, and that Francis M. Higbee had medical assistance. * * * *

Dr. Bennett attended him. Joseph Smith administered unto him, but it was irksome. Higbee assented that it was so: he did not contradict it; he promised to reform; he would do better; he would do so no more.

Heber C. Kimball sworn: I think it is near two years ago since I had a conversation with Francis M. Higbee. He expressed himself indignant at some things. He expressed himself that he was sorry. He would live a new life. He would never say a word against President Joseph Smith. He had an inclination to write that what he had published was false. I exhorted him to go and recall what he had said. I afterwards saw him in Cincinnati, when he promised by everything sacred that he would come home, reform, and then go and publish this doctrine, for it was true.

He said he had taken a course that was wrong towards President Smith, and was sorry for it. He said he would study at Cincinnati, for his character was ruined here. When we were in Quincy, I went over to Missouri, and exhorted him to alter his conduct. The last time I conversed with him, he said—"If I had taken your counsel, I should now have been a man looked on with respect." He said he was not connected with the people that opposed President Smith, and never would. He much regretted the course he had taken.

Joseph Smith: The statement I made out against Francis M. Higbee I have proved to be facts, and therefore it is not slander. I have testified boldly, and have brought witnesses to prove him to be an adulterer and a vicious man. I did not do it until he began to use his evil influence against me. If I had been to blame, and he had got the least chance, he would have been here. He knows I am here, and all know that they have nothing against me. I have proved all that I ever testified: the court would be bound to discharge me on account of having proved it.

There are very few lawyers who know the great principle of the Habeas Corpus Act. Ask a lawyer, and he does not know, but that he has got to go to some judge. The U. S. District Judge (Pope) has been one of the Supreme Judges of the State; his decision is that it should be as much in the power of the simple magistrate as of the greatest Judge. Hence Governors and Supreme Judges all know that I am correct.

A simple magistrate should have the right. "The right of Habeas Corpus shall not be denied." It does not say by a Governor or Judge; who, then, does it mean? All the authorities. All Judges know that it is a fact. If you hold the office of a magistrate, and you are sworn to keep inviolate the Constitution of the United States, you are sworn to fulfil that part which says that you shall not refuse the privilege of the Habeas Corpus to any one. I have only to open to Blackstone or the Bible, and then I know where powers are. I never said anything about the Higbees, or the Laws, or the Fosters, but what is strictly true. I have been placed in peculiar circumstances.

The only sin I ever committed was in exercising sympathy and covering up their iniquities, on their solemn promises to reform; and of this I am ashamed, and never will do so again.

After hearing the foregoing evidence in support of said petition, it is considered and ordained by the Court—

1st. That the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition,

on the illegality of the writ upon which he was arrested, as well as upon the writ of the case, and that he go hence without delay.

2nd. Francis M. Higbee's character having been so fully shown as infamous, the court is convinced that this suit was instituted through malice, private pique, and corruption, and ought not to be counte-

nanced; and it is ordained by the court that said Francis M. Higbee pay the costs.

In testimony whereof I hereunto set my hand and affix the seal of said court at the city of Nauvoo, this 8th day of May, 1844.

WILLARD RICHARDS, Clerk."

Seal.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 20, 1861.

THE SAVIOUR AND HIS APOSTLES AS VIEWED BY THEIR CONTEMPORARIES.

NOTWITHSTANDING the Bible is easy of access to all, and commonly read by a large portion of the people, there is a remarkable amount of blind, unreasoning ignorance manifested upon many points that are set forth in that record. Probably upon no one point is there more of this manifested than in the popular opinion respecting the character of the Lord Jesus and his immediate disciples. So little idea have the major portion of professed Christians of the Lord and Apostles' position in society, of their circumstances and their associates, and the reasons (good in the estimation of the reputedly learned, religious, and polite Pharisees,) the Jews had for treating them as they did, that they condemn without stint a generation that could be so wicked as to persecute men of so holy a character. They cannot perceive that the Jews had the slightest justification for their cruel and dreadful conduct towards the Son of God and his recognized servants, but think that, if they had been living in their days, they "would not have been partakers with them in the blood of the Prophets." Whenever they have seen Jesus and his Apostles represented in the cheap wood-cut, in the elegant engraving, or the finished master-pieces of art, they have been so well clad and of such noble and commanding mien, (especially the Saviour, whose heavenly features, encircled with a halo of glory, have indelibly impressed themselves upon every mind,) that they have ceased to remember that there was about him "no beauty that we should desire him," and that his disciples were a rude, illiterate, ill-clad set of men. They forget what the Apostles themselves have written about the Saviour's and their own surroundings, and wonder how the Jews could be so blind as not to immediately recognize their Messiah.

But does this generation present any satisfactory evidence, by their acts, that they would have been more likely to have received Jesus and his Apostles, and honoured them, had they been living then, than the Jews did? If we were to base our answer to this question upon our own experience, we would say, No; they do not: on the contrary, their conduct has proved that, if not the children, they are at least the apt imitators, of those who killed the Prophets. They reject the truth, kill the Prophets, persecute and malign the servants of God as bitterly, and with as great hatred, and with no more justification, and upon no better grounds than did the Jews eighteen centuries ago. And they do all this, too,

with no greater zeal for religion and no more sincere desire to do God service than did their predecessors in that or any previous generation.

If men in these days can claim any extenuation for rejecting the truth, or for refusing to believe and receive a servant of the Lord, because he does not come up to their standard of what such a man should be, then surely the Jewish nation contemporary with the Saviour might with propriety have asked for leniency to have been extended to them. For were they not, in their thoughts, justified in refusing to acknowledge him? He professed to be the Messiah, the Son of God; but did they not know that he was the Son of Joseph the carpenter? and did they not know his mother, his sisters, and his brothers? "No man knoweth whence he is," was the opinion they entertained of the coming of the Messiah; but did they not know whence Jesus was? The Scripture said that Christ should come out of Bethlehem: but was he not a Galilean, and where could the proof be found of a Prophet arising out of Galilee? Did not his own brethren, who ought to have known that he was the Messiah, refuse to believe in him? (John vii. 5.) Jesus said that he should be lifted up, signifying the manner of his death; but had they not heard out of the law that Christ should abide for ever?

How palpably absurd, then, in view of all these and numerous other objections, did the idea of his being the Christ, the Son of God, appear to such learned and devout men as the Pharisees were! With what zeal they must have felt to go forth and striven to check the system when they had such "strong proofs" that it was an imposture! When compared with these, how rapidly do the "strong proofs" which the same classes in this generation delight to urge against the testimonies of Joseph Smith, stating that he was Divinely called to be a servant of God by the direct ministration of heavenly beings, and that the Book of Mormon is a true record translated by the gift and power of God into the English language, dwindle into very insignificant, trifling objections! The Spaulding story, when examined as evidence, is perfectly contemptible in comparison with the stories circulated for the same purpose among the Jews; and so with every other "evidence" or objection brought against the work of God in these days. The Jews' evidences against the work then were better grounded and more plausible than those in circulation against the work now. Yet this generation look with scorn and unbounded indignation upon the nation that could reject so precious a gift as the Gospel and crucify its Author, while guilty themselves of the same crime!

To a nation situated as the Jews were, there was nothing any more attractive in the person or doctrine of the Son of God than there would be to Christendom at the present time. They were well versed in all the literature of the age, especially that pertaining to their own nation. Their leading men were learned, devout, and ceremonious, valuing good society, scholarly acquirements, staid and formal demeanour, religious observances, and a pious garb as highly as any body of so-called Christian divines do now. How could they receive Jesus and his Apostles, who possessed none of these requisites? As well might Christendom be expected to acknowledge Joseph Smith as a Prophet. For was not Jesus a carpenter, one of the common people, and deficient in education, "having never learned"? (Mark vi. 3; John vii. 15.) Did he not lead a vagabond life, and consort with the despised publicans and sinners? (Luke v. 30.) Did he not manifest a (to the religious of that day) shocking contempt of long-established and venerated usages and days, doing things which they looked upon as very bad? Was he not rude of speech and violent in demeanour? (Matt. xxiii. 13—33;

John ii. 15.) And were not his Apostles "unlearned and ignorant" (Acts iv. 13,) —many of them rough, uncouth fishermen, selected from the low and vulgar? They possessed no refinement, and evinced no more veneration for many usages than did their Master, scandalizing the Pharisees and Scribes by their violation of the traditions of the Elders by eating with unwashen hands! and were even thought by the Jews to be so anxious to deceive the people and keep up "the imposture" as to steal the body of the Saviour from the tomb while the guards slept, so that they could say he had risen from the dead!

Would any person imagine, by examining the prints, engravings, and paintings scattered broadcast through the land, of the Son of God and his Apostles, and by listening to so-called Christian ministers discoursing in mellifluous tones upon their lives and virtues, that they had ever occupied the positions they did, or had ever been viewed in the manner they were? They depict them more as they would like them to be than as they were; and there can be no doubt about the manner in which they would be treated, were they to revisit the earth and present themselves, in the shabby attire they had used to wear, at some of the fashionable buildings named after themselves. A modern Saint would be quite as likely to gain admittance to the pulpit as the ancient Saint after whom the edifice might be named. It is highly improbable that either would be in the least desirous to enter one of them, unless it would be for the purpose of warning them of their sins; for the disposition to court the society of the great, to quote, as a reason for not believing the truth, that the rulers and Pharisees have not believed it, to wear a garb that would show all men that they were pious to be great sticklers for observances and forms and ceremonies, to make long prayers and appear righteous outwardly, to love the uppermost rooms at feasts and the chief seats in the synagogues, to delight in greetings in public places, and to be called "Reverend," "Reverend," would remind the ancient Saint so much of the practices of his old persecutors, that he would have no wish to remain where they were.

People of this description, whether known as Pharisees or as Christians, can see nothing attractive in the truth, or desirable in its messenger or bearer. The former is either a stumblingblock or foolishness, and the latter is not learned or popular. Their vision is so distorted by the influence of the Adversary that every beautiful feature of truth appears a deformity, and every deformity in the world appears beautiful. Truly has the Lord said, "That which is highly esteemed among men is abomination in the sight of God." The Gospel and the servants of God have never been highly esteemed among men: they have ever been despised and hated in every generation. None but those who love the truth, and place not their affections upon the world, can receive and cherish the testimony of the servants of the Lord, or can perceive the beauty of, and embrace and remain faithful to, the Gospel.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Owen, in a letter from Newport, Monmouthshire, dated July 8th, says:—"I am happy to inform you that prospects are brightening here. Since I wrote last, we have baptized thirteen persons. The people have commenced to take into consideration the importance of paying their Tithing, and doing what they can towards their emigration."

Elder Liez says, in a letter dated the 4th instant from Preston:—"We have commenced out-door preaching, and the people listen with great attention. Brother Kay has been with us ten days, and has visited the Branches and fired up the Saints, among whom I expect to see an increase of faith and good works."

NEWS FROM UTAH.

(From the "Deseret News," of May 29, 1861.)

APPOINTMENTS TO THE TERRITORY.—The Pony on Saturday evening brought private letters to the city, through which we learn of the appointment of Mr. Martin, of Milwaukee, Wisconsin, to the office of Superintendent of Indian Affairs in this Territory. He has had attached to his office a nephew of Commissioner Dole as clerk. It is understood that a successor to Mr. Humphrey, the Indian Agent, has also been appointed, but his name and residence have not yet transpired within the range of our information.

GOOD NEWS FROM THE SOUTH COUNTRY.—On Saturday evening last, Elder John B. Maiben returned from a business tour through the southern part of the Territory, on which he started from this city on the 1st inst. He reports having met President Young and party at Cove Creek, some thirty-eight miles below Fillmore, on the evening of Monday the 20th, where they camped that night, and would arrive at Beaver the next day. On Wednesday, the 22nd, it was intended to visit Minersville, eighteen miles west of Beaver; and probably the party would not reach Parowan till Friday evening. They were all well and in fine spirits, and had travelled from Fillmore to Cove

Creek on the day they were met by Elder Maiben.

At Fillmore, which place they did not reach till Sunday the 19th, a meeting was held in the afternoon. A large congregation assembled, which was addressed by Presidents Young and Wells, Elder John Taylor, and Bishop Hunter. President Joseph Young, who accompanied the party as far as Fillmore, held meetings there on Monday and Tuesday evenings.

Elder Maiben brings a good report of matters and things in the Southern settlements, and especially of the crops in Washington County, which he says looked remarkably well. The wheat was in the boot, and barley was further advanced. He saw corn three feet high that had not been planted a month. The prospect for fruit below the rim of the basin is excellent. The grape vines are luxuriant, and apple, peach, and other fruit trees remarkably thrifty, and some very young trees heavily laden with fruit.

The express which left this city for the President's party late on Wednesday night was met ten miles beyond Nephi, and would arrive at Beaver before the departure of the company from that place for Parowan on Friday morning.

CORRESPONDENCE.

ENGLAND.

SOUTH DISTRICT.

Plymouth, July 5, 1861.

President Cannon,—I have of late been down here in Devon and Cornwall, trying to help brothers Pitt and Moody in the Land's-End Conference. In Hayle I sent the bellman round the town, to give notice that I would hold a religious meeting there, and at the time appointed there were four or five hundred to hear me preach, and a good, quiet time we had. After I had done, some of the people wanted to give me money, and wanted to hear more of "Mormonism." I held another meet-

ing next day, and had a room full; and although in that town the Elders had to pay for their beds, and could scarcely get any food, after our meetings there were four or five families that kindly offered to give the Elders food at any time they might call, and some to sleep them. I have visited Falmouth and other places, cheering the Saints and giving counsel and instruction to the Priesthood.

I am now in Plymouth, and we have taken the Odd-Fellows' Hall, and notified the people of the same. I shall give the first lecture there next Sunday night. In Devonport our meet-

ings are crowded. We have baptized six since I came down, and are going to baptize six or eight more. I feel that the work in this Conference will soon move ahead.

God bless you, and inspire your heart for every duty! With the same wish for all your fellow-labourers, I subscribe myself your brother in Christ,

GEORGE HALLIDAY.

NOTTINGHAM DISTRICT.

Nottingham, July 6, 1861.

President Cannon.

Dear Brother,—At Grantham, in the Lincolnshire Conference, on the 15th ult., we held a Conference. There were about thirty-five Saints that attended the meeting and enjoyed themselves well.

The Conference is scattered over such a large district of country that it takes about a fortnight to go through it.

In the Nottingham, Derbyshire, and Leicestershire Conferences I find a slow but steady increase of the Spirit of the Lord among the Saints. Throughout this District the brethren are united with me, feeling anxious to press forward in the good work, and extend to the best of their ability the welfare of the cause of truth.

I am informed by brothers Nelson and Orme that they get very good attention, as a general thing, through their Conferences, when preaching in the open air. This we have turned our attention to, and I fondly anticipate it will result in much good.

I pray that the blessings of the Lord may rest upon you and all the faithful of his people. I remain your brother in the Gospel,

JAMES S. BROWN.

DORSETSHIRE CONFERENCE.

Bridport, Dorset, July 2, 1861.

President George Q. Cannon.

Dear Brother,—I am happy to be able to report the Dorsetshire Conference in a very good condition. I arrived here from Jersey on the 4th ult., and was kindly received by brothers Fuller, Zyderlaan, and the Saints in general. I have visited the several Branches and found the Saints enjoying a goodly portion of the Spirit of the Lord, but having very little of this world's goods.

Trade is at a very low ebb. Many of the Saints are but partially employed, and some of them idle altogether, which makes it rather inconvenient on Saturday night.

Brother Zyderlaan, the Branch President, and the Priesthood in general, are one with me, having a good desire to bless each other, to build up the Saints, and spread a knowledge of the truth among the honest in heart. We have had quite a number of baptisms lately, and expect more soon.

Brother Bramall, the President of the District, has made us a visit. We met in Conference on Sunday, 23rd ult., and truly we had an excellent time together. The rich blessings of heaven were poured out upon us, which filled every heart with joy and gratitude, while the bright and cheerful countenances of the Saints bore testimony that they were in possession of that spirit of peace, which mortal man can neither give nor take away.

Brother Bramall has since visited and held meetings in all the Branches, and his kind and fatherly instructions are much appreciated by the Saints; and, all things considered, I feel that our future prospects are encouraging, and that a good work will be done. We feel like doing our best, and leaving the result in the hand of God.

As for myself, I feel well in the good work, and the desire of my soul is that I may have power and influence to bless the Saints, to win the honest in heart over to the truth, and, while I live, to do all I can, in connection with my brethren, to build up the kingdom of God upon the earth, and bring in the long-expected reign of righteousness and peace.

As ever, your servant in Christ,

MARK BARNES.

KENT CONFERENCE.

Faversham, July 4, 1861.

President Cannon.

Dear Brother,—In reading the epistles of the brethren, as published in the *Star*, I find in their different districts the principal subject to be emigration for next season. It certainly is the topic most referred to in this Conference, and a great many are putting forth their works as well as their faith to the accomplishment of this object—

the gathering from here to our mountain home.

On Sunday, the 23rd of June, we received a visit from Presidents Lyman, Rich, Brown, and Staines. Presidents Lyman and Brown spent the day at Brighton, myself and the Saints there being blest with good counsel and the pure principles of truth, which were delivered to us through them.

We have out-door preaching on Sundays in the different districts, but have had very few chances on week days. The people are mostly working until very late in the evening, and are then too tired to come together.

There are three Travelling Elders labouring with me in this Conference—Elders Neilson, Sanders, and Hillier, single young men, and I believe devoted to the cause of truth. The Conference is divided into three districts. President Brown is now making a tour through this Conference, and benefitting the Saints with his counsels.

We have had no particularly exciting times, while I have been here, in the shape of mobbing or over-crowded meetings; yet in some parts of the Conference our rooms are well filled, and there is a gradually-growing interest in the work of God; and most of the Saints here are faithfully attending to their duties. There are numbers that are "almost persuaded," and I think will soon be baptized. We have baptized about thirty since I came here, and three gave in their names for baptism last Sunday.

With kind remembrance to brothers Lyman and Rich, and those associated with you in the Office, I remain your brother in the Gospel of peace,

JOHN NEEDHAM.

READING CONFERENCE.

Reading, July 9, 1861.

President Cannon,

Dear Brother,—Thinking possibly you desire to be made acquainted with the condition of the Reading Conference, I forward you a condensed report of the same.

It will be unnecessary for me to acquaint you with the amount of country we have to traverse. No doubt you have been already informed upon that point. Sufficient to say that "the boys and they are truly Travelling Elders."

On account of the scattered condition of the Saints, we find it difficult to exert that good influence usually enjoyed by frequently assembling together.

I cannot say that all the Saints are doing the best they can, but we have many in this Conference who seek first the kingdom of God and his righteousness, believing in the promise that "all things else shall be added unto them." Some strive to walk by sight, seeming to forget that faith, which is the gift of God, enabled them to rejoice in the truth, and realize that according to their day so they possessed strength. Such have not their efforts crowned with apparent success.

In baptism our figure (nineteen during the past half-year,) is not very large, but I feel proud in representing so many. The difficulties attending us are considerable. Every soul has to be won by hard labour.

The feeling against "Mormonism" is strong: most people know more about it than you ever did or ever will know—*information* gleaned from *authenticated facts*. No doubt this is the most convenient way of discussing its merits. Methinks the strictest sect of the Pharisees would hide their diminished heads before the *piety* of this town and surrounding country. Yet I feel there is no profit in their fighting against God and his power—that all efforts will be futile to stop His purposes. The fulcrum (the Gospel,) and the lever (the Priesthood,) are in the hands of men divinely inspired, which will topple over *all* man-made schemes, scattering them as chaff before the wind of the summer thrashing-floor, revealing the work of God in all its grace and beauty. It is needless for me to mention financials: the usual yearly report makes you fully acquainted with each item.

Out-door preaching is carried on as far as our limited means will allow, with varied success. I might remark that the "folks" are nearly preached to death; every shade of opinion has its representative.

During the past quarter our numbers have been considerably increased by the transfer of Burbage Branch. The Saints appear to be passing through the "Valley of Death." I think the transition from death unto life will be

most agreeable to them. I am free to confess that it will be pleasure to me.

Concerning myself I feel well, wish to display my faith through my works, and with the brethren desire to labour, that the good may improve, the indifferent become better, and the unwise be

taught to know the ways of eternal life.

Praying that the blessings of the Lord may rest upon yourself, with Presidents Lyman and Rich, I remain your brother in Christ,

GEORGE REED.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.

Spanish advices inform us that the Republican faction at Loja has been completely dispersed. The chief of the movement has lost all his partisans.

The *Lombardia* of July 9 says—"It is stated that the Austrian Government has ordered all the Venetians who for political reasons are imprisoned in Moravia, Bohemia, and Styria, to be set at liberty and allowed to return to their own country.

A letter from Wilna, the capital of Lithuania, states that there is an insurrection of the whole of Poland; one sentiment and one spirit animate the people, and they believe that the time for the recovery of their national rights is approaching. At Wilna, 400 miles from Warsaw, the inhabitants were by some unknown means suddenly smitten with "a spiritual contagion," and the national hymn was sung in the churches and even in the streets. Governor-General Nezimow consequently issued an order prohibiting the singing of the hymn at any place or on any occasion; and he sent a peremptory command to the clergy that this official document should be read in all churches on the same Sunday at the end of the sermon. The Sunday arrived; the churches were crowded; but when the usual time for a sermon approached, no preacher could be found in any church to ascend the pulpit, though there are more than sixty churches in the town. This unanimity of horror felt by the clergy at giving publicity to a measure so repugnant to the feelings of the country is a strong evidence that all classes identify themselves with the national spirit. The time usually occupied by the sermon was converted into a sublime scene of intense emotion. The people, after a short suspense, as if under the influence of a sudden flash of clairvoyance, threw themselves upon their knees, and with more than ordinary fervency began to sing the forbidden hymn.

The entire provinces of Kiev and Podolia are infested and invaded by a mighty army of locusts. So thick and numberless are the eggs, that in every shovelful of earth 80 eggs may be counted. The ignorant peasantry, even where the nature of the land admits of the destruction of this pest, refuse to disturb the terrible visitation, as they hold it to be a

punishment sent from heaven. The entire harvest must fall before these vicious insects, and famine must be the people's portion.

In India the area of distress is daily widening. In the neighbourhood of Meerut and Bolundshuhr it would be difficult to exaggerate its intensity. From Delhi the accounts represent the state of affairs as worse. In the poorhouse in that city alone there were 9,000 inmates, while many more starved-out labourers were employed on the public works. From Mooltan and Scinde fears are entertained of the failure of crops from the unnaturally low state of the rivers, and the hopes of all rest in an early rainy season. Another calamity, however, has recently been added to this of the failure of the crops. In the famine districts the mortality among the cattle is terrible.

Paris papers announce that an insurrection has broken out in the southern province of Tankin, in Annam, and assert that the inhabitants had refused the extraordinary levy for continuing the war.

The latest accounts from the west coast of Africa are very unsatisfactory and discouraging. A few turbulent and designing men, stated to be agents of the King of Ashantee, have induced the natives of Cape Coast to clamour for the repeal of the poll-tax; but it is expected that when the people thoroughly perceive the designs of the leaders, they will support the British authorities.

AMERICA.

The American news is unimportant. Skirmishes occur daily between the outposts of the contending armies, but no serious movement has yet taken place.

Prince Alfred arrived at Montreal on the 28th ult., and was heartily received. He left for Quebec on the 29th.

The Madrid papers of the 6th ult. publish a telegram from Cadiz, stating that the Haytiens had invaded the territory of San Domingo. Santana, Pelaez, and Alfau were marching in haste to the frontiers. Great armaments were being made in St. Domingo. Enthusiasm prevailed among the Spanish troops. A squadron of 18 vessels with had been despatched from Havana. Financial affairs at Havana were in a bad condition.

VARIETIES.

BOILING POTATOES.—Let the potatoes lie in cold water six hours at least before boiling (twelve hours for very old ones is not too long). Then put them into boiling water a little salted, and the water should be kept at a moderate boil till they are done, which should be tested with a fork; then pour off the water and let them stand in the pot till dry. Great care should be taken not to let them boil a moment after they are done, as it will render them watery. An excellent plan to make old potatoes mealy is to turn them into a cloth and rapidly shake them about, or take them one at a time in a cloth and slightly press them. The larger potatoes should be put into the pot before the smaller ones, that they may be equally done. It requires from forty to fifty minutes. New ones will take about half the time.

EXPLOITS OF A LITTLE CLERGYMAN.—A few miles below—, there now lives, and has lived for several years past, a worthy clergyman—a man, however, very short in stature. Upon a certain Sunday, this clergyman was invited by the pastor of a church in that village to fill his pulpit for the day. The invitation was accepted, and Sunday morning sat Mr. — in the pulpit. Now, it happened that the pulpit was a very high one, and accordingly nearly hid the poor little clergyman from view. However, the congregation, out of respect, managed to keep their countenances, and with over-pious faces seemed religiously anxious for the text. They were not obliged to wait long, for a nose and two little eyes suddenly appeared over the top of the pulpit, and a squeaking, tremulous voice proclaimed the text—"Be of good cheer; it is I: be not afraid!" A general fit of tittering followed the announcement: the clergyman became confused, and turned all sorts of colours. Many, in the general uproar, left the church, and it was a long time before the minister was able to proceed with the sermon, so abruptly broken off. Afternoon came, and the little man, standing on a footstool, had a fair view of his audience. The text was announced in due form—"A little while, and ye shall see me; and again a little while, and ye shall not see me." In the course of his sermon he repeated his text with great earnestness, and, stepping back, lost his elevated footing, and disappeared from his hearers! The effect may be more readily imagined than described.—*Court Journal.*

POETRY.

ZION.

TUNES—"Red, White, and Blue."

O Zion! the light of the mountains,
The home of the pure and the free,
Where truth from thy heavenly fountains
The wise are beginning to see,
May the light of thy glory awaken
The world of mankind from their sleep,
That the honest may not be forsaken,
Nor left in their error to weep.

O Lord, fill thy servants with power
To preach forth the truth to the world:
While the wicked each other devour,
Let the flag of the free be unfurled.

Holytown, Scotland.

Fill thy Priesthood with words of salvation
To sound to the ends of the earth,
Until every kingdom and nation
Have proved what thy Gospel is worth.
And still, while thy Priesthood are with them
Proclaiming the message of life,
May thy power, O Father in heaven,
Preserve them from malice and strife.
May brotherly union and kindness
Increase until we become one;
When, freed from all spiritual blindness,
We all shine as bright as the sun.

JAMES BULLOCK.

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LONDON:

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ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

All voices shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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GLANCE AT THE PRESENT AND FUTURE OF THE NATIONS.

The "signs of the times" are fearfully ominous, and indicate an approaching future as dark and terrible as man in his wildest moods of imagination ever conceived. It is not the probable contingency of one nation rising in arms against another nation, even though the contending parties were among the mightiest of earth's empires, which fills the minds of millions with fear and dread but the close indications, amounting almost to certainty, of a desperate struggle convulsing the aggregate powers of the earth, and spreading ruin, death, and desolation over many nations and empires. History furnishes us with many notable instances of mighty powers arrayed against each other and grappling in the deathly struggles of desperate conflict, and records in part the misery and desolation which were their consequent attendants; but it presents, perhaps, no fair parallel to the present condition of the powers of the earth, nor anything which will compare with the fearful future awaiting the nations, the darkening shadows of which are even now casting their lengthening forms over the empires of the earth.

Glancing over the records of the past, the red pages chronicling war and bloodshed appear in rapid succession, each one teaching its own lesson and

pointing its own moral. Some of these are bloodier than the rest, but all alike teach the same sad truth, that man, governed by pride, ambition, and revenge, is the slave of passions which are ever working misery to the human race. Pride, envy, and ambition generated the Punic wars between Rome and Carthage, which, after many years of fearful bloodshed, ended with the destruction of the once-proud Carthage, buried her glory in ruins, and blotted her government from the roll of reigning nations. The ambition of Alexander hurled the Grecian phalanxes against the hosts of Persia, shattering them to pieces, and raising an empire on the ruins of that mighty Eastern one which it destroyed, to be itself torn asunder by internal convulsions and contending sections, when the master-mind who gave it form hurried himself to an untimely grave through debauchery and rioting. Rome carried her eagles victorious from Asia to Britain, to be herself overwhelmed by the hardy tribes of the north. A few centuries later, and Europe poured forth her armed hosts to do battle with the Saracens for the possession of Jerusalem and the holy sepulchre; while, still later, the tide of Mahomedan power was rolled back beneath the walls of Belgrade by the forces of the Western governments.

Then it was that man made war his study, and hunting his pastime, when individual worth was not measured by the possession of knowledge or truth, but by prowess on the battle-field. Now mankind profess to have learned to live by commerce, and flourish by the cultivation, of peace, realizing to an extent that their happiness and prosperity do not consist in their multiplied victories, but measurably in their extension of reciprocal commerce, multiplication of manufactures, and increase of markets in which to dispose of the products of their labours. Hence, the suicidal tendency of the act which produces war between commercial nations, and saps the very foundation of their greatness and prosperity, by bringing ruin and misery upon the bone and sinew of their power, the toiling, struggling, working millions. Modern times have revealed Europe in the condition of a great battle-field, when the first Napoleon led the armies of France from the Tiber to the Vistula—from the Pyramids to the Alps; but, this, as with the other instances quoted, reveals the fact of one nation struggling with another nation or a combination of nations, which offers no parallel to the present position of the dominant powers.

What is the present condition of the civilized world? There is not one nation which can lay claim to be ranked among the great powers of the age, that does not manifest the possession of a growing war-spirit. Taxation is increasing till the poor can scarcely exist; for, despite the multiplied bounties of Providence in many lands, of rich harvests and abundant products of the fruits of the earth, the necessities of life keep at almost famine prices. Armaments are being increased, constructed with all the scientific skill of an age—perhaps the most scientific of any since the world began, and armies are augmented by ordinary and extraordinary means. From the shores of the Baltic to the Mediterranean the measured tread of marshalling hosts and the rumblings of the approaching storm are heard; and England, long boastful of her island security while protected by her wooden walls, seems suddenly to have started into armed life, and close upon two hundred thousand drilled and equipped volun-

teers testify that the war-spirit of the age has seized a fast hold upon her. And for what purpose is all this warlike preparation designed? Diplomats and statesmen, editors and public politicians declare that the surest way to preserve peace is to be prepared for war. This is a theory often as erroneous as its tendency is dangerous. It is calculating upon the fears of an implied enemy, who may in the excitement of a moment forget considerations and results, and snatch up the gauge of battle so defiantly thrown down. It is a generator of mistrust, suspicion, and fear. Hence France looks suspiciously on England's increasing armaments, and increases her own, while England reciprocates by avowing distrust of French designs, and multiplies her appliances of war. Italy looks with jealous glances upon Austria, and talks of raising an army of two millions of men to consolidate her newly-organized kingdom and complete her programme of "Italy and Unity," while Austria retaliates, and as fast as she can, with an exchequer almost bankrupt and provinces in a continued condition of revolution, prepares for the struggle so rapidly approaching. Germany and Denmark glare at each other with angry glances. Spain, in the midst of internal dissensions, endeavours to make her once potent voice heard in the sinuous councils of diplomacy, while the Northern giant is collecting resources, calculating the probable duration of Turkey as an independent empire, quelling revolutions at home, and preparing for the issue of events. East, west, north, or south, the same cry comes from the ends of the earth—the same spirit is manifested. Asia, Africa, Europe, and last, but not least, America, where already the storm has burst, and the first faint sounds of the fearful hurricane which shall sweep over the nations is heard,—all manifest the same spirit and indicate the same warlike tendency.

Ten years ago, but few of the children of this world believed that such a state of affairs would ever exist. Then the "World's Fair" in London witnessed the assembling of peaceful representatives from the nations in the honourable rivalry of competition in science and arts—in labour of brain and hand; yet, more than twice ten years

ago, God, through his servant, not only declared the present condition of the nations, but in language plain and unmistakable pointed out the consummation so dreaded and feared, yet so rapidly approaching, of war being poured out upon all nations. There are few sceptical enough to doubt this issue, judging by present indications, however much they deride and repudiate the idea of Prophets living and revealing the mind of Jehovah in the present age, and but few who doubt that misery and destruction, wide-spread and fearful, will be the result. The facility with which large bodies of men can be moved from place to place, the murderous perfection which characterizes the instruments of destruction in war, the wide-spread, rapidly-growing, and deeply-rooted war-spirit which pervades the nations, the character and condition of the powers arming and likely to be involved in the struggle, with the ruin to commerce, and consequent destitution of the millions in many lands whose only means of sustenance is found in open markets and ready sales for the products of their labour, by the fleets of the great maritime powers driving the merchantmen from the ocean, justify and sustain the statement that history furnishes no parallel in magnitude and consequences to the battle of nations already inaugurated. Doubtless many will say that every age furnishes its long list of wars and contentions, and in so saying they are correct; but when they proceed to deduce from this fact that the present crisis is but of a character with the rest, and will have a termination no more important, they are deceiving themselves. The voice of prophecy in both ancient and modern times has pointed distinctly to the present crisis and its consummation. The Son of God declared that nation should rise against nation, and kingdom against kingdom; that there should be famine, pestilence, and earthquakes in divers places; and that there should be great tribulation, such as there was not from the beginning of the world, nor ever should be again. These predictions, though mixed up with prophecies concerning the destruc-

tion of Jerusalem, evidently pointed to a period subsequent to that event, and indicated a time when there would be an accumulation of these horrors poured out upon the nations, which present appearances evidently point to a speedy fulfilment of.

The Prophet Joseph declared that "war should be poured out upon all nations, commencing with the rebellion of South Carolina;" hence the statement is made, that the struggle is already inaugurated: and not only these, but a multiplicity of other prophecies could be culled from the ancient Scriptures and the words of men speaking under the inspiration of prophecy in the present age, all pointing to the same time and to the same world-spread struggle and terrible desolation.

And why is all this? Is it because God willeth the death of a sinner? or that the Gospel of peace, taught eighteen centuries ago, and sealed with the life-blood of the Only Begotten, was impotent to accomplish its mission of regenerating man, and filling him with a love of God and his creatures? No—neither of these is the reason, but because men have forsaken the truth, and wandered after the lusts of the flesh and the pride of their own hearts; because they have become the slaves of sin and the bondmen of ignorance; because they are descending in the scale of being, and corrupting the form of Deity; because by their abominations the whole earth sickens and groans under the burden of guilt which loads it; because they prefer to walk in the darkness rather than the light. Therefore are they given over to the influence of the powers of evil, and the very gifts and talents which have been so liberally bestowed upon them from heaven will prove the means of wasting and desolation by being perverted and misapplied. Still the Lord is sending forth his servants to proclaim the truth and prune his vineyard for the last time. Hearken unto their counsels, therefore, O ye honest among men, that ye may be visited in mercy from the Lord of Hosts in the day of his power.

A man who marries a frivolous, showy woman, fancies he has hung a trinket round his neck, but soon finds it a millstone.

A SAINT.

BY ELDER WILLIAM FULLER.

"A Saint! and is that title mine?
Or have I but the name?"

Such are the breathings of every true Saint. The noble position, the holy calling, the exalted sphere, the future unrivalled station has nothing mean, but everything grand, connected therewith. When contemplating the promises and blessings in store for the faithful Saints, who, as is stated by the poetess, would desire but the name? Who, that is endeavouring to understand the grand purposes and designs of Jehovah, would possess the "lineaments" alone? Considering that our Father has directly revealed this name to be placed upon those who become his adopted children, as a precedent to the name of God that shall be written on their foreheads, who would sit at ease satisfied with a merely nominal position in his kingdom which is now established upon the earth?

As the kingdom of the Most High must be built up, and the powers of the Evil One weakened, ere the anticipations of the Saints can be realized, it becomes necessary for them so to live that the influence of the Father—namely, the Holy Ghost, may find in them an agreeable habitation, and thus render them willing in the day of his power.

The appellation of a Saint is one that is fondly cherished by those who have earned it by their obedience to the commandments of God. But how repugnant it is to those who oppose his simple, though mighty plan of redemption?

It is peculiarly strange that a person professing Christianity and reverently holding the "blessed Bible" as his treasure should be guilty of encouraging those malicious emotions that are sometimes felt.

A pious, sanctified Methodist may ponder long and seriously upon the words of that book, and fondly anticipate the glorious blessings of futurity. If you enter his dwelling at the time his mind is occupied in framing his holy thoughts and enjoying his prayerful communion, and question him upon his expectations of occupying that position, asking him if he believes that such realizations

will come to his share, with turned-up eyes and raised hands he will reply that he unceasingly prays for a standing with the just and sanctified upon Mount Zion. He may enumerate his almsgivings, his self-devotion, his continued long and loud prayers, his exhortations to unbelievers, and his knowledge of the words of Jesus; but ask him if in these latter days he has become a Saint, through which position alone he can claim a part in the kingdom of God, and then observe with what holy horror he will repudiate the association with that low class of deceivers! Now, what can he claim or expect, if he rejects the opportunity? for the Prophet Daniel expressly declares that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of of the Most High, whose kingdom is an everlasting kingdom, and whose dominion shall have no end." What will be an inheritance outside of that kingdom? Let such as are satisfied with the outside, give their answer at "that day!"

But to return to those who are called Latter-day Saints: Have all such

"The lineaments divine,
Which can this honour claim?"

Alas! too many could be found who would have to answer, No!

How many there are who let their evil passions rule them, thereby causing to be overlooked that watchful, prayerful, vigilant course which should be pursued by them! How many will indulge in tippling, backbiting, stealing, evil-speaking, and numerous other evils which ought to be entire strangers to a Saint! If any reader of this should unfortunately be one of this class, let me, as an humble servant of God, request him to "go and sin no more." But on the other hand, let me encourage those who may be doing all in their power to "prove their calling and election sure" to press on, for the prize is certain and the reward is sure.

True it is that the revilings and scoffs of the ignorant unbeliever are oftentimes galling; but the day is drawing nigh

when, to their own dismay, they will have time to repent of their wicked persecutions!

"It is no mean thing to be a Saint," even now. If our enemies could participate in the serene joy experienced by a penitent believer of the Gospel when baptized by a servant of God for the remission of sins, they would be glad to be Saints.

If they only knew the worth of that heavenly boon conferred upon us, when, by the laying on of hands, the Elders seal upon us the gift of the Holy Ghost, they would be glad to be Saints then.

If, in our meetings, they with us could feel the benign influence of the Spirit of God, and hear the speaking in tongues, the interpretation of tongues, the gift of prophecy, the words of wisdom, the gems of truth revealed; or behold the sick healed and the powers of evil subdued through the operations of the self-same Spirit, they would be glad to be Saints then.

At that time when there shall be an almost universal "famine, not for bread alone, but for the word of God," as predicted by the Prophet Amos, they will be glad to be Saints then.

When the fiery indignation of a just God shall be poured out upon all nations, so that the lightnings will flash, the thun-

ders roll, the earthquakes bellow, the sea heave beyond her bounds, the sun become black, the moon turn to blood, the stars fall, the mountains sink, the heavens shake, and grim pestilence stalk abroad unabated, thereby causing every one in Babylon to feel the chastening rod of the Almighty, while his people are under his special care in "the chambers of the mountains," they will be glad to be Saints then.

When the Son of God shall be revealed in the clouds of heaven, and his angels with him, and the Saints are caught up in the air to meet him and enjoy his presence, they will be glad to be Saints then.

When that awful day shall appear when he will say to his revilers and scoffers, "Go ye into outer darkness prepared for the Devil and his angels from before the foundation of the world," they will wish they had been Saints then.

Let all be advised to choose the better part: for now is the "accepted time; behold, now is the day of salvation." The kingdom of the Most High is set up on the earth, never more to be thrown down; and it shall roll on till all shall acknowledge him whose right it is to reign as King of Kings, who now reigns King of Saints.

READING AND REFLECTION.

There are many attainable sources by which the mind of man may be refined and improved. Reading is one of these sources—a source from which many invaluable advantages may be obtained; but, like all other pursuits, reading, by its abuse, is rendered a source of evil, instead of being prolific with good.

Reading may justly be said to be the staff of life to the mind. Reading is one of the most nourishing and beneficial kinds of good with which the mind can be supplied. There is no other mental employment which is so interesting, instructive, and advantageous. By reading we are enabled to become acquainted with every branch of science and knowledge. We may learn the natural features of the countries in the whole world, and learn the habits of their

inhabitants; we may obtain a knowledge of the starry constellations of the heavens; we may descend into the earth, and learn its different geological structures &c. In short, there are no bounds to the knowledge to be obtained by reading; and especially is this the case with the Saints of God. They can have his Spirit to guide them in their efforts; and truly there is no bounds to the knowledge to be obtained by the Saints. But there is another thing to be taken into consideration in connection with reading—namely, reflection.

Montesquieu has said that reading is only idleness in disguise.

It is so for those who read rather than meditate—who desire rather to know what others have said than to take the pains of developing their own ideas—who love reading rather than books. A

lady, who was in the habit of devouring every modern work, especially romances, said—"What matters it whet'er their tendency be injurious to me or not? It is en'ough for me that I am amused."

Reading is a useless labour, if we know not how to reflect and to compare—if the good thought of a writer does not kindle our spirit, sharpen our intellect, and purify our judgment.

If we read books without consideration and without forming any judgment upon them, the ideas of others only weaken our own, and deprive our minds of all originality. If we do not oblige ourselves to give an account of our reading, it leaves no trace, and forms no treasury of wisdom within our minds. We must not only heap up, but select; not gather all which offers to our hand, but rather pluck those fruits alone which have reached maturity. It is in the moral as in the physical world—that which nourishes us is not the quantity which we swallow, but rather that which we digest.

We must be careful in selecting good food (or reading) for the mind, and

then in not over-gorging our minds, but giving it a sufficient quantity, so that we may well digest it, and it may do us good. Especial care should be taken in selecting for, and supplying the wants of, the minds of the young. Care should be taken lest, in our earnestness for their welfare, we force so much upon them, and as a natural result make them loathe that which, if carefully applied, is of great good. To this one cause may be accounted the existence of so many scholastic dullards.

The seed does not grow, unless we both choose good seed and cultivate the ground into which it is to be cast. Who does not know that a man may be deeply read in learned lore, and yet be a fool? The wise man is not he that reads most, but he that reflects. "Read," said Seneca, "not that thou mayest know more than others, but that thou mayest know better than others. It is not the study itself, but the fruit of study, which we require to see."

C. S.

HISTORY OF JOSEPH SMITH.

(Continued from page 457.)

"I copy the following from the *Neighbour* of this date:—

"Hurrah for the General!"—The following, which we extract from the *St. Louis Organ*, shows how the public mind is turning, and what their feelings are in regard to the Prophet, his views, and theirs also in regard to the Presidency.

Forbear awhile—we'll hear a little more. The matter is now settled with Mr. Clay, Tyler, and Van Buren. Let Mr. Clay return at once from his political perambulations in the South, Mr. Tyler abandon his hopes of re-election by aid of the "immediate annexation" of Texas, and let Mr. Van Buren be quiet at Kinderhook, that he may watch the operations of the "sober second thought" of the people!

General Joseph Smith, the acknowledged modern Prophet, has got them all in the rear; and from the common mode of testing the success of candidates for the Presidency, to wit, by steamboat elections, he (Smith) will beat all the other aspirants to that office two to one. We learn from the polls of the steamboat *Osprey*, on her last trip to

this city, that the votes stood for
Gen. Joseph Smith 20 gents and 5 ladies.
Henry Clay - - 16 " " 4 "
Martin Van Buren 7 " " 0 "

Attended theatre in the evening.

Thursday, 9.—A court-martial was held in my office for the trial of Major-General Wilson Law, on a charge of ungentlemanly and unofficer-like conduct. Present—Generals Hyrum Smith, Charles C. Rich, Lyman Wight, George Miller, and Albert P. Rockwood; Col. John Scott and Hosea Stout; Judge-Advocate, John Taylor; and Secretary, Thomas Bullock. The charge was sustained, and Wilson Law cashiered.

Evening, attended theatre, and saw "Damon and Pythias" and the "Idiot Witness" performed.

Elders Wilford Woodruff and George A. Smith called upon me this morning, and said they were ready to start on their mission to attend the Conferences appointed throughout the north of

Illinois, Indiana, and Michigan. I blessed them in the name of the Lord, and told them to go, and they should prosper and always prosper. They left in company with Elders Jedediah M. Grant and Ezra Thayer.

Friday, 10.—Rode out after breakfast to the prairie to sell some land to some brethren.

The court-martial was held in the Mayor's office on the charge against Robert D. Foster, Surgeon-General, for unbecoming and unofficer-like conduct, &c.; Brigadier-General George Miller presiding. The charges were sustained.

A prospectus of the *Nauvoo Expositor* was distributed among the people by the apostates.

The jury of Lee county, Illinois, awarded \$40 damages and the costs against Joseph H. Reynolds and Harmon T. Wilson, for illegal imprisonment and abuse, which I suffered from them last June in that county.

Saturday, 11.—At 10 a.m. I attended City Council, and stayed till half-past 11; but there not being a quorum, adjourned until next regular session. At 1 p.m. at my office, and had a conversation with Mr. Lyne on the theatre; and at 6 p.m. attended prayer meeting: John P. Greene and Sidney Rigdon present. Several showers of rain during the day. The Nauvoo Legion had a company muster.

Sunday, 12.—At 10 a.m. I preached at the stand. The following brief synopsis of my discourse was reported by my clerk, Thomas Bullock:—

"The Saviour has the words of eternal life. Nothing else can profit us. There is no salvation in believing an evil report against our neighbour. I advise all to go on to perfection, and search deeper and deeper into the mysteries of godliness. A man can do nothing for himself unless God direct him in the right way; and the priesthood is revealed for that purpose.

The last time I spoke on this stand it was on the resurrection of the dead, when I promised to continue my remarks upon that subject. I still feel a desire to say something on this subject. Let us this very day begin anew, and now say, with all our hearts, we will forsake our sins and be righteous. I shall read the 24th chap. of Matthew, and give it a literal rendering and reading; and when it is rightly understood, it will be edi-

fying. [He then read and translated it from the German.]

I thought the very oddity of its rendering would be edifying anyhow:—"*And it will be preached, the Gospel of the kingdom in the whole world, to a witness over all people; and then will the end come.*" I will now read it in German [which he did, and many Germans who were present said he translated it correctly].

The Saviour said, when those tribulations should take place, it should be committed to a man, who should be a witness over the whole world: the keys of knowledge, power, and revelations should be revealed to a witness who should hold the testimony to the world. It has always been my province to dig up hidden mysteries—new things—for my hearers. Just at the time when some men think that I have no right to the keys of the Priesthood—just at that time I have the greatest right. The Germans are an exalted people. The old German translators are the most correct,—most honest of any of the translators; and therefore I get testimony to bear me out in the revelations that I have preached for the last fourteen years. The old German, Latin, Greek, and Hebrew translations all say it is true: they cannot be impeached, and therefore I am in good company.

All the testimony is that the Lord in the last days would commit the keys of the priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until he takes it himself? I have read it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.

The Scripture is ready to be fulfilled when great wars, famines, pestilence, great distress, judgments, &c., are ready to be poured out on the inhabitants of the earth. John saw the angel *having* the holy priesthood, who should preach the everlasting Gospel to all nations. God had an angel—a special messenger—ordained and prepared for that purpose in the last days. Woe, woe be to that man or set of men who lift up their hands against God and his witness in these last days; for they shall deceive almost the very chosen ones!

My enemies say that I *have* been a true prophet. Why, I had rather be a fallen true prophet than a false prophet. When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false prophet. False prophets always arise to oppose the true prophets, and they will prophesy so very near the truth that they will deceive almost the very chosen ones

The doctrine of eternal judgments belongs to the first principles of the Gospel in the last days. In relation to the kingdom of God, the Devil always sets up his kingdom at the very same time in opposition to God. Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council. It is the testimony that I want that I am God's servant, and this people his people. The ancient Prophets

declared in the last days the God of heaven should set up a kingdom, which should never be destroyed, nor left to other people; and the very time that was calculated on, this people were struggling to bring it out. He that arms himself with gun, sword, or pistol, except in the defence of truth, will some time be sorry for it. I never carry any weapon with me bigger than my penknife. When I was dragged before the cannon and muskets in Missouri, I was unarmed. God will always protect me until my mission is fulfilled.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 27, 1861.

THE PAST AND PRESENT OF THE CHURCH.

Fourteen years ago this 24th instant, a small band consisting of one hundred and forty-three men encamped for the first time within the precincts of Great Salt Lake Valley. They were the Pioneers of the Church of Jesus Christ of Latter-day Saints. Under the leadership of President Brigham Young, they had taken their journey from Winter Quarters on the Missouri River, and had traversed the wilderness that stretched out, almost untrodden save by the foot of the savage denizen of the plains, from that river to the Great Basin. The country which they had travelled was a country to which all were strangers; the country which they had sought was one of which but little was known, and about which so many fabulous stories were told that it was impossible to arrive at any just conclusion respecting it. Well defined and travelled roads leading thereto there were none. There were faint trails here and there on the line of route over which men and animals had travelled; but they were not to be relied upon, and over long stretches there was not even one of these to be found. Without any guide, other than the Spirit and power which had guided Jared and his brother and party, and Nephi and his party, across the unknown and mighty ocean, they started out and safely reached the place designated by the Lord as a gathering and hiding-place for his people. Fourteen years of incessant travel have been fruitful in giving rich and profitable experience in the crossing of the great plains which are spread out in their immensity from the Missouri river to the rim of the Great Basin. Everything connected with the route has become as familiar as household words. But when the Pioneers crossed, it was entirely different. There were dangers to be met, but their nature and extent were so little understood that the uncertainty was much more harassing than an actual knowledge of much greater dangers would have been. Warlike tribes of Indians infested the entire route, of whom but little was known, except that they were fierce and implacable, and skilful and audacious thieves—foes to be watched and dreaded. Against their depredations and attacks strict and constant guard had to be maintained, night and day, over the encampment and the animals, whenever the camp halted. It

was like launching upon an unknown sea, of which all that had been heard was only calculated to appal and deter. Numerous dangers menaced them; but they had numerous incentives to urge them on. The Israel of God had been spoiled and scattered. They had fled from before their enemies like sheep from a band of wolves. There was no spot in all the land round about that offered shelter, or that invited the settlement of a persecuted and oppressed community. Civilization—"Christian" civilization—reared itself up with a threatening and impenetrable front as a mighty barrier to repel by blood and violence any further attempt to settle and dwell together as a church within its limits. The West alone was open; the savages of the wilderness alone offered no resistance—threatened no violence to a plundered and outraged people; and the voice of civilized robbers and murderers declared that in that direction alone we must go, or experience their dire vengeance. Besides, the Prophet, before his death, had foretold great blessings and power for the Israel of God in the West. In vision he had beheld the peace which the Church should enjoy, and the greatness to which it should grow, far in the interior of the continent; and, when harassed and vindictively pursued by the tireless efforts of his enemies, he would gladly have sought in those otherwise forbidding regions that quiet tranquility which was denied him in the midst of his own nation and race. This being the position of the people of God, and these the circumstances that surrounded them, it was but natural, then, that they should seek in that direction, undaunted and undeterred by the dangers and difficulties that threatened them, a spot where they might build homes and worship God according to the dictates of their consciences, unmolested by cruel and bloodthirsty enemies.

There is much good to be derived from the contemplation of these past scenes and experience. Their lessons are prolific in consolation and hope. Feelings of thanksgiving that draw us nearer and nearer to God, who is the Author of all the benefits which have resulted to the Church by the persecution which drove forth from the midst of "civilization," are inspired thereby. We can see the wonders of His providence, and bow in adoration before His wisdom which overrules the plans of wicked man for His praise and the accomplishment of His purposes. The humble and faithful Saints who submissively yielded to his decrees, though the good that was to result therefrom was apparently very far distant, and could only be seen at all by the eye of faith, can now rejoice in their God who has so signally caused the wrath of man to praise him, and has vindicated in the eyes of all the world the justness and wisdom of their reliance in his promises. Little did the enemies of the kingdom and people of God imagine, when they expelled the Church from their midst and bade it go forth to perish or be overcome in the wilderness, that they were coercing it to seek a land where it could dwell in peace and safety when they themselves would be involved in war, and misery, and other calamities the most dreadful that could befall a people! Yet such has actually been the result of their measures!

The 24th of July is a day that will never be forgotten. The recurrence of its anniversary will be a fitting occasion for future generations to offer up the incense of grateful and thankful hearts to the Almighty for the deliverance wrought out for their fathers. Upon that day the Lord brought his servants to the land which had been reserved in His wisdom as a land where His infant kingdom might grow and be developed, and where his people might be schooled in all that was necessary to constitute them a temperate, healthy, and great race, physically and morally,—such a race as would be capable of giving permanence

to a government and institutions that shall be universal throughout the earth. The circumstances which have surrounded them from the beginning have been favourable to the accomplishment of all this. Before they went there—while in the lands of their first inheritance—they were a people who loved liberty, and, above all, the precious boon of religious liberty, more than anything else. They gave evidence of this by the sacrifices they made to obtain it before they turned their faces towards the Rocky Mountains, and afterwards by the toil, expense, and risk with which they sought its enjoyment in that distant region. The constant struggle for existence which they had to maintain for so many years after they reached that land was a schooling most valuable to all who participated in it. Their enemies viewed their contest with the elements, with poverty and all the adverse circumstances that surrounded them with indifference, thinking that without doubt it could only end in one result—namely, the complete overthrow of the system and people. But the living upon the scanty portion of food they took with them—the eking of it out with poor beef, and thistle, and other roots and wild herbs—the loss of many of their fields of grain by crickets in the first place, and, in a few years afterwards, a similar but much more devastating inroad by grasshoppers, and the scarcity and threatened starvation consequent thereupon, had the effect (least expected by those who anxiously looked for their destruction,) of imparting to them an experience which they needed to prepare them for the mission before them; and, though apparently severe, these circumstances were excellently adapted for the object in view. So, also, with the sending of troops there, and all the agencies that have been brought to bear upon the people for their destruction: they have all been productive, through the over-ruling power of God, of a certain amount of good, and have afforded an experience that is necessary.

The changes which the lapse of fourteen years has brought about in the experience, circumstances, and prospects of the people of God are most wonderful. Then the Church was on its pilgrimage; then its members were few, and many of them widely scattered. They were poor, having been stripped of nearly all their worldly wealth; and, though the rightful owners of houses and lands, they could not possess them, and had scarcely a shelter to shield them from the fierce rays of the summer's sun or the chilling blasts of the frowning winter, or a foot of land which they could call their own. Then it was not widely known that a place of gathering had been found, or that a spot had been designated upon which another holy temple should be reared, to which the dispersed and ungathered could turn their eyes in hopeful anticipation. Then they were in anguish and pain, in sorrow and affliction, in danger and want, while their enemies occupied a position the very reverse of this. But now, how changed the circumstances and the scene! The Church is no longer a pilgrim in the sense she was before. She is firmly planted (praised be the Lord for it,) in "the tops of the mountains;" the "munitions of rocks" surround her and are her bulwarks. Her numbers are so increased, and they flock to her so rapidly, as to almost justify her in saying—"The place is too strait for me: give place to me that I may dwell." Though not over-burdened with riches, they are no longer the poor people they were; and, instead of living in a wilderness exposed to all the fury of the elements, they have highly-cultivated fields, beautiful and well-built cities, and all the advantages which result from well-directed and efficient labour. The place of gathering is now not only known to the Saints, but is an object of note and admiration and wonder to the civilized world. The anguish and suffering, the mourning and

distress, the destitution and danger under which they formerly suffered, no longer exist in their midst, but are now burdening and crushing out the existence of their enemies! And the prospects before them are the most cheering and glorious that could be spread out before any people. Such a change as this, within so short a time, and with such difficulties to surmount, is most wonderful, and should prompt us to glorify that God who has so fully fulfilled his promises by vouchsafing unto us these blessings.

MINUTES OF THE "MONARCH OF THE SEA" CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS:

ORGANIZED MAY 16, 1861.

On Thursday, May 16, Presidents Lyman, Rich, and Cannon convened a meeting of the Saints on board the *Monarch of the Sea*, in the river Mersey, Liverpool, and organized the company, consisting of 949 Saints, with Elder Jabez Woodard as President, and Elders H. O. Hansen and Niels Wilhelmsen as his Counsellors.

A Priesthood meeting of the English Saints was held the same afternoon. Present—Elders Woodard, Harrison, W. H. Kelsey, S. Reid, Horace Pegg, Heber Pegg, John J. Wallis, William Carnie, and others. Elder Woodard proposed E. L. T. Harrison as Secretary of the ship's company, W. H. Kelsey as President of the English portion of the Saints, and Thomas Morrell as Marshal. Elder Woodard explained the duties of the Marshal—That he would have to see to the getting up of a nightly guard at the hatchways, see that no lights were left burning at night, and, in fine, preserve order and cleanliness throughout the ship: also that all found articles were to be placed in his possession till the owner was found. President Woodard then exhorted the English Saints to patience and kindness to the Danish, Norwegian, and Swedish Saints. He also gave some instruction as to the best food to be used at present.

Resolved—"That no smoking be allowed between decks." Meeting adjourned till ten o'clock next day.

Married during the day, by Elder Niels Wilhelmsen, Lars Peter Christensen and Anne Marie Christiansen, Carl Wilhelm Julius Heker and Karen Marie Madsen, Johannes Hansen and Hansine Andrea Ibsen, Poul Christian Petersen and Marie Caroline Elizabetha Dorteia Nielsen; all of Denmark.

Tuesday, 15.—(Before organization of company.)—Married by President J. Van Cott, in Liverpool, Carl Erick Lindholm and Johanne Nielson, Niels Oluf Vahlstrom and Eva Magdalene Nordblad, all of Sweden; Anders Frantzen and Maren Martenson, of Denmark; Samuel Gudmundsen and Ellen Marie Morck, of Norway. A meeting was held this evening of the English Priesthood, which was addressed by President Woodard.

Friday, 17.—A Priesthood meeting of the English division was held at ten o'clock.

The following division into wards was made in the ship, and the following men appointed Presidents:—1st Ward, S. Gudmundsen; 2nd, Edward Reid; 3rd, P. Nielsen; 4th, John J. Wallis; 5th, G. Ohlson; 6th, G. A. Omonn; 7th, L. O. Giertsen, 8th, J. Fagerberg; 9th, Horace Pegg; 10th, R. Nielsen; 11th Jynaz Willie.

Married, this day, by Elder Niels Wilhelmsen, Soren Peter Rasmussen and Anne Mikkelsen, Poul Michael Poulsen and Cecilie Jorgensen. President Woodard preached in the evening to a general meeting of the English wards. Born, Christian Madsen, son of Christian Jacobsen.

Died, Emma, daughter of Peter Petersen, of Sweden, 3½ years old.

Saturday, 18.—Elders Woodard and Harrison lectured on geography.

Sunday, 19.—A general meeting of all the Saints, English, Danish, Norwegian, Swedish, German, Welsh, &c., was held on deck, addressed by President Woodard and his Counsellors.

Monday, 20.—Robert Murdoch, Peter Hansen, and F. Lynberg called to be Assistant-Marshals.

Married, by Elder N. Wilhelmsen, Rasmus Jorgensen and Jacobine Kirs-tine Morgensen, of Denmark.

Tuesday, 21.—Died, Jane H. Mont-gomery, of England, aged 60: buried in lat. 52.26 north, long. 23 west.

Friday, 24.—Died, Caroline, daughter of Isaak Looser, of Switzerland, aged 9 weeks.

Saturday, 25.—*Mcm.*—Much stormy weather during the last few days, and good deal of sea-sickness. To-day weather fine, and general time of restoration among the sick.

Council meeting of all the Priesthood held this evening. Resolved—"That the English have one fire at the cooking-galley to themselves, and the remaining three fires be kept for the Danes, Norwegians, Swedes, and Germans.

President Woodard then addressed the meeting on the nature and extent of the Priesthood. Interpreted by Elder Wilhelmsen.

Sunday, 26.—General meeting was held in the morning, addressed by Presidents Woodard and Wilhelmsen. After-noon, a German meeting was held, addressed by President Woodard & others.

Mcm.—Regular prayer meeting every morning and evening in each ward.

Thursday, 30.—A general meeting of the English division held in the evening. Elder Woodard preached.

Saturday, June 1.—Born, daughter of James and Alice Unsworth, of England: named Betsy.

Sunday, 2.—General meeting held on deck, addressed by Elder S. Francis. In the afternoon a meeting was held on the lower deck, addressed by Elder Harrison; after which President Woodard preached an "ox-team discourse."

Monday, 3.—A sacramental meeting was held in Elder Reid's ward: a very good feeling prevailed. Resolved into a testimony meeting. Several Danish brethren spoke.

Tuesday, 4.—Sacramental meeting in Danish wards Nos. 3 and 5, addressed by Elders Wilhelmsen, W. H. Kelsey, E. Reid, Thomas Morrell, and E. L. T. Harrison; interpreted by Elder Wilhelmsen. A very strong feeling of union between the English and other divisions was manifested.

Died, Karen Marie, daughter of Rasmus Peter Christensen, aged 6 months.

Wednesday, 5.—A sacramental meeting of two other (Nos. 3 and 7) Danish divisions was held. Addressed by President Woodard.

Thursday, 6.—A sacramental meeting was held in Elder Wallis's ward.

Friday, 7.—A Welsh testimony meeting was held.

Saturday, 8.—Born, a daughter of Charlotte Kirby, late of England.

Sunday, 9.—Being very rough weather, no general meetings were held. In the afternoon, a sacramental meeting was held in the Young Men's Ward, addressed by Elders Woodard and Hansen.

Tuesday, 11.—Died, Amelia, daughter of brother Rokenbouch, of Switzerland, aged 14 months.

Thursday, 13.—Born to Hennaig Oline Ungermann, a daughter, named Marie Josephine Atalanta.

Friday, 14.—Died, Petrine, daughter of Christen Christensen, 2½ years old.

Saturday, 15.—Died, the daughter of Charlotte Kirby, born on the voyage.

Sunday, 16.—As the weather was not very good, no general meeting was held; but, in the afternoon, an English meeting was held on the deck, addressed by Presidents Woodard and Wilhelmsen, E. L. T. Harrison, and W. H. Kelsey; after which a Danish meeting was held, addressed by President Wilhelmsen.

Monday, 17.—The pilot came on board, and much delight was manifested by the Saints. In the evening Elder Woodard preached on the news brought from America by the pilot, the fulfilment of Joseph's prophecies, &c. Resolved—"That a double guard be set as we are approaching New York, to be continued night and day, until we are landed."

Died, William Cunningham, son of Robert Cunningham, of Scotland; also, Jens Christian Carl, daughter of Niels Jacobson, aged 6 months.

Wednesday, 19.—Arrived at New York, after a prosperous voyage of 34 days, during which harmony and peace prevailed.

E. L. T. HARRISON, *Secretary*.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,

May 15, 1861.

Brothers Amasa M., Charles C., and
George Q.

I have just heard Thomas Bullock read a few items to brother Staines. I continue to communicate, realizing that much of the business transacted and the operations and improvements carried on here, though not much thought of by us who witness them daily, will be very interesting to the brethren abroad.

The theatre closed last Saturday evening, after a brief but very agreeable season. The scenery has been much improved, and the general opinion is that our theatrical *corps* have done credit to the comic species of the drama. The lack of accommodations for the large number of patrons forbids issuing over a certain number of tickets (350), which were always too few to supply the demand. Arrangements are on the tapis to have 250,000 adobes on the bench, one-third of clay and two-thirds of gravel, for the erection of the new theatre: the clay is to be hauled on the bench.

Labourers have commenced to work around the Seventies' Hall of Science, which we expect to erect with brick and inclose this fall preparatory to the joiners' working therein next winter, and for completion in 1862. It will be a delightful place, wherein the Elders of Israel can be instructed in all the branches of practical and useful arts and science, as well as theology. I think it would be well for the Seventies and all the Elders of Israel who are abroad to improve every opportunity which may present itself of getting useful books, maps, charts, philosophical and astronomical apparatus and instruments, such as would be beneficial and necessary in a Hall of Science, connected with which there is already a library established. I merely throw out this as a suggestion, realizing that the Elders should always have their eyes open to the growing and expanding interests of that kingdom whose beauty and glory will yet be the theme and admiration of the wise and truly great of the earth.

Many are making preparations for

building and improving. The 14th Ward are finishing their hall, and building verandahs to, and otherwise improving, the two wings of the main building. They expect to inclose them in the fall with a good fence. John B. Kimball and Company are building a store on Levi Richards' corner, where Dennel-son's Cooperage was. The cooperage has been removed a few rods north. Walker and Brothers, merchants, are building where Gill, the *physiological* barber, used to have his shop,—which shop, by-the-bye, came up the street the other day, and has got replaced near to where J. B. Kimball is building. President B. Young is putting up a two-storied verandah on the west of his Lion House. President Wells has finished his verandah on the north, and is now putting up another on the south of what used to be the Benson House.

President Young, accompanied by Elders D. H. Wells, John Taylor, George A. Smith, W. Woodruff, Edward Hunter, A. O. Smoot, and others, started to-day on a Southern tour to the extreme south of our settlements. My impaired health for some time back, and illness on the last expedition to San Pete, admonish me to take care of myself, that I may not leave this stage of action prematurely, but stick to it until my work is completed and I have accomplished a complete victory.

To-day, President Young and Company dedicate the new hall at American Fork, which is a very substantial, neat building, well finished, with good basement designed for a schoolroom.

My oil-mill is doing good work: indeed, it accomplishes all we anticipated; and I can extract from the flax seed as much as they do in the States, although I have not employed a professional oil-maker, but have superintended it myself, assisted by an ingenious London joiner, named Edward Cox. I extract the oil by means of two hydraulic presses, which press each to the weight of 112 tons. They were put in operation by brother Silver, and work first-rate. In about four weeks I expect to have a run of millstones attached to my oil-mill, which will accommodate the city folks and myself with superfine flour. President Young has put up a carding

machine on City Creek, a little south of the city wall.

Painters say, when they see my oil, there is a body to the paint like unto varnish; and they say the reason is because the oil is pure and unadulterated. A gentleman desired to inform me, the other day, how to adulterate my oil with lye; but as I did not believe in *lying*, I did not procure the receipt.

On the 21st ult., P. P. Pratt, Jacob G. Bigler, John D. Chase, John Talbot, William Fotheringham, Edward Pugh, Paul A. Schettler, John W. Clark, and George W. Grant were set apart to go on missions; and on the 29th ult., Warren S. Snow and George Peacock of Manti were also set apart—Bigler, Chase, Pugh, Grant, Snow, and Peacock, to England; Schettler, to Holland; Fotheringham and Talbot, Cape of Good Hope; Clark, Texas; Lewis Brunson of Fillmore and P. P. Pratt, the United States. These Elders accompany the two hundred teams which we send back for the immigration of the Saints, and are thus furnished conveyances to the States, turning in, of course, and doing all the good they can on the way.

Our spring has been somewhat cold, with occasional slight frosts, which have nipped, I fear, much of the apricot and peach blossoms; but, as a general thing, the spring is a very favourable one for farming and horticulture generally. Many of the brethren are taking up large tracts of land on the Weber and on the Hamas prairie—likewise over Jordan. The Jordan dam, which has been under way for several years, is now being put in principally by brother Thomas Box, who has taken up a large tract of land about three miles northwest of the bridge, where he has found a good well of water, and sowed twenty or thirty acres of wheat for an experiment. He has taken a water-level and ascertained, by the aid of the dam, that he can water his claim. The dam will be in in a few days, and this will enable those interested in the big field north and west of Father Pulsipher's (in which field several persons have sown wheat, oats, corn, and potatoes, this season,) to water their crops, and thus bring thousands of acres of good rich land into successful cultivation.

Remember me kindly to all the Elders who are labouring with you.

HEBER C. KIMBALL.

Camp of Israel, near Florence,
June 19th, 1861.

Dear Brother Cannon,—I came out to the camp ground this morning, in company with brothers Gates and Spencer, for the purpose of organizing the 4th company; and after we accomplished the business that we came to do, not being very well, through fatigue brought on by the driving of cattle yesterday, I thought I would remain in camp during the day; and in order to fill up the time, I thought I would give you a short synopsis of our doings since we last wrote to you. We left New York, in company with a little upwards of 600 Saints, on the evening of the 23rd of May, and landed in Florence on the evening of the 2nd of June. We had rather a weary, yet pleasant passage, some little sickness, and one death, which occurred between Omaha and Florence. Since we have been at Florence, the health of the camp has been good; but two deaths within the last three weeks. After our meeting on Sunday the 16th, our camp was cheered with the presence of our brethren late from Utah—namely, Joseph W. Young, Judge Peacock, Bishop Brunson, and others, the most of whom are on missions for Europe. They were in good health and excellent spirits. They bring us news that there will be plenty of teams here by the 1st day of July to help all away from this place that are unable to help themselves, which is news that causes the hearts of the poor to rejoice. I have received several kind and warm-hearted letters from the brethren and sisters in England, all of which I should be glad to answer, if it were not for the hurry and the incessant labour that always exist at an out-fitting point. I shall remain here, in company with brother Gates, until the companies are all gone; and then we shall get into the same waggon that you and sister Cannon came down in, and jog over the Plains as speedily as possible. Please to give my love to brothers Lyman and Rich, accepting my warmest desires for your own welfare.

I remain yours in the Gospel,

MILO ANDRUS.

Monarch of the Sea, New York,

June 19, 1861.

President G. Q. Cannon.

Dear Brother,—I am glad to be able

to say that we have arrived safe in port to-day, after a pleasant voyage of 34 days.

The generality of our company are enjoying good health. All seem rejoiced at the termination of our sea voyage, and grateful to God for his mercies that have manifestly been over us.

I do not think any company that ever crossed the ocean could have felt, on the whole, a happier or more united spirit, especially considering the diversity of nations represented, there being ten languages spoken on board.

After the organization of this company in the Mersey, by Presidents Lyman, Rich, and yourself, we sailed with a fair breeze and had a most successful passage through the Channel. Since then, we had but little of anything but contrary or indirect winds; but the *Monarch* has behaved splendidly under all kinds of weather.

Shortly after our departure from Liverpool, President Woodard and his Counsellors proceeded to complete still further the organization, by appointing E. L. T. Harrison, Secretary of the ship's company; W. H. Kelsey, President of the English division; Thomas Morrell, Marshall; Jynaz Willie, President of the German Saints. The Danish, Norwegian, and Swedish Saints needed no other General President, as Elders Hansen and Wilhelmsen were of their number. The whole company were then further divided into eleven wards, over each of which Presidents were appointed. These officers have worked hard to preserve order and cleanliness in our midst.

Nine deaths have occurred on board, chiefly young children. There have also been four births and fourteen marriages on board, eleven of the latter being among the Danish divisions.

Captain Gardner, with the first and other officers of the ship, have behaved in a kind and courteous manner to the company. We presented the former with the following testimonial:—

To W. R. GARDNER, Esq.,

Commander, *Monarch of the Sea*.

As President and Officers of 949 Latter-day Saints, passengers on board your vessel, we desire, before leaving, to express our entire satisfaction with the treatment ourselves and fellow-passengers have received, during our voyage from Liverpool to New York, from yourself, and also from the first and other officer acting under your command.

Other scenes and circumstances are about to engage our attention, but we shall certainly ever remember with pleasure the gentlemanly treatment of ourselves and those under our charge on board the *Monarch of the Sea*.

On behalf of the Company,

JABEZ WOODARD, } Presidents of the
H. O. HANSEN, } Company.
N. WILHELMSSEN, }

E. L. T. HARRISON, Secretary.

June 1861.

President Woodard and his Counsellors have enjoyed tolerable good health. They have behaved as fathers to us, and I am sure they enjoy the good feelings of every soul on board.

Trusting the blessing of God may still continue with us in our further movements, with love to Presidents Lyman, Rich, and yourself, in which Elder Woodard and Counsellors join,

Yours respectfully,

ELIAS L. T. HARRISON.

SUMMARY OF NEWS AND PASSING EVENTS.

SPAIN.—Rumours asserting that fresh disturbances have taken place in provinces continue to circulate. Ministerial journals reply that full guarantees have been taken for the maintenance of tranquility. The military courts formed at Granada, Malaga, and Loja to try the insurgents captured have commenced their operations; but the Queen has sent down orders to prevent summary execution, and to request that no more blood shall be shed. It is her wish that the rioters shall be transported to Fernando Po. Granada and Malaga are to be placed in a state of siege. Military law has already been

proclaimed in the latter province. 10,000 men have been sent to Andalusia. The Spanish Government has summarily closed the question at issue with Morocco by appropriating in perpetuity the city of Tetuan. Tetuan is henceforth to be an integral part of Spain. According to the last census, the population of Spain was 15,688,000 souls.

PRUSSIA.—A manifesto issued at Berlin announces that the King and Queen of Prussia will be crowned at Konigsberg in October next. A telegraphic despatch from the city of Baden-Baden informs us that

on the 14th inst., whilst the King of Prussia was walking on the promenade, an unsuccessful attempt was made upon his life. The miscreant was immediately arrested, and seals were affixed to the doors of his residence at Leipsic.

ITALY.—In Naples several conflicts have taken place between the royal troops and the brigands, in which the latter have suffered great losses.

POLAND.—Fresh demonstrations having taken place in the Saxon and Krasynsky Gardens of Warsaw, the Government has taken strong measures to prevent an outbreak. Much agitation prevails in Warsaw and the provinces.

CHINA.—Advices from Peking, reaching on April 29, state that the Chinese insurgents have repeatedly beaten the Tartar army, and that they were rapidly marching against Peking. The Emperor of China is still residing at Geoke, where he proposes to remain until next autumn. The state of the country, caused by the progress of the insurrection, renders his return uncertain.

AMERICA.—The internecine conflict in the States is producing results on the cotton trade of the country which must be greatly deplored. Shortly after the blockade of the Southern ports was established, the effect

was visible in Lowell and other great manufacturing districts, the operatives being placed on short time, and in some instances compelled to seek for subsistence by pursuing other occupations. The supply of cotton afterwards completely ceased, and the result is that at the present time the stock is so low in the North that efforts are being made to replenish the market by supplies from this port. The blockade of New Orleans and other cotton ports being now effectual, the Southern dealers will be unable to get stocks off their hands, and they will therefore suffer equally with the Northern firms. It is stated that a British ship, conveying several hundred tons of powder and 20,000 stand of arms, has eluded the vigilance of the blockading force, and arrived at New Orleans. The latest despatches from the capital intimate that the Government have resolved to prosecute the war with vigour, and that an onward movement will be commenced as soon as the consent of Congress can be obtained. All the Baltimore police commissioners have been arrested, and military men remain posted throughout the city. Tennessee secession troops have left Knoxville to prevent the advance of Federals into East Tennessee.

POETRY.

A HYMN.

O Lord! responsive to thy call,
Thy Saints will gather from afar,
And learn of thee to dwell in peace,
While Gentile nations rush to war.
We thank thee, Lord, for all thy love;
We thank thee for a Prophet's voice;
We praise thee for the Spirit's light,
And in thy kingdom we rejoice.
Celestial music we shall sing;
Thy matchless wisdom we shall learn,

London.

As mantling over Zion's towers,
Rheims's pillared fires burn.
Then, Father, bless thy Saints on earth;
Increase our faith and works below;
And, though unseen by sordid minds,
The kingdom of our God shall grow.
Yes, Lord, responsive to thy call,
Thy Saints are gathering from afar;
And soon the city of our King
Will be the world's bright guiding star.

G. C. PARSONS.

ADDRESS.—Thomas O. King, 9, Twerton Hayes, Bath.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

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CONDITION OF THE NATIONS.

BY ELDER RICHARD SMYTH.

Life, in the great cities and towns of the nations, presents to the mind of the philanthropist a most deplorable picture of human depravity and wretchedness. In fact, the sin of the nations has increased to such an alarming extent, that it is foolish for any one to expect that the vengeance of God's justice can any longer be restrained by the hand of mercy from falling on the heads of this generation.

With sin streaming through the streets of their cities unchallenged and unpunished, with injustice enthroned as the dispenser of justice, with ignorance exalted in their midst as the teacher of wisdom and truth, with sin approved of as if it were righteousness, and righteousness in their midst branded as if it were iniquity, the nations cannot much longer remain unpunished by justice, and preserved by mercy, as a stink in the nostrils of Jehovah. They are on the brink of destruction.

Who for a moment can deny the sad degeneracy of the nations? Who, though we hear of inventions in the application of steam and improvements in the destructive implements of war, and telegraphic wires, &c., &c., can deny the sad fact that the nations are degenerating, retrograding, falling far below the standard of even God's mercy, and

becoming more and more ripe for destruction? Alas, though a few ignorantly may, none truthfully can; for the fruits of degeneracy are too common and too plain to be denied, all mankind as it were feeling it within and having it branded upon them.

And this is the sad picture of Gentile life—the sum total of the full blaze of Gospel light in this day and age of the world, while we hear the rumbling of Jehovah's chariot wheels, and the cry, "Behold, the Bridegroom cometh; go ye forth to meet him!"

The present sad condition of the nations is a complete fulfilment of many very pointed predictions uttered by the ancient Prophets concerning the latter days. For instance, the prophecy of Paul (in 2 Tim. iii., 1–5,) is literally fulfilled in this generation—"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof: from such turn away."

O Christendom! dost thou here behold thyself in the mirror of ancient revelation? Paul of old saw thee reflected there by the power of God! And O ye learned teachers, glance at the 9th verse of the same chapter, and hear ye your doom pronounced by the Word ye profess to revere. Ye who have turned the truths of God into fables, who tell us that the Gospel's gifts and blessings are done away,—ye powerless members of a stripped and powerless Gospel, hear these words of inspiration—"They shall proceed no further, for their folly shall be manifest unto all men." Paul here intimates the revealing of the Gospel of saving power from the heavens, to the complete manifestation of the folly and ignorance of the *learned* supporters of a spurious Christianity. A universal apostacy from the "faith once delivered to the Saints," with submission to the rule of an abominable and fallen church, has left the nations in their present sad condition. The Church of Rome has flooded the world with the grossest error, and consequently sin. For ages past she supported tyranny and oppression by supporting and committing fornication with the kings of the earth; and as tyranny has ever been the mother of revolution, all the blood shed in the revolutions of the past centuries of her rule lies to her dark and damning account.

During the palmy days of the Romish Church, she not only tolerated blood-

shed, tyranny, and injustice, but also blasphemously, in the name of Jehovah, sought to legalize transgression by selling indulgences and pardons. Yes, and even dared to alter the law of high Heaven, which tells us to "be fruitful, and multiply, and replenish the earth." (See Gen. ix., 1.) It was that church, that mystery of iniquity, which first laid the foundation of the present existing state of things; and though Luther and the Reformers, seeing her degraded and fallen condition, sought to reform her, yet they have not done so. She yet lives and wields a mighty influence in the earth; and even the churches originated by the Reformers are following in her wake, committing fornication with the kings of the earth, and making merchandise of the souls of men.

But as King Jesus is coming to reign on the earth, he has sent the Gospel by the ministering of angels, with all its gifts and blessings, and its primitive power, and with it a divine, apostolic authority to administer in its holy ordinances, that a people may be prepared for living this Gospel. As it is an emanation from the Great Benefactor of the human family, it will save the world from its present deplorable condition, and usher in a reign of righteousness, when the knowledge of the Lord shall cover the earth as the waters cover the channels of the mighty deep.

OBEDIENCE.

BY C. PEARSON.

What a vast deal of importance there is in the word "Obedience!" The first command given by God to man was that of obedience. Whatever part of the Bible we turn our attention to, we there find that the only conditions on which God based his promises was that of obedience. We find him promising to the children of Israel the land that flowed with milk and honey for an inheritance to them and their children after them for ever, if they would be obedient to him and hearken to his commands given to them through his servants the Prophets. We find him again promising to deliver them out of

their captivity and restore them to their own land, if they would only obey and serve him aright, and cease from their wickedness; and wherever we turn to, we find that it was only by being obedient to his divine laws and commandments that they could obtain their salvation.

Some people might say that it was impossible for them to keep his laws in this day, and therefore it is unreasonable to demand such a strict obedience from them, seeing that they are surrounded with such difficulties in this world. To such I would say that he never will demand more of them than he knows

they are able to perform; but he requires them only to do that which will be for their eternal good. A father would not order his son to go and dig or cultivate the ground when he was hardly strong enough to carry the spade. In the same manner, then, does our Heavenly Father require nothing more at our hands than we are able to do. But if we are lazy, and do not exert ourselves, we cannot expect his blessing. Let me ask, Where would all the war and bloodshed have been that is now raging in America, if they had listened to the commands of God as proclaimed to them through his Prophet Joseph, and yielded obedience to his laws? Why, instead of war, there would have been peace and quietness reigning throughout the land. Indeed, can any rational man or woman doubt for one moment, if they look around them, that all the calamities they now see coming upon the earth have been brought down upon it by the disobedience and wickedness of the inhabitants thereof?

Let the Saints look around them and notice the difference of opinion there is in the religious world, the innumerable dissensions amongst them, and say if they can see anything like obedience to the laws of heaven amongst them. No, they cannot. Does not Christ say that it is not those who call him Lord, Lord, but those who do the will of his Father, who is in heaven, and keep his commandments? "Oh," says one, "that is all very well; but it was only a figure of speech used by Christ when speaking to the unbelieving Pharisees." Not so, my friends. It applies just as much to the world now as it did then; and if they do not believe it now, the time may come when they will wish they had done so, and acted up to it, perhaps when it is too late. But, to return to our subject. We, as Saints of God in these latter days, have taken upon us the name of Christ; we have bowed ourselves in obedience to his laws and ordinances as revealed to us through his holy Priesthood, and have been baptized for the remission of our sins, and had hands laid upon us for the gift of the Holy Ghost. But, beloved brethren and sisters, is this the end of our obedience? No; we have only just commenced to be obedient. Some of us

may be inclined to say, "I don't see the necessity for anything else; I have been baptized, &c., and surely that is all that can be expected of one in my circumstances of life." We may think so; but we shall soon find out our mistake, for the kingdom is onward; and if we do not attend to the instructions and counsels of the Priesthood from time to time as they come along, we soon shall be left behind, and will find that we are not capable of keeping our standing in the kingdom of our Father in heaven, and so lose the Spirit of God, and the blessings we receive thereby; and that simply by disobedience. Therefore, beloved Saints, it behoves us to be watchful and unite ourselves together with the Priesthood of high Heaven, that the Spirit of our Father may flow in a direct channel to us all, and enable us to be watchful and do our utmost to gain our salvation. For, be assured, the Devil is ever on the look-out to catch us in some corner or another at an unguarded moment; and if he can but persuade us to neglect some trivial duty this time, he is satisfied; for he knows that he will be able to tempt us more easily next time.

We have also been commanded to use our utmost endeavours to emigrate to the mountains of Zion, which perhaps is a sore trial for some of us to do—especially those who have friends and relations in these lands. But if we do not overcome ourselves, and do our utmost to obey these instructions, we shall have to take the reward of our disobedience by being left behind and mixed up with the world, and left to ourselves amidst the desolations which are coming upon Babylon; and then we may perhaps be inclined to murmur against our Heavenly Father, when in reality it is ourselves that are to blame; for we cannot expect Him to do all, while we look calmly on. No, no, brethren and sisters: let us be up and doing; and no matter how little we are able to save, the Lord will help and bless our endeavours, if he sees that we are willing to obey his commands as far as it lies in our power. I pray that we may be able to overcome all things, and at last obtain the promised reward of our obedience to his laws.

THE GOSPEL THE POWER OF GOD UNTO SALVATION.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."—PAUL.

It is not necessary to enter into detail as to what Gospel Paul knew was the power of God unto salvation, as all Christians will admit that it was "the Gospel of Christ;" but we will endeavour to show that the Gospel to which the Apostle alludes does possess the power which he attributes to it.

By reference to Heb. iv. 2, we learn that the Gospel was preached unto the Israelites in the days of Moses. If, also, we go back to the antediluvian age, we shall find that Noah was what the Apostle calls a "preacher of righteousness"—a prophet of God, to whom the Lord revealed that, on account of the wickedness of the people, he was about to destroy them from the earth. Now, said the Lord unto him, instruct the people that if they wish to be saved from the deluge which I am about to bring upon the earth, it is absolutely necessary that they regard you as my servant, obey your instructions, and enter into the ark. Such as do so shall be saved, but those who do not shall be condemned. How saved?—spiritually? No, but temporally; or, in other words, both in body and spirit.

We learn also that the Gospel was preached to Abraham. (See Gal. iii. 8.) And what effect had it upon those who received it, and upon those who rejected it? We should be doing an injustice to Almighty God to suppose that the Gospel was preached alone to Abraham in his day: hence it is reasonable to infer that before Sodom and Gomorrah were destroyed it was preached unto the people there. Why preach to them? one may ask. In order that they who were willing to receive it might be like the antediluvians, saved in both body and spirit. It is not God's policy to destroy the righteous with the wicked: hence Lot, who doubtless received the Gospel, was commanded to "flee out of Sodom" before the city was destroyed. His obedience to the injunction given him was evidently the effect which the Gospel produced upon him, while subsequent events show the dire effect its rejection had upon unbelievers.

Then, again, there is the case of

Nineveh. The Bible tells us that, because of the wickedness of that great city, Jonah was commanded to go and cry against it, to reprove the people for their sins and iniquities, and to offer them a plan whereby they might regain the blessings of God and escape the evils which the Lord had threatened to bring upon them. To the Ninevites it must have afforded unspeakable pleasure to know that the man who had rebuked them for their sins and predicted the overthrow of their city had also "glad tidings" to communicate to them, the acceptance of which would avert the judgments of Jehovah, and restore unto them his goodwill and pleasure.

Consider now Jerusalem. Before that city was overthrown, the Lord, true to his former policy, admonished the Jews for their sins and iniquities, and offered them salvation, or pointed out a way for their escape, so that all who would receive the Gospel were to "flee into the mountains" for safety. Why flee? Because the fate of Jerusalem was fixed; the decree had gone forth that it should be "thrown down"—that not one stone should be left upon another.

There seems to be a mistaken notion extant respecting salvation. Some suppose that so long as their souls are saved, it matters not what becomes of their bodies. Others profess to care but little how they reach heaven, so long as they do reach there. Men and women seem to forget that the spirit and body are so intimately related to each other that what affects the one will affect the other. But, apart from this, God our Father is willing and desirous to save both. We have seen how in his infinite mercy he has invariably proffered salvation to all who would accept his offers; and when he has decreed to destroy a nation or people, before executing his decree he has first sent them the Gospel, which would either save or further condemn. For another proof, however, that the Gospel is the "power of God unto salvation," see Mark xvi, 15, 16, where we learn that the practical believer of the Gospel should be saved, while the unbeliever should be damned.

Professed Christians now tell us that before "the great and terrible day of the Lord" come, certain awful judgments are to be poured out upon the earth; and in this they are not mistaken, for by referring to the Scriptures we find their testimony abundantly confirmed. Malachi tells us that a day of heat has to come, which will burn up the wicked and the ungodly, and entirely consume them. See also John's testimony, (Rev. xvi, 1—10,) where we find Malachi's testimony confirmed, and that other judgments are to be poured out upon the earth. Again, wars have to transpire; plagues, famines, pestilences, and earthquakes have to desolate the land; men's hearts have to fail them for fear of the evils that shall come upon them; and while these things are transpiring—while the vials of God's wrath are poured out upon the inhabitants of the earth for their wickedness—while war, destructive war, exists, by which the kingdoms of men will be rendered weak and powerless, women will be husbandless, and children fatherless. Whither shall the righteous flee to escape these evils? Has not the Lord formerly pointed out a way for their escape? War, destructive war, is in the midst of the nations—America in particular; insurrection, turmoil, and strife are rife; and now whither shall the righteous flee? To where shall the hoary-headed veteran, bowed down with age, flee for protection? Where shall defenceless innocence go for safety? Apparently, they must suffer with the general mass: but is this God's decree? If so, how unlike his former acts!

"But," says one, "the present crisis has come unexpectedly,—unlooked-for." That may be; it may be unexpected to man, but not to the omniscient Jehovah. Can we say, seeing this to be the case,

that the creeds and systems and priest-hoods of the day are of God? No; otherwise, they would not only have foretold the present troubles, but have pointed out a haven wherein the righteous might take refuge while the storm is raging.

The reader may be ready to exclaim, Have yours foretold the present troubles and pointed out the way of escape? Yes. See *Pearl of Great Price*, page 35, by which you will readily perceive the evils foretold, and the way of escape declared. To the mountains—yes, to the Rocky Mountains, far up in the interior of North America, the people of God are to gather in the last days, to learn the ways of the Lord, to build a house to his name, and to be hid up while the wrath of an offended God is poured out upon the land. Reasoning analogically, can we reasonably suppose it would be otherwise? We have already shown that before the deluge occurred, a place of safety for the righteous was prepared. When Sodom was about to be destroyed, a place of safety was pointed out for those who would seek it; before Nineveh was destroyed, certain proposals were made, which, being accepted, averted the threatened judgments of Jehovah; before Jerusalem was destroyed, the haven of rest and safety was distinctly pointed out; and we cannot suppose (and do justice to the Lord,) that it would be otherwise today. But before the troubles come, the Gospel, which is "the power of God unto salvation," and which was to be "preached in all the world as a witness," has been sent; and all will yet find that obedience to it will save, while the rejection of it or disobedience to it will assuredly condemn those to whom it is sent.

W. T.

HISTORY OF JOSEPH SMITH.

(Continued from page 488.)

Shall the liberty which our fathers purchased at so dear a price be wrenched from the hands of their children? Shall our national banner, which floated so proudly in the breeze at the Declaration of Independence, be disgraced and refuse to show its motto? Shall we, as American citizens, fold our arms and look quietly on, while

the shackles of slavery are being fastened upon our hands, and while men only seek office for the purpose of exalting themselves into power? I say, shall we still rush blindly on and hasten on our own destruction by placing men in power who neither regard the interests of the people nor the prayers of the oppressed? Every American

citizen will shout at the top of his voice—
NO!

Mr. Smith's 'Views of the Powers and Policy of the Government' manifest a Republican spirit, and, if carried out, would soon place the nation in a prosperous condition and brighten the prospects of those who now toil so incessantly to support the profligate expenditures and luxurious equipage of the present rulers and representatives of our nation.

Joseph Smith is a man who is in every way calculated to make a free people happy. He is liberal in his sentiments, and allows every man the free expression of his feelings on all subjects; he is sociable and easy in his manners, is conversant and familiar on all exciting topics, expresses himself freely and plainly on the different methods of administering the Government, while he is not ashamed to let the world know his views and criticise upon his opinions.

I am, sir, in no way connected with the Mormon Church, but am disposed to listen to reason in all cases. I have heretofore been a warm advocate of the measures of the Whig party; but, considering General Smith's views and sentiments to be worthy the applause of every citizen of the United States, and especially the yeomanry of the country, I shall in every instance advocate his principles and use my utmost influence in his favour. I am, sir, yours, in haste,

AN AMERICAN.

Nauvoo Mansion, May 12th, 1844."

Monday, 13.—Heavy thunder showers during the night. At 10 a.m., went to my office and conversed with several of the brethren. Sold Ellis M. Sanders one hundred acres of land, received \$300 in cash, and his note for \$1,000, and \$20 for the Temple. Paid Sisson Chase \$298, and took up a note of Young, Kimball, & Taylor's, given for money they had borrowed for me; and gave \$10 to Heber C. Kimball.

At 2 p.m., attended meeting of the General Council, at which the following letter from Elder Orson Hyde was read:—

"Washington, April 25th, 1844.

Hon. Sir,—

I take the liberty to transmit through you to the Council of our Church the result of my labours thus far. I arrived in this place on the 23rd instant, by way of Pittsburgh, Philadelphia, and New Jersey.

I found Elder Orson Pratt here, Elder Page having been called home to Pittsburgh on account of his wife's ill health. Elder O. Pratt has been indefatigable in his exertions in prosecuting the business entrusted to his charge. His business has

been before the Senate, and referred to the Committee on the Judiciary; and the report of said committee is not yet rendered, which is the cause of his delay in writing to you.

Yesterday we conversed with Messrs. Hoge, Hardin, Douglas, and Wentworth; and last evening we spent several hours with the Hon. Mr. Semple. They all appear deeply interested in the Oregon question, and received us with every demonstration of respect that we could desire. Mr. Hoge thought the bill would not pass, from the fact that there already exists between England and America a treaty for the joint occupancy of Oregon, and that any act of our Government authorizing an armed force to be raised, and destined for that country, would be regarded by England as an infraction of that treaty, and a cause of her commencing hostilities against us.

But my reply was, These volunteers are not to be considered any part or portion of the army of the United States, neither acting under the direction or authority of the United States; and, said I, for men to go there and settle in the character of emigrants cannot be regarded by our Government as deviating in the least degree from her plighted faith, unless she intends to tamely submit to British monopoly in that country.

Mr. H. said he would present the memorial, if we desired it. I thanked him for his kind offer, but observed that I was not yet prepared for the bill to be submitted, but wished to elicit all the facts relative to the condition of Oregon, and also advise with many other members relative to the matter; and we could better determine then how the bill should be introduced. We do not want it presented and referred to a Standing Committee, and stuck away with five or ten cords of petitions, and that be the last of it; but we want the memorial read, a move made to suspend the rules of the house, and the bill printed, &c.

Mr. Wentworth said—"I am for Oregon anyhow. You may set me down on your list, and I will go for you if you will go for Oregon."

Judge Douglas has been quite ill, but is just recovered; he will help all he can; Mr. Hardin likewise. But Major Semple says that he does not believe anything will be done about Texas or Oregon this session, for it might have a very important effect upon the Presidential election; and politicians are slow to move when such doubtful and important matters are likely to be affected by it. He says that there are already two bills before the house for establishing a territorial government in Oregon, and to protect the emigrants there; and now he says, Were your bill to be introduced, it might

be looked upon that you claimed the sole right of emigrating to and settling that new country to the exclusion of others. He was in favour of the Oregon being settled, and he thought the bills already before the house would extend equal protection to us; and equal protection to every class of citizens was what the Government could rightly do, but particular privileges to any one class they could not rightly do.

I observed that the bill asked for no exclusive rights. It asks not for exclusive rights in Oregon, neither do we wish it. Other people might make a move to Oregon, and no prejudices bar their way, and their motives would not be misinterpreted.

But, said I, Missouri knows her guilt; and should we attempt to march to Oregon without the Government throwing a protective shield over us, Missouri's crimes would lead her first to misinterpret our intentions, to fan the flame of popular excitement against us, and scatter the firebrands of a misguided zeal among the combustible materials of other places, creating a flame too hot for us to encounter—too desolating for us to indulge the hope of successfully prosecuting the grand and benevolent enterprise we have conceived. We have been compelled to relinquish our rights in Missouri. We have been forcibly driven from our homes, leaving our property and inheritances as spoil to the oppressor; and more or less in Illinois we have been subject to the whims and chimeras of illiberal men, and to threats, to vexatious prosecutions, and lawsuits.

Our Government profess to have no power to help us, or to redress the wrongs which we have suffered; and we now ask the Government to protect us while raising our volunteers. And when we get into Oregon we will protect ourselves and all others who wish our protection. And after subduing a new country, encountering all its difficulties and hardships, and sustaining the just claims of our nation to its soil, we believe that the generosity of our Government towards us will be equal to our enterprise and patriotism, and that they will allow us a grant or territory of land, which will be both honourable in them and satisfactory to us.

This, he says, is all very just and reasonable. But still he thinks that Congress will take no step in relation to Oregon, from the fact that his resolution requesting the President of the United States to give notice to the British Government for the abolition of the treaty of joint occupation was voted down; and while that treaty is in force, our Government dare do nothing in relation to that country. This resolution was introduced by Mr. Semple to pave the way for the passage of those bills in relation to a territorial government in Oregon.

All our members join in the acknowledgment that you now have an undoubted right to go to Oregon with all the emigrants you can raise. They say the existing laws protect you as much as law can protect you; and should Congress pass an additional law, it would not prevent wicked men from shooting you down as they did in Missouri. All the Oregon men in Congress would be glad we would go to that country and settle it.

I will now give you my opinion in relation to this matter. It is made up from the spirit of the times in a hasty manner, nevertheless I think time will prove it to be correct:—That Congress will pass no act in relation to Texas or Oregon at present. She is afraid of England, afraid of Mexico, afraid the Presidential election will be twisted by it. The members all appear like unskilful players at checkers—afraid to move, for they see not which way to move advantageously. All are figuring and playing round the grand and important questions. In the days of our Lord the people neglected the weightier matters of the law, but tithed mint, rue, anise, and cummin; but I think here in Washington they do little else than tithe the mint.

A member of Congress is in no enviable situation: if he will boldly advocate true principles, he loses his influence and becomes unpopular; and whoever is committed and has lost his influence has no power to benefit his constituents, so that all go to figuring and playing round the great points.

Mr. Semple said that Mr. Smith could not constitutionally be constituted a member of the army by law; and this, if nothing else, would prevent its passage. I observed that I would in that case strike out that clause. Perhaps I took an unwarrantable responsibility upon myself; but where I get into a strait place, I can do no better than act according to what appears most correct.

I do not intend the opinion that I have hastily given shall abate my zeal to drive the matter through, but I have given the opinion for your benefit, that your indulgence of the hope that Congress will do something for us may not cause you to delay any important action.

There is already a government established in Oregon to some extent; magistrates have been chosen by the people, &c. This is on the south of the Columbia. North of that river the Hudson Bay Company occupy. There is some good country in Oregon, but a great deal of sandy barren desert. I have seen a gentleman who has been there, and also in California.

The most of the settlers in Oregon and

Texas are our old enemies, the mobocrats of Missouri. If, however, the settlement of Oregon and Texas be determined upon, the sooner the move is made the better; and I would not advise any delay for the action of our Government, for there is such a jealousy of our rising power already, that Government will do nothing to favor us. If the Saints possess the kingdom, I think they will have to take it; and the sooner it is done the more easily it is accomplished.

Your superior wisdom must determine whether to go to Oregon, to Texas, or to remain within these United States, and send forth the most efficient men to build up churches, and let them remain for the time being; and in the meantime send some *wise* men among the Indians, and teach them civilization and religion, to cultivate the soil, to live in peace with one another and with all men. But what-

ever you do, don't be deluded with the hope that Government will foster us, and thus delay an action which the present is the most proper time that ever will be.

Oregon is becoming a popular question: the fever of emigration begins to rage. If the Mormons become the early majority, others will not come; if the Mormons do not become an early majority, the others will not allow us to come.

Elder Pratt is faithful, useful, and true; he has got the run of matters here very well, and is with me in all my deliberations, visitings, &c.

Major Semple goes with us this evening to introduce us to the President, and to view the White House.

My heart and hand are with you. May Heaven bless you and me. As ever, I am

ORSON HYDE.

To the Council of the Church of Jesus Christ of Latter-day Saints."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 10, 1861.

"PEACE! PEACE! WHEN THERE IS NO PEACE!"

The revolutionary struggle at present raging among the once United States of America naturally excites a great share of attention on this side of the Atlantic. Speculations and conjectures as vague and numerous as the rumours which give them foundation float through commercial and political circles, and every fresh telegram or item of news received from the Western Continent relative to it, inspires fresh surmises with regard to the issue. Before the first blow was struck which announced actual war, strong anticipations were very generally entertained that the pending difficulties were capable of a peaceable solution; and even now that the din of battle is being heard, and blood has been shed on either side, there are not wanting men, whose opinions are presumed to carry weight with them, that talk of a compromise, and predict that the waning star of the once great Western Republic will yet shine forth in a glorious effulgence, with the cause of war covered over by diplomatic arbitration.

Looking at the subject from a natural point of view, and apart from the light which the voice of prophecy has thrown upon it, a compromise seems an utter impossibility, and the idea of it betrays a great amount of ignorance concerning the genius and characteristics of the belligerent parties. It is not a people who have been accustomed to look upon the nod of a despot with a reverence almost equalling that accorded to Omnipotence who are engaged in the struggle, but a people in whom a strong Republican feeling has grown, until it has become a part of their very being, and who have learned to look upon themselves as posses-

sing sovereign rights. The cause of the rupture has not been a hasty ebullition of passion provoked by angry words, or some sudden incendiary act, but a feeling of disunion fomented by themselves, which has been growing and strengthening for years, and which only required some electric touch to put its gigantic proportions into active motion.

The spirit of war is not confined to a few individuals, select parties, or military coteries, but pervades the entire mass of the people North and South. This no one can for a moment doubt who has read the accounts of the prompt responses made to the demands of both the Northern and Southern Presidents for men and means, and it is very doubtful if the power which evoked such a display of martial enthusiasm could allay it, even if it were inclined to do so. Instead of that, if President Lincoln were disposed to accept a compromise, nothing is more likely than that he would be crushed beneath the wheels of the car of revolution which has been set in motion. The storm is raised, and begins to rage bitterly and fiercely, and stern necessity compels him to meet the issue; for the American people, trained to think independently, and accustomed to act on their own responsibility, would scarcely permit one whose power rests upon their suffrages to act in opposition to the united desires of the coalition which he governs. There is no enmity so fierce and unnatural as that between former friends who have broken peace with each other, and permitted hatred to usurp the place of amity; and no war so ruthless and deadly as that which arrays former colleagues, fellow-citizens, and even kindred blood in opposing ranks, when once the earth has drunk the first-fruits of a gory libation. The very strength of the former ties which bound them together, when ruthlessly sundered, drives them by the rebound farther apart in feelings, and strengthens the spirit of resentment against each other. The fact that civil wars have ever been the bloodiest is demonstrative of this. Sentiments have already been uttered since this rupture between the North and the South, by men on both sides, and have been applauded, which nine months ago would have been denounced as grossly barbarous and fiendish. Brothers and other relatives in the North have expressed the hope that their brothers in the South, children of the same parents, and other relatives, would be the first foes they would meet in the conflict, that they might imbrue their hands in their heart's blood! The same sentiments prevail and find utterance also in the South towards the North. It is scarcely reasonable to expect, therefore; that two communities so deeply embittered against each other, and who publish and applaud such sentiments as patriotic and praiseworthy, will very readily agree to a compromise. Again, when we consider that the Northern and Southern States, once so proud of that unity which made them mighty among the powers of the earth, have been for years pursuing a course to destroy every feeling of love between them, and have incessantly fostered a spirit of hatred against each other, the idea of a compromise being effected seems still more unlikely.

But suppose for a moment that a compromise could be effected, what would be the result? In the first place, the nation is, comparatively speaking, commercially ruined, and years would elapse before it could be said to be in a prosperous condition. Something might be urged with regard to the natural rebound succeeding a sudden prostration; but that prostration in the present case is of so crippling a nature that such a rebound is impossible.

So many of the business transactions in the States depended on the maintenance of peaceful relations between the North and South, that thousands of commercial establishments, now that open war has broken out, have already

succumbed, and consequent destitution and want are wide-spread, and daily becoming more apparent. This is little noticed at present, the enthusiasm of war being the all-absorbing topic; but when men would settle down in calmness and carefully review their position after the excitement of a war-fever had abated, then the commercial ruin of the once-prosperous Union would stare them in the face, and the calamitous condition of the States would flood the newspaper press, now big with the passing news of war. Thousands of families are, at the present moment, in a condition of starvation, whose natural protectors have gone to swell the ranks of belligerent forces; and many thousands more are in no better condition, from lack of employment, through factories being closed and workshops shut up. There is not only a stagnation in general trade, but a complete suspension of it in many instances, while the means which might have been employed in continued developments of manufactures are turned into another and different channel; added to which, the treasury is impoverished, and the foundation of a national debt of no mean proportion is laid, while a protective tariff unprecedentedly heavy threatens legitimate commerce. The surplus millions which, lying in the treasury, enabled them to gratify greedy, rotten-hearted place-hunters and cormorant officials, by sending an army against an unoffending and loyal people four years ago, are squandered; and a war loan of five hundred millions of dollars saddles the nation with a burthen which increased taxation, ever the enemy of prosperity, will have to bear.

But if a compromise were to be effected, would not the cause of the present rupture remain? It is not in the nature of things to suppose that grievances which have existed for years, and which have led to hard words, and still harder blows, could be buried in the grave of oblivion by the bland smiles and friendly speeches of a few diplomatists, unless indeed the North would accede to the entire demands of the South, and admit the separation by recognising them as a sovereign Confederacy; and this they have pledged themselves, by every vow which they call sacred, not to do; and the earnestness with which they have entered into the work before them testifies to their sincerity. Neither would this be a compromise, but an entire acceding to the demands which they have so determinedly repelled. No; compromise is not the means which will bring about the end, and the spectacle of a great nation deliberately destroying itself is grievously appalling; but the blood of Saints has been found in its borders, the wrongs it has committed demand retribution, and Missouri (whose plains drank in the blood of defenceless men and women, persecuted to the death for the faith they so zealously clung to,) now feels, in being the theatre of civil war, part of the retributive justice she has worked out for herself. The destiny of the once United States is pregnant with a dark and fearful future, as revolution and fratricidal war sweep like a simoom from north to south.

Let them patch up peace, if they can,—compromise, if possible,—or cover up the canker-worm at their vitals with a hollow friendship, if in their power; but the word of the Lord, through his servant the Prophet Joseph, will have a certain fulfilment.

ARRIVAL OF MISSIONARIES—APPOINTMENTS.—We have much pleasure in announcing the arrival of a company of Elders from Zion on missions to this and other countries at a time when efficient help is so much needed to carry on the labours of the ministry. Elder J. G. Bigler, Warren S. Snow, George Peacock, George W. Grant, Parley P. Pratt, John D. Chase, William Fotheringham, John Talbot,

A. W. Van der Woude, and Paul A. Schettler reached Liverpool on Thursday morning, the 25th ult., per steamship *Etna*, after a pleasant passage of twelve days; and Elder Edward Pugh arrived on Sunday morning, the 28th ult., per *William Tapscott*.

With the experience of these brethren, and their devotedness to the work of God, they will prove valuable assistants in promoting the cause of truth, and be a blessing to the Saints among whom they may labour.

Various changes and appointments have been made from time to time since the commencement of the year, as wisdom dictated and circumstances required, which have not, up to the present time, appeared in the columns of the *Star*. These we consider it wise to notice now, with the appointments of those brethren who have lately arrived.

Elder Thomas Jeremy has been appointed to succeed Elder Benjamin Evans, who has emigrated, in the Presidency of the Welsh Mission.

Elder W. G. Mills has been appointed to succeed Elder Milo Andrus, who has emigrated, in the Presidency of the Birmingham District.

Elder William Bramall has been appointed to succeed Elder Claudius V. Spencer, who has emigrated, in the Presidency of the Southampton District.

Elder W. C. Staines has been appointed to succeed Elder John Cook, who has emigrated, in the Presidency of the London Conference.

Elder Samuel L. Adams has been appointed to succeed Elder Homer Duncan, who has emigrated, in the Presidency of the Warwickshire Conference.

Elder Edward Cliff has been appointed to succeed Elder B. F. Cook, who has emigrated, in the Presidency of the Staffordshire Conference.

Elder Eugene Henrod has been appointed to succeed Elder Edward Hanham, who has emigrated, in the Presidency of the Southampton District.

Elder Joseph Bull has been appointed to succeed Elder Joseph Silver, who has emigrated, in the Presidency of the Bedford Conference.

Elder R. Hodgert has been appointed to succeed Elder Willett Harder, who has emigrated, in the Presidency of the South Conference.

Elder T. O. King has been appointed to succeed Elder J. H. Kelson, who has emigrated, in the Presidency of the Wiltshire Conference.

Elder Willard G. Smith has been appointed to succeed Elder William Moss, who has emigrated, in the Presidency of the Cheltenham Conference.

Elder Charles Welch has been appointed to succeed Elder W. T. Cromar, who has emigrated, in the Presidency of the Hull Conference.

Elder William Dallin has been appointed to succeed Elder J. Stanford, who has emigrated, in the Presidency of the Newcastle-upon-Tyne Conference.

Elder Robert Sands has been appointed to succeed Elder John Reed, who has emigrated, in the Presidency of the Glasgow Conference.

Elder W. S. Baxter has been appointed to succeed Elder Charles Turner, who has emigrated, in the Presidency of the Dundee Conference.

Elder G. G. Bywater has been appointed to succeed Elder Barry Wride, who has emigrated, in the Presidency of the Cardiff Conference (Welsh Mission), and also First Counsellor to President Jeremy.

Elder D. M. Davies has been appointed Second Counsellor to President Jeremy.

Elder R. Palmer has been appointed to succeed Elder E. Burgoyne, who has emigrated, in the Presidency of the Monmouthshire Conference (Welsh Mission).

Elder Mark Barnes has been appointed to succeed Elder William Fuller, removed to labour in this Office, in the Presidency of the Dorsetshire Conference.

Elder Philip De la Mare has been appointed to succeed Elder Mark Barnes in the Presidency of the Channel Islands.

Elder W. Thurgood has been appointed to succeed John Redington, released, in the Presidency of the Worcestershire Conference.

Elder W. O. Owens has been appointed to succeed Charles Astle, released, in the Presidency of the Herefordshire Conference.

Elder Richard Bentley has been appointed to succeed Elder S. Pyne, released, in the Presidency of the Norwich Conference.

Elder John Gibbs has been appointed to succeed W. Coslett, released, in the Presidency of the Pembrokeshire Conference.

Elder Robert Evans has been appointed to preside over the Carnarvonshire Conference (Welsh Mission).

Elder George J. Taylor has been appointed to succeed Elder Edwin Scott in the Presidency of the Essex Conference. Elder Scott will continue his labours in that Conference, under the direction of President Taylor.

Elder John Lindsay is appointed to labour in the Lincolnshire Conference, under the Presidency of Elder J. S. Brown.

Elder J. Hudson is appointed to labour in the Warwickshire Conference, under the Presidency of Elder W. G. Mills.

Elder George Burgon has been appointed to travel in the Southampton District, under the Presidency of Elder William Bramall.

Elder Alexander Rogers has been appointed to travel in the Scottish District, under the Presidency of Elder D. M. Stuart.

Elder Septimus Sears has been appointed to travel in the Norwich District, under the Presidency of Elder E. H. Blackburn.

Elder George Webb has been appointed to travel in the Norwich District, under the Presidency of Elder E. H. Blackburn.

Elder George Stanneforth will continue to labour in the South District, under the Presidency of Elder George Halliday.

Elder Henry Duce will continue to labour in the Nottingham District, under the Presidency of Elder J. S. Brown.

Elder Charles H. Rheas will continue to labour in the South District, under the Presidency of Elder G. Halliday.

Elder Edward T. Edwards will continue to labour in the East Glamorganshire Conference, under the Presidency of Elder Thomas Jeremy.

Elder William C. Moody will continue to labour in the South District, under the Presidency of Elder G. Halliday.

Elder R. A. McBride will continue to labour in the Manchester District, under the Presidency of Elder John M. Kay.

Elder F. M. Lyman will continue to labour in the London District, under the Presidency of Elder John Brown.

Elder Joseph C. Rich will continue to labour in the Nottingham District, under the Presidency of Elder J. S. Brown.

Elder Thomas C. Stayner will continue to labour in the London District, under the Presidency of Elder John Brown.

Elder George Reynolds will continue to labour in the London District, under the Presidency of Elder John Brown.

Elder Jacob G. Bigler is appointed to succeed Elder Thomas Crawley in the Presidency of the Irish Mission. Elder Crawley will still continue his labours in that field, under the direction of Elder Bigler.

Elder Warren S. Snow is appointed to labour in the South District, under the Presidency of Elder G. Halliday.

Elder George Peacock is appointed to labour in the Scottish District, under the Presidency of Elder D. M. Stuart.

Elder Alexander Letham is appointed to labour in the Edinburgh Conference, under the Presidency of Elder D. M. Stuart.

Elder John D. Chase is appointed to labour in the Nottingham District, under the Presidency of Elder J. S. Brown.

Elder Edward Pugh is appointed to labour in the Cheltenham District, under the Presidency of Elder W. Gibson.

Elder George W. Grant is appointed to labour in the Cheltenham District, under the Presidency of Elder W. Gibson.

Elder Parley P. Pratt is appointed to labour in the Sheffield District, under the Presidency of Elder Joseph F. Smith.

Elder William Fotheringham is appointed to the Presidency of the South African Mission.

Elders Henry A. Dixon, John Talbot, and Martin Zyderlaan are appointed to labour in the South African Mission, under the Presidency of Elder Fotheringham.

Elders A. W. Van der Woude and Paul A. Schettler are appointed to go to Holland.

Ever desiring to see the work of God roll on with increasing rapidity, we anticipate much good will result from these changes and appointments, and pray that the blessings of heaven may rest abundantly upon the faithful Elders now in the field, that they may be instrumental in gathering many souls into the fold of Christ, and hasten the deliverance of those who are desirous of escaping from the tribulations rapidly coming upon the nations of the earth.

AMASA M. LYMAN,
CHARLES C. RICH,
GEO. Q. CANNON.

NOTICE.—Elder John Tobin, late from Great Salt Lake City, and who has been labouring in the Glasgow Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for adulterous and other unchristian-like conduct.

AMASA M. LYMAN,
CHARLES C. RICH,
GEO. Q. CANNON.

CORRESPONDENCE.

AMERICA.

G. S. L. City, June 13, 1861.
 Presidents Amasa M. Lyman and Chas.
 C. Rich.

Dear Brethren,—Your interesting and very welcome letter of April 15, 16, and 17 arrived during my absence on a trip to the southern settlements, and I improve the opportunity to reply by the first mail since my return. We were much pleased to learn of your welfare, of your good spirits, of your interest and diligence in the great cause in which we are engaged, and of the prosperity of that cause in your extensive and important field of labour.

Home affairs moving along quietly, and my sense of duty and my feelings inclining in that direction, on the 15th of May I started on a tour through our southern settlements, President D. H. Wells, my sons Joseph A., Brigham, John W., and Heber, and a goodly number of brethren accompanying me. We travelled by the customary route to Cedar City. From there we journeyed to Fort Clara by way of the Mountain Meadows, and returned to Cedar by way of Tonaquint, Washington, Toker, (diverging at Toker to Pocketville and Grafton,) and Harmony. From Parowan we travelled by the new road across the mountains to Minersville, and reached home on the 8th instant, having been absent a few hours over 24 days. We were much pleased with the privilege of meeting our brethren, both in public and private, in their several settlements; and they expressed much gratification that we had been moved upon to visit them. During our journey I addressed the brethren in Lake City, and dedicated their new meetinghouse; also addressed the brethren in Springville, Payson, Nephi, Fillmore, Beaver, Parowan, Cedar, Pinto, Fort Clara, Tonaquint, Washington, Toker, Pocketville, Grafton, Harmony, and Minersville. President Wells, Elders W. Woodruff, G. A. Smith, and John Taylor, Bishops A. O. Smoot, E. D. Woolley, and John Sharp, and other Elders in the company also addressed the different congregations, all of which seemed to rejoice in the instructions given; and we trust those instructions

will prove of much benefit to the true welfare of all the honest-in-heart who heard them. The company highly enjoyed the trip, and returned much refreshed and invigorated for the renewed prosecution of home duties.

The settlements south of the Rim of the Basin are as yet small, but it is expected they will rapidly strengthen and increase as the demand for cotton increases under increased facilities for its manufacture. They can also furnish a large amount of fruit to settlements north of them, in exchange for wheat, &c.; also wine, olive oil, castor oil, indigo, molasses, and sugar,—a trade so mutually beneficial that we trust soon to see it expand more commensurately with the wants of the people.

While at Parowan I conversed with Bishop Warren in regard to his starting a cotton factory in that place, and I have also conversed with brother Ebenezer Hanks upon the same subject, proffering the use of the building lately occupied as a bucket factory. They both express a readiness to engage in the manufacture of cotton as speedily as circumstances will permit; and if they are energetic in the matter, they can soon begin to supply a goodly portion of that class of goods we have thus far been obliged to import. Quite a breadth is planted in cotton this year, and the planting will increase as facilities multiply for its profitable manufacture.

We visited the mines near Minersville, and at once saw that an abundance of lead, zinc, and antimony, and red, yellow, and white paint can be produced there, so soon as the proper skill and attention are devoted to those matters.

Upon our return home we found all well, with the exception that many, especially children, were somewhat afflicted with an influenza or cold, which however appears to be passing off without having proved fatal to any, so far as I have heard, except a few small children. During our absence, brother Isaac Chase and Elder W. Woodruff's father died.

On the 12th inst. I received by pony the following telegram:—

"Omaha, June 3.—67 waggon, 225 souls, started for Utah, 29th May; D. H. Cannon, Captain. 620 Saints arrived on the 2nd inst. with Milo Andrus.

J. GATES."

States news to the 7th inst. from St. Louis informs us that the war spirit is still prevalent between the North and South, though as yet no engagements of any special importance.

Prospects for an abundant harvest of fruit, wheat, and other rich products of the earth continue favourable; and with the people very generally there is, to all appearance, a constantly increasing spirit, zeal, and energy in seeking first the kingdom of our God and its righteousness.

It would have been gratifying to have selected a greater number of Elders for Foreign Missions last spring; but, as already advised, we were sending so large a number to Florence to aid the immigration across the Plains, that wisdom dictated the selection of a comparatively small number of Missionaries at that time. We doubt not the Elders abroad will, so far as consistent, make up in diligence what they lack in numbers, until the way opens for sending more labourers into the field.

Praying for the blessings of heaven to attend you, brother George Q., your fellow-labourers, and all the Saints in your Mission and throughout the world, I remain

Your brother in the Gospel,

BRIGHAM YOUNG.

SWISS AND ITALIAN MISSION.

Basle, June 12, 1861.

President Cannon,—There are a few scattered Saints, in various parts of the Missions, who are deprived of the privilege of meeting together, or receiving visits from the Priesthood. Since January, 1861, we have organized three new Branches in Switzerland, the greater part of the members having been baptized since that time.

The work in Italy, by report of Elder Rivoir, has been at a stand-still for a long time. In Germany our prospects are brightening; still we find it necessary to use a great deal of caution, and endeavour to counsel in wisdom, teaching the Saints to keep the laws of the land in which they dwell. Elders Ballif and

Gerber, from the Valley, are very efficient in moving from place to place among the Saints, comforting them and giving such instructions as are necessary for the spreading of the Gospel, and carrying out the instructions given us in our appointments.

We feel that the Church is in a more healthy condition at present than it has been for some time, although many of the Saints are entirely out of work, and know not what course to pursue to gain a livelihood.

By letter from Elder Muller in Germany, we learn that he has accomplished nothing in the way of preaching the Gospel, but has gone to work making nails. Elders Goss, Huber, and Looser, native Elders, are doing exceedingly well in the ministry.

Although persecution still rages, and occasionally an Elder gets attacked in the street, knocked down, pounded, and his hairs pulled out, yet our lives are spared and the Lord has blessed us; for which we feel truly thankful.

With many prayers for your prosperity, and the prosperity of all who labour for the kingdom of God,

Yours faithfully,

John L. SMITH,

AUSTRALIA.

Hinton, April 23, 1861.

President George Q. Cannon.

My dear Brother,—I embrace this present opportunity of addressing you, to let you know that I am still in existence in this far-off corner, and that, amid the trials and troubles of life, I am still endeavouring to tread the narrow path.

From Adelaide, South Australia, I continue to receive, every Quarterly Conference, a very good report. They do not increase in numbers, but they are doing the best they can, and, although poor, are living their religion, and would gladly gather home if they had the means. They number, in that Conference, 29. The Hunter River Conference, when I wrote last (in September), numbered 26; since which time I have baptized six; so that we have now 32. But, my dear brother, this is a dark corner; and I believe that it will not be until after the people of these lands shall have been visited by the

judgments of the Almighty, that they will ever be prevailed upon to obey the Gospel.

I am doing the best I can to keep the work alive in this quarter. We have meetings in Hinton every second Sunday, in the afternoon, where we in general get more or less of the people to attend; in the morning, at Morpeth; every fourth Sunday at the Paterson; and every fourth Sunday at Rosebank, where I reside; and I must acknowledge the fact that, although I cannot get many of the people to attend the meetings, yet they all treat me and my family with kindness and great respect.

I will now, my dear brother, conclude this epistle by asking God to ever bless you and those connected with you in the Presidency, with wisdom and knowledge, so that you may be enabled to counsel and instruct all committed to your watchcare,—with a desire also that you will pray for my welfare and enlightenment in all matters devolving upon me, so that I may be enabled to perform the duties required of me, even better than I have hitherto done.

THOMAS FORD.

ENGLAND.

NORWICH DISTRICT.

Hemel-Hempstead, Bedfordshire,
July 14, 1861.

President Cannon.

Dear Brother,—Since my last to you, I have been travelling through the Norwich Conference, and have visited all the Branches, although many are very isolated from the main body. I am happy to say that the Spirit of our God is with them, and they are continually striving to apply the Gospel to their daily life; and it is a great gratification to us to know that the Saints in these smaller Branches are on the improve, as well as the larger ones.

On Saturday, the 29th ult., Presidents Lyman and Rich arrived in Norwich, and on Sunday the 3rd held Conference, of which you have a brief report. It was a day long to be remembered by the Saints in the Norwich Conference.

On July 2nd the Presidency and myself rode twenty-five miles to the small town of Lowestoft, pleasantly

situated on the sea coast. We hired the Town Hall, and the news spread all over the town that two of the Twelve would preach, and at 8 p.m. the large and splendid hall was filled to excess. We had over 500 strangers, besides a goodly number of Saints. All enjoyed themselves.

On Sunday, the 7th, we held a Conference in Bedford. A large number of the Saints were present, and I am sure that they enjoyed themselves under the teachings of the Presidency. Much of the Spirit and power of God was manifest throughout the day, and all felt the influence and power of the Gospel. All returned to their homes feeling that it was the best Conference they had attended for many years.

On Wednesday, the 10th, the Presidency held a meeting in the town of Luton. It was well attended, and gave satisfaction to all.

We have been preaching out-doors for the last two months, and I am happy to say with good effect; and we feel that in the places where we do not see the fruits of our labours we are casting our bread upon the waters, to be seen after many days.

On the 11th inst. the Presidency bid us adieu, and took train for London.

To-day I have word from the Travelling Elders in this and the Norwich Conference. All breathe a good spirit of energy and life, and they talk of baptizing a number soon. I am happy to say that all the Priesthood throughout the entire District are united, and endeavour to second all our efforts to roll on the work of God.

The spirit of emigration is everywhere manifest throughout the District, and many look forward to the spring of 1862 with fond anticipations that they will have the happy privilege of bidding adieu to their native land and the graves of their ancestors, to fulfil the great command of Heaven to come out of Babylon, that they may not partake of her sins and receive not of her plagues. From present appearances, we shall, in the spring of 1862, more than double our last spring's emigration.

Ever praying God to bless you in your Presidency, I am yours in the truth,

ELLIS H. BLACKBURN.

SUMMARY OF NEWS AND PASSING EVENTS.

PORTUGAL.—The disturbances in the Algarve continue. It is said that Viana is also disturbed.

HUNGARY.—The resistance to the collection of taxes in Hungary still continues, and even Austria can only spare troops enough to quarter on the refractory towns and villages in detail. Here and there an unfortunate place, finding itself unable to endure the burden of the soldiers quartered on it, gives in and pays, but the majority hold out. To seize the goods and chattels of the refractory is well nigh useless, for purchasers cannot be found in the neighbourhood.

MOROCCO.—The Madrid papers assert that anarchy and disorder reign in Morocco. As instances, they mention the assassination of Moorish travellers by the Kabyles of Vadras, and state that their crimes remain unpunished.

POLAND.—In Warsaw there are what are called "important rumours" about the Caucasus. It is said that the Cossacks who

are entrusted with the defence of the frontier have shown symptoms of great disaffection, so as almost to rouse fears of a mutiny among them. This would account for the inactivity which has been observed this year along the whole line of these borders.

AMERICAN STATES.—A Philadelphian from Richmond reports the Confederate force there 10,000, and at Manassas Junction 60,000 men. The steamer Yorktown has been seized by the Confederates, who have iron-cased and mounted her with eight 64-pounders. The Government has decided that no more fugitive slaves shall be allowed to follow the enemy.

WEST INDIES.—A letter of the 9th instant from Port-au-Prince informs us that the people of St. Domingo had commenced a movement for resisting the annexation to Spain, and that a fleet of Spanish steamers were lying before the town, threatening to bombard it in case the demands of the Spaniards were not complied with.

POETRY.

"AN OPEN VISION."

Angels still are on the earth!
I have seen them, felt their breath,
In the chill simooming death,
In the atmosphere of death.

Angels? Yes, they hovered round
When affliction laid me low,
Placing me on holy ground,
Making heaven where they go!

Angels! They have brought to me
All that I had strength to bear;
Through the gloom they made me see
Vision glorious, bright, and fair.

G. S. L. City, April, 1861.

Angels! Heaven is in the name,
On my track they've ever been:
If one left, another came,
Faithful through life's changing scene.

Guardian spirit!—angel mine!—
Planet star that guides my soul,
Watch my steps through coming time,
Cast o'er me thy sweet control.

Radiant spirit! abedding light
On my pathway, dear and lone,
Leave me never, day or night,
Till I reach my Father's home!

107A.

ADDRESS.—John Clark, 103, Hodgson-street, Sheffield.

DEAD.—In London, on the 18th of July, Miss Rebecca Jones, of (consumption, in the twenty-sixth year of her age. She died full of faith in her religion. She was beloved by all who knew her for her kind and amiable disposition, and her great fortitude in suffering.

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LONDON:

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ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: As will plead with all flesh; He will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

No. 33, Vol. XXIII.

Saturday, August 17, 1861.

Price One Penny.

REMARKS BY PRESIDENTS CANNON AND LYMAN, MADE AT THE CONFERENCE HELD IN LONDON, JULY 14TH, 1861.

President Cannon rose and said—Brethren, Sisters, and Friends,—If there is one thing for which we should be more thankful than for any other, it is this—that we have the knowledge that God has put himself in communication with men, and revealed truths which will aid them in their onward course to the celestial kingdom of our Heavenly Father. Having this knowledge, we have a testimony within us that we have embraced the Gospel, which we could never gain from the Bible. With some men it is unpopular to say anything which may appear derogatory to the character of that book. Their affections and their faith are concentrated upon it; they almost worship it as a God. They reverence it as something so great, so sublime, so noble, so truthful, and so clear a reflection of God's countenance, that to deprive them of it would be, they say, to deprive them of what they hold most dear, and prize above everything they have besides. I would not lessen their affection for the Bible [taking a large copy of it from the table before him]. A certain amount of reverence for it is good. It is good to read here of the holy and good. It is good to have confidence in goodness, in holiness, in good and pure men. But if we were to place all our confidence in this book, we should put something

between us and that God, the light of whose wisdom illuminates its pages and gives it all its worth. To do this is to worship the book. I call it idolatry. I know that in calling it so, I am subjecting myself to the anathemas of those who worship the Bible. But I would as soon worship Peter, or the Virgin Mary, or any other mortal as to worship a book. I do not look upon it as the Creator, nor as the fountain or source of all light. I do not look upon it as the Deity. I can read its pages, and be instructed by the record of the teachings and sufferings of men who have, like myself, laboured and contended for the truth; and it strengthens me to persevere and faithfully exert myself, until I, like them, may obtain eternal life. Reading it thus, the Bible is valuable, and should be appreciated, and command love and reverence; but it should not be placed upon a pedestal and worshipped. It is through the substitution of the book for God that confusion prevails through the religious world. They put it in the place of the revelation, and truths, and the gifts of God of which it tells us. It is through this substitution that infidelity marshals its hosts by thousands; for why should they adore a book that seems to split up the religious world, and produce such confusion?

I want to teach you not to go to the book alone, but beyond it—to the fountain whence it emanated—to Him who has filled us with noble and lofty aspirations, who has brought us into intimate connection with himself by revealing unto us his Gospel. We ought not to depend for our salvation and exaltation upon books, but upon the Creator of the world, who inspired the men who wrote this book. Possession of God's Spirit enables us to know whether this book is what it professes to be, and exalts us to the same level as the men whose narratives are here found.

In making these remarks, it is not my wish to weaken your love for this book; but it is to give you to understand that it alone is not all that is necessary to build up the kingdom of God. It is to induce you to look beyond it to that Being who is the fountain of revelation, and who is the true source of all intelligence; so that if this book were burned and destroyed—if the millions of other books were all destroyed, there would still be a fountain of intelligence accessible to you from the life-giving stream, of which you might eternally drink.

It was not books alone that directed the ancients; the law of God was written in their hearts. They drank at the fountain of knowledge which God had opened up unto them as it flowed forth pure from himself, and thus were enabled to write the records which we now so much venerate. It is our privilege to receive and enjoy this same Spirit and knowledge. This Spirit makes known unto us the object for which religion exists—for which the Gospel was revealed in ancient days, not to inspire blind reverence in books, or even in the men who have recorded their faith, their gifts, and their endowments; but to lead men on in all ages to the exaltation God has reserved for them, and to lead them to an acquaintance with their Father and God.

Brethren and sisters and friends, in standing before you this afternoon, I appeal not to the book alone, although I love to appeal to its pages. I stand before you as a servant of God, an Elder of the Church of Jesus Christ, who has received the Priesthood from the eternal God, who has authority from God to call upon men to come unto him. I

do not not appeal to books to prove my authority, but to heaven,—point you to Him whose blessings are ready to be poured out in rich abundance upon all who will in humility and faith make known their wants and inquire of him. We have come to tell you that there is a God in heaven—a living God—a speaking God; to tell you that we know this, and have realized his blessings through obedience; to tell you that the path that has been trod to obtain these blessings is open to you; to tell you that God has placed in his Church the living oracles, like he did in ancient days, who speak not in fables or dark sayings enveloped in mystery and obscurity, as the uncertain oracles of ancient Greece, but in plain terms, speaking in his stead in the midst of the people. Are not these good tidings? What manner of men would you expect to see, were those who were his oracles in ancient times, and who wrote the books which are now venerated, to come and stand here before you to-day, as they stood before the people then? Think you that they would be very different in appearance to ourselves—that they would be perfect beings, more finely proportioned or more beautiful than others of God's children? No. They were men of "no beauty that men should desire" them, but they were rough and mostly unlettered men taken from the lowest ranks of life—fishermen. They were not men whose majestic mien struck the beholders with admiration, the music of whose voices filled the raging multitude and awed them into silence. They were men of like passions with ourselves—with frailties as great as ours—persecuted, tortured, marred, forsaken by nearly all but God. What, then, made them great? Their contemporaries would tell us they were wicked men, deserving of death and unworthy of credence. They said they were wine-bibbers, gluttons, evil men—men guilty of heinous crimes. But they lived through all this, because God had opened their minds and given them his Spirit, inspired by which they wrote those epistles and narratives that to-day we hold as most precious.

Have you, brethren and sisters and friends, thought of the condition of the men who wrote this book [holding up

the Bible]? They were then despised and rejected. They were charged with adding to the word of God. "We have Moses and the Prophets!" cried the Pharisees then. "What need of more revelation?" It was with that generation as with this: they were willing to venerate the memory and accord great honour to the servants of God who had lived; but those who were in their midst they hated and despised. Jesus said to them then—"Ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the Prophets." The men of their day villified the servants of God; they slandered them—paved their way with persecutions. You do not believe the things they said about them; but you look back and think how gladly you would have listened to the teachings of those men, have wandered with them from place to place, have watched their countenances, and noted every smile, and gathered up every tear. If we really possess this feeling in sincerity, we shall feel to value the teachings and counsels of those men now living who hold similar authority. We should remember that it is not more unlikely for God to give Prophets and Apostles and revelations *now* than in any other period in the world's history. There was no more evidence *then* that there should be such officers, or that the Saviour should come, than there is *now* that there should be, or that he will come the second time. But we are despised as were the Saints of old; our Prophets are traduced as were the former disciples of Jesus. Mankind look at Joseph Smith and his brethren, and they see they were of humble origin, they hear all the evil reports circulated so industriously concerning them; and they imagine Joseph especially to have been one of the basest of men. They look at our persecutions, and they imagine these have not been causeless, forgetting that the Gospel has always had these things to contend with—that the Church in ancient times had just such slander and persecution as we have. Stephen said to the Jews—"Which of the Prophets

have your fathers not persecuted?" So universally had persecution and death lain in the pathway of the servants of God that he could with propriety ask such a question, and add, "And they have slain them which have showed before of the coming of the Just One." Jesus sets forth this plainly when he says to the disciples that "the time cometh that whosoever killeth you will think he doeth God service." They were to come up, as must all the people of God, through great tribulations.

It is no new thing for men to be driven, persecuted, and martyred; nor is it a new thing that slanders should be circulated, so that men's lives should be sacrificed, as were those of Joseph and Hyrum and others. They, like all the Prophets, were persecuted by their contemporaries because they were guilty of crimes, they said; but I say because they had received revelations from heaven—because they were constituted God's oracles on earth. We know how harmless and simple a thing it is to meet for the breaking of bread in remembrance of our Lord's death. We would scarcely imagine that any evil construction could be put upon such an observance; yet the statement is left on record that the partaking of the sacrament was believed (in the days when Christianity was hated with that intensity of hatred with which truth has ever been met,) to be a real cannibal banquet, in which the body of a freshly-murdered child was devoured by the votaries of this "new and horrible superstition." This slander, it can readily be supposed, caused them cruel persecution. Thus charges have been made against us as a people, based upon no better foundation, and we have been affected similarly by them. But gather them all up, and they will not be any worse or any more numerous than the crimes alleged against the ancient Saints. Future history will vindicate us, as history now vindicates the early Christians; and the time will come when these statements of mine will be justified by all the reliable records of the age which can then be found.

My desire is to impress upon your minds that God is the same yesterday, to-day, and for ever,—that having restored his Priesthood to the earth, the words and acts of those who bear it are

now entitled to the same respect as the written words of those who formerly were endowed with it upon the earth, or as their words and acts would be if they were here now as they once were on the earth. They were mortal and subject to weaknesses; they were maligned and slandered and accused of many crimes; yet they were servants of God, they were obedient and devoted to the truth, and held the authority to act in the Lord's stead in the midst of the people. So it is with those who hold the Priesthood now.

My testimony is as I have borne it: it is true. You who have not embraced the truth can obtain a testimony for yourselves by asking the Lord in the appointed way.

My prayer is that the Lord may bless you with that knowledge that will enable you to escape the corruptions of the world, and impart unto you his Holy Spirit to enable you to practise righteousness and live through all the persecutions and wrongs that you, in common with his people, have to endure. Amen.

President Lyman said—"I wish you to make yourselves as comfortable as you can in your very crowded condition. I do not wish to compel any one to believe against their will, or without evidence, in our sincerity. I do not say what you shall think of our statements. They are simply our testimony, and our testimony is true; for we do verily know that we are honest, and that a dispensation of the Gospel has been revealed, and we are its called and chosen ministers, as we say we are. If you do not perceive at once the truth, you have the same opportunity to learn this that has been extended to us to obtain this so-much-to-be-desired and invaluable knowledge, in the light of which sin and wrong appear in all their disgusting deformity to be shunned as you pursue the way of truth. I want all the Saints, and all the sinners, (for I intend, in the exercise of the principle of true godly charity, to step over that little imaginary line drawn by bigotry and cold charity—the deplorable results of ignorance of God and the truth,) and all classes of men, in all the varied conditions, walks, and circumstances in

life, to have all the mutual charity they can. It will, if exercised, diffuse among the mixed communities of men over the wide earth the spirit of peaceful harmony and goodwill, which cannot fail to still the storm of passionate strife, and do all good. This will constitute the so-much-needed preparation of the mind for the proper inception of the great work of its own emancipation from the bondage of ignorance, thus forming the firm basis upon which to build (by the extended and limitless acquisitions of knowledge—the parent element of power,) the superstructure of its greatness in a future of interminable increase of glory. I am, with my brethren, convinced, as all who read the Scriptures free from prejudice may be, that the Gospel was a religion of practical purity of life, which is evinced in the nature of its requirements, as the liar is required to cease his lying, the thief his stealing, the corrupt his corruption, and the unrighteous his thoughts. This I would have all the people of the world know—that an abstinence from the perpetration of sin is its death, or the destruction of its power over the human soul. Thus, obedience to the precept, "Thou shalt not steal," would prevent the development of that odious character, the thief. The same with all the dark catalogue of wrongs, the bitter fruits of which have filled and do fill the world with wretchedness and deep sorrow and woe.

It would seem that weak and but partially-educated humanity could understand the truth that, if they never fall into the mire, they may always remain clean,—not because it is in the Bible, but because it is a correct principle, whether written in the Bible or on the face of the heavens, or heard in the deep-toned thunders that shake creation, or in the still small voice of the Spirit as it utters its deathless testimony in the depths of the waiting, listening soul of the believer.

As long as men bow down to idols, (I do not care of what they consist, whether it is an idol of wood or stone, or whether it is a written record of the actions of God or man,) they are alike impotent to save their worshippers in all their blind adoration: hence they still remain the same unenlightened, needy, helpless mortals, held by the

chains of their ignorance in their utter state of helpless misery and woe, with the future with all its solemn, grand, and momentous realities awaiting their coming. Thus they are slaves of sin and darkness. In the midst of heaven's richest provisions from its exhaustless stores of all the elements of light and bliss, they are grovelling in the depths of moral and physical degradation, darkness, and wretchedness, from which the practical religion of Jesus, as leading them to a knowledge of God as eternal life, alone can deliver them and give liberty to the sin-enchained soul of uneducated humanity.

From the foregoing it is plainly to be seen that the great and ruling principle of the Gospel, as taught by Jesus, is this—that we must cease to do evil and learn to do well, in order to bring about the happy result and blissful condition of things of which my brother has spoken. The transformation of man involved in this view of the Gospel we have entertained and partially presented to you is not the work of a moment, and may not be consummated during our brief stay on the shores of time. Hence it will be far better to continue to struggle for years than to fail. I do not expect to see you transformed in a day, a week, a month, or a year; but to render this happy consummation sure, and the attainment of this high destiny sure, I wish to see you permanently and perpetually increasing in your store of knowledge, that you may be ever becoming more and more rich in the possession of the elements of power, that you may, through their exercise, use, and application in the regulation of your actions to please God, be the recipients of the fulness of the blessings of the Gospel of peace.

I have never asked God to do aught but bless any one; I hope I never may. All are already sufficiently miserable. I wish you to understand, both Saint and sinner, that if ever you obtain heaven, happiness, and glory, it will be upon the principle of practical purity. I talk of religion as a system of educational salvation, revealed by Jesus, that may be made subservient to the interest and blessing of humanity in its salvation from sin and its degenerating and damning influence. Where is the necessity for it, if it will not make the peo-

ple here in London a pure people? There is theorizing enough here to damn London, while its millions listen to theory and neglect the practice of those virtues that raise the inebriate from the gutter, and the debauchee from the haunts of corruption, and the profane from his profanity,—in fine, the sinner from all the errors of his ways. I want it understood that there is one man in the world who dares to say that it is practical religion that is wanted. Here in London, in the midst of its vastly-increased religious facilities, under the influences of misconceived and wrong opinions, men are ever learning, but never coming to the knowledge of the truth, like the man who sought for, but did not find work, for this reason—he never sought where it was to be found.

Another important consideration I would impress upon your minds is this—It is not enough to say that we are pure and honest there, but we must continue to practise honesty when we leave this meeting. This is our duty. Well, what is God's duty? It is God's duty to tell us, as he has done, to cease to lie, to cease to steal,—in short, to cease from all evil, and cleave to him and the truth with all the strength of affection. It would not change the fact of the truth being the truth if I, myself, should become a castaway: it would only prove that I was a fool, choosing death instead of life, and darkness instead of light, and preaching salvation to others which I fail to attain to myself.

While we abide in the practice of truth and virtue, we plant the rose of contentment along that thorny way which leads to the opening future of joy or misery. This Gospel will place you all in the possession of these blessings, if received and applied by you: without this application it is worthless to us. We have no quarrel with any, but would that all would come to the knowledge of the truth and be saved. For this we ever feel to labour and pray.

Reported by ELDER GEORGE J. TAYLOR.

[We are under obligations to Mr. John T. Dexter, for his report of our remarks to the *Christian Cabinet*, from which we have been enabled to complete the above report.—ED. M. S.]

HISTORY OF JOSEPH SMITH.

(Continued from page 505.)

Also the following letter :—

" Washington, April 26, 1844.

" Dear Sir,—To-day I trouble you with another communication, which you will please have the goodness to lay before our Council.

We were last evening introduced to the President at the White House by the politeness of Major Semple, where we spent an hour very agreeably. The President is a very plain, homespun, familiar, farmer-like man. He spoke of our troubles in Missouri, and regretted that we had met with such treatment. He asked us how we were getting along in Illinois. I told him that we were contending with the difficulties of a new country, and labouring under the disadvantageous consequences of being driven from our property and homes in Missouri.

We have this day had a long conversation with Judge Douglas. He is ripe for Oregon and the California. He said he would resign his seat in Congress if he could command the force that Mr. Smith could, and would be on the march to that country in a month.

I learn that the eyes of many aspiring politicians in this place are upon that country, and that there is so much jealousy between them that they will probably pass no bill in relation to it. Now all these politicians rely upon the arm of our Government to protect them there; and if Government were to pass an act establishing a Territorial Government west of the Rocky Mountains, there would be at once a tremendous rush of emigration; but if Government pass no act in relation to it, these men have not stamina or sufficient confidence in themselves and their own resources to hazard the enterprise.

The Northern Whig members are almost to a man against Texas and Oregon; but should the present Administration succeed in annexing Texas, then all the Whigs would turn round in favour of Oregon; for if Texas be admitted, slavery is extended to the South; then free States must be added to the West to keep up a balance of power between the slave and the free States.

Should Texas be admitted, war with Mexico is looked upon as inevitable. The Senate have been in secret session on the ratification of the treaty of annexation; but what they did we cannot say. General Gaines, who was boarding at the same house with Judge Douglas, was secretly ordered to repair to the Texan frontier four days ago, and left immediately. I asked Judge

D. if that did not speak loud for annexation. He says, No. Santa Anna, being a jealous hot-headed pate, might be suspicious the treaty would be ratified by the Senate, and upon mere suspicion might attempt some hostilities, and Gaines has been ordered there to be on the alert and ready for action, if necessary. Probably our navy will in a few days be mostly in the Gulf of Mexico.

There are many powerful checks upon our Government, preventing her from moving in any of these important matters; and for aught I know, these checks are permitted, to prevent our Government from extending her jurisdiction over that Territory which God designs to give to his Saints. Judge Douglas says he would equally as soon go to that country without an act of Congress as with; 'and that in five years a noble State might be formed; and then, if they would not receive us into the Union, we would have a government of our own.' He is decidedly of the opinion that Congress will pass no act in favour of any particular man going there; but he says, if any man will go, and desires that privilege, and has confidence in his own ability to perform it, he already has the right, and the sooner he is off the better for his scheme.

It is the opinion here among politicians that it will be extremely difficult to have any bill pass in relation to the encouragement of emigration to Oregon; but much more difficult to get a bill passed designating any particular man to go. But all concur in the opinion that we are authorized already.

In case of a removal to that country, Nauvoo is the place of general rendezvous. Our course from thence would be westward through Iowa, bearing a little north until we come to the Missouri river, leaving the State of Missouri on the left, thence onward till we come to the Platte, thence up the north fork of the Platte to the mouth of Sweetwater river in longitude 107°45' W., and thence up said Sweetwater river to the South Pass of the Rocky Mountains, about eleven hundred miles from Nauvoo; and from said South Pass in latitude 42°28' north to the Umpqua and Klamet valleys in Oregon, bordering on California, is about 600 miles, making the distance from Nauvoo to the best portions of Oregon 1,700 miles.

There is no government established there; and it is so near California that when a government shall be established there, it may readily embrace that country likewise. There is much barren country, rocks, and mountains, in Oregon; but the valleys are

very fertile. I am persuaded that Congress will pass no act in relation to that country, from the fact that the resolution requesting the President to give notice to the British Government for the discontinuance of the treaty of joint occupation of Oregon was voted down with a rush; and this notice must be given before any action can be had, unless Congress violates the treaty; at least so say the politicians here.

Judge Douglas has given me a map of Oregon, and also a report on an exploration of the country lying between the Missouri river and the Rocky Mountains on the line of the Kansas and great Platte rivers, by Lieut. J. C. Fremont, of the corps of Topographical Engineers. On receiving it, I expressed a wish that Mr. Smith could see it. Judge D. says it is a public document, and I will frank it to him. I accepted his offer, and the book will be forthcoming to him. The people are so eager for it here that they have even stole it out of the library. The author is Mr. Benton's son-in-law. Judge D. borrowed it of Mr. B. I was not to tell any one in this city where I got it. The book is a most valuable document to any one contemplating a journey to Oregon. The directions which I have given may not be exactly correct, but the book will tell correctly. Judge D. says he can direct Mr. Smith to several gentlemen in California who will be able to give him any information on the state of affairs in that country; and when he returns to Illinois, he will visit Mr. Smith.

Brother Pratt and myself drafted a bill this morning, and handed it into the committee on the judiciary from the Senate, asking an appropriation of two million dollars for the relief of the sufferers among our people in Missouri in 1836—9, to be deposited in the hands of the city council of Nauvoo, and by them dealt out to the sufferers in proportion to their loss. We intend to tease them until we either provoke them or get them to do something for us. I have learned this much—that if we want Congress to do anything for us in drawing up our memorial, we must not ask what is right in the matter, but we must ask what kind of a thing will Congress pass? Will it suit the politics of the majority? Will it be popular or unpopular? For you might as well drive a musket ball through a cotton bag, or the Gospel of Christ through the heart of a priest, case-hardened by sectarianism, bigotry, and superstition, or acamel through the eye of a needle, as to drive anything through Congress that will operate against the popularity of politicians.

I shall probably leave here in a few days, and brother Pratt will remain. I go to get money to sustain ourselves with.

I shall write again soon, and let you know what restrictions, if any, are laid upon our citizens in relation to passing through the Indian Territories. I shall communicate everything I think will benefit. In the meantime, if the Council have any instructions to give us, we shall be happy to receive them here or at Philadelphia.

John Ross is here; we intend to see him. It is uncertain when Congress rises. It will be a long pull, in my opinion. As ever, I am yours sincerely, ORSON HYDE.

Elder Pratt's best respects to the brethren."

Willard Richards was instructed to answer the above letters, and Elders Lyman Wight and Heber C. Kimball were instructed to carry the answers.

Council adjourned at 5 p.m.

The steamer *Maid of Iowa* returned from Rock River with 400 bushels of corn, and 200 bushels of wheat, which had been purchased for the Temple. At 8 p.m. I went on board with Dr. Willard Richards, and visited Captain Dan Jones.

I insert a letter which I received from Henry Clay, and my answer:—

Ashland, Nov. 15, 1843.

Dear Sir,—

I have received your letter in behalf of the Church of Jesus Christ of Latter-day Saints, stating that you understand that I am a candidate for the Presidency, and inquiring what will be my rule of action relative to you as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf as a candidate for President of the United States; but I do not so consider myself. That must depend upon future events and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledges to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character, and conduct.

It is not inconsistent with this declaration to say that I have viewed with a lively interest the progress of the Latter-day Saints; that I have sympathized in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and I think, in common with other religious communities, they ought to enjoy the security and protection of the Constitution and the laws.

I am, with great respect, your friend and obedient servant,

H. CLAY.

To Joseph Smith, Esq."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 17, 1861.

ORDINATIONS—CARE TO BE OBSERVED.

IN visiting the Conferences of this Mission, and holding meetings with the Priesthood and Saints, we have been struck with the disproportion there has appeared to be, in point of numbers, between those who hold offices in the Priesthood and the members. To judge from the numbers who have met with us in Priesthood meetings, there have been but few of the male members that have not been ordained to some office in the Melchisedek or lesser Priesthood. As the half-yearly statistical returns from the Conferences are now coming in, we have been induced to examine those already received from some twenty Conferences, and have become convinced that the disproportion is fully as great as we had any reason to believe it would be. We do not find the same proportion of officers in every Conference. In some, the officers are far more numerous than in others. This, of course, depends to some extent upon the number of Branches there are in the Conference—a large number of Branches requiring a larger number of Elders or Priests to take charge of them. But we have taken an average of all the returns we have received, and we find that the officers are in proportion to the members as one to four, and that out of these officers the Elders are in proportion to the members as one to seven—that is every fourth person (men, women, and children,) in the Church, holds some office in the Priesthood, and every seventh person is an Elder! After making this estimate, we cease to wonder at the number of officers we always have the privilege of seeing at the Priesthood meetings we attend.

Though we know that it is the design of our Heavenly Father now, as it was in past times, to raise up “a kingdom of priests and an holy nation,” yet we do not think it wisdom to complete the first part of the design here at present, by making every one that enters into the Church, and is eligible on account of sex to hold the Priesthood, a Priest either after the order of Melchisedek or Aaron. Some portion of this can be done hereafter, and neither the individuals nor the work of God suffer by the postponement. It has been too frequent a practice in many Branches that have been raised up at a distance from the main body of the Church in Zion to ordain large numbers to the Priesthood, regardless of the dictates of the Spirit, the necessities of the ministry, or wants of the work, or the eligibility of the person thus ordained. The mischievous effects of this unwise and unwarrantable course has been apparent for years to those who have had to labour among Branches of this description. A host of men have had authority placed upon them, have been raised to positions that they, at least, have thought to be so important as to demand respect and honour, and have been left without employment in or opportunity of magnifying their offices. Whatever other persons

may have thought of their ordination, they have supposed that they were a power in the Church, and a power, too, that could not be slighted—a power that should be consulted upon any and every occasion when they might suppose consultation or counsel might be needed. The effect of these views has been that when a presiding officer has been disposed to be energetic and to carry out measures that he would feel were for the good of the work, he has had to first convert these officers to his way of thinking, and accommodate himself to the pace they were accustomed to travelling, or he would likely find them hampering him in every movement and acting as perpetual obstacles in his pathway. They are Elders!—important men in the kingdom!—and as such have rights; and they must be honoured, and their rights must be respected, or they will show that they cannot be passed over with impunity. The thought of their greatness is ever present with them; they suffer under the burden of it, and so heavily does it weigh upon them that for them to stop or cease to lend their aid would be, in their opinion, the stoppage of the whole kingdom and a suspension of its progress! Of course these remarks do not apply to all the Elders or other officers who have been ordained. There are hundreds of humble, faithful men who are constantly striving to do all the good in their power, willing to labour in any position that may be assigned them, and work heart and hand with their Presidents or fellow-labourers. But we have met with a class of officers, in the course of our labours, to whom these remarks do apply, and not unfrequently we have found that they were men that had the least to do, and the least disposition to do, of any of their brethren.

While upon this subject, the Presidency here wish to caution the presiding Elders upon the subject of ordination. We wish you to be wise and exceedingly careful in the bestowal of the authority of the holy Priesthood upon your fellow-man. Do not let your own feelings of partiality, or the persuasions or representations of others, or your own spirit, lead you to ordain a man to any office whatever; but if you ordain, do it because God dictates it through his Spirit, and do it by his power; and if this ordination be attended to in this manner, it will prove a blessing to you and to the man receiving it, if he will be faithful. Do not ordain men merely to place the Priesthood upon them through an itching desire they may have to receive, or you to bestow this authority. We wish it distinctly understood that there shall be no person ordained to the Priesthood in these lands unless there is a place for him to be actively engaged in the ministry. This counsel we expect to be binding upon the Elders until they hear further upon this subject. Other ordinations than these can be attended to when the parties gather to Zion. If Teachers or Deacons be needed in any of the Branches, and you have Elders or Priests who are not fully employed, use them, if they are as suitable as they ought to be, in preference to ordaining more officers. Use the material you have, as far as you can, before proceeding to create more. In Zion, Elders and High Priests and Seventies do not consider it in the least derogatory to their dignity to act as Teachers or in any of the lesser offices. If an Elder, acting in the office of Teacher, magnify his calling properly, he will not find that he has a particle more power or experience than he needs.

If you wish your Branches and Conferences to be free from difficulty, and to prosper, keep your officers well employed. There is a proverb in the world "that an idle man's brain is the Devil's workshop." It is particularly applicable to an idle Priesthood, or a Priesthood that will not be employed in the duties of their calling. If they would confine themselves to total inaction, pursuing the even

tenour of their way as members of the Church merely, they would do very well; but this they rarely, if ever, do. Not finding anything useful to the work to be employed in, they sit in judgment upon the conduct and actions of those who are actively and usefully employed, criticise their labours, and form their little cliques and parties to counteract and nullify their influence.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Needham, in a letter dated from Faversham, Kent, August 2, informs us "that eight have been baptized in this Conference within the previous ten or twelve days, and that the prospects are very favourable for many more."

Elder John Clark, in a letter from Sheffield, of same date, informs us "that the Saints are rejoicing in their holy religion, are striving to keep the commandments of God, and use all diligence to help themselves to escape from Babylon." He also says—"We have good meetings at our rooms and out-of-doors. Many are investigating our doctrines, and seem much interested therein. Several have been baptized since our last report, and there are others who are almost ready for baptism."

Elder Gibson, in a letter dated Cheltenham, August 5, says—"Our future prospects are very good. I never saw such a spirit of emigration as there is now among the Saints. Almost everybody talks of getting away next spring, or trying hard to do so; and even the strangers who attend our meetings speak of emigration before they speak of baptism. As for myself, no matter what subject I begin to speak upon, it is sure to end in emigration."

NEWS FROM THE EMIGRATION.—A telegram from Elder Gates to President Young, of June 14th, announces the departure from the Missouri river, for Utah, of the first company (Capt. D. H. Cannon's) on the 29th of May, consisting of 225 persons, with 57 waggons. We also learn that the second Church train (Captain Eldredge's company) left Florence and encamped in tents on the 30th June; the third (Captain Horn's) on the 1st July; the fourth (Capt. Murdoch's) and the fifth (Capt. J. W. Young's) were expected to encamp soon after; the sixth (a portion of the *Monarch of the Sea's* company) arrived at Florence on the 1st July; and the seventh (the balance of the ship's company divided at New York) were expected at Florence shortly.

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, July 31st, 1861.

Dear Brother Cannon, —

I am very anxious to receive a visit from the Presidency of this Mission, or as many of them as can conveniently come and our funds will meet. I am here alone, and may be either remiss in consequence of a lack of zeal, or mistaken in my duties for want of experience; so I want to have the Presidency feel and judge the spirit of things here, and know their true state as they really

exist, and not from my representation only; for, as you are fully aware, it is a failing of poor humanity that we think very highly of ourselves and everything we perform.

It is true, I seek to carry out the spirit of our great mission as faithfully as if the Presidency were here themselves administering in the power of their calling, so far as I have wisdom and ability; yet I am far from infallible, and may be mistaken sometimes; and I do not want my errors to go too long, nor to do too much mischief before they

get corrected, lest the castigation might be too severe for my rather sensitive nature: whereas a little kind reproof, given in time, for a little mistake, may save the aforesaid consequences. I want you to see and know everything, without any cloaking or shuffling on my part; and where improvements are needed, they may be suggested and executed.

I am desirous, too, that the Saints may see you, hear your instructions, and enjoy your spirit. It will be a treat to them, and do them much good, to be visited; and it will tend to confirm them in our holy faith, as well as give them proper confidence in my course, if it is as it should be. I know that they will enjoy themselves much; indeed, they already anticipate it since I have stated the proposed Conference and visit of some of the Presidency.

I purpose, therefore, holding a Conference on Sunday, the 11th instant, in this town, if it will suit your minds and prior engagements. If it will not, the Sunday afterwards will do as well.

I have called out an Elder to the ministry for the Warwickshire Conference, as brother Adams needs one very much for an important district. The Elder is an intelligent man, and has experience.

With love to brothers Lyman and Rich, yourself, &c.,

I am yours truly,

W. G. MILLS.

WORCESTERSHIRE CONFERENCE.

Worcester, July 29, 1861.

President George Q. Cannon.

Dear Brother,—Believing that you ever feel interested in hearing of the welfare of our Father's work, I find pleasure in communicating with you at this time touching the condition of the work in the Worcestershire Conference.

It will afford you happiness, no doubt, to know that in most parts of that Conference the work is steadily on the increase, and the feelings of the Saints are on the improve. From what experience I have had with the Saints, I feel certain that there is a decided improvement in them, which, I trust, will continue until the wishes of God's Priesthood are realized and the purposes of God accomplished.

We have had the great pleasure of

baptizing twenty-nine during the past half-year, and prospects for the future are bright.

We have had some excellent out-door meetings, and receive the best of attention; and the seed sown, I believe, will germinate and bring forth fruit to the honour of God.

That God may continue to bless you and Presidents Lyman and Rich, is my prayer. I remain yours truly,

WM. THURGOOD.

LIVERPOOL CONFERENCE.

Liverpool, July 30, 1861.

President Cannon.

Dear Brother,—I feel desirous of laying before you a brief report of the present condition and prospects of the Liverpool Conference, and am very thankful before the Lord that it is of an encouraging character. Having had charge of the Conference since the close of March, 1860, and being intimately acquainted with the Saints by observation and communion, I can say that I have never known so good a feeling among the Saints generally as there exists at the present time; neither at any time, since I became acquainted with the Conference, have prospects been so good as they are now for an increase in our numbers.

The Priesthood are more or less actively engaged in out-door preaching, while attentive and increasing congregations testify to an increased interest growing in the minds of the people relative to the great Latter-day Work.

President Kay has lately been visiting among the Branches, and his visits have, with the blessing of God, been the means of producing an increased desire on the part of the Priesthood and Saints to accomplish something more than heretofore towards rolling on the work of God and saving themselves therein.

At Haydock some sixteen miles from here, we held a camp meeting on Sunday, July 7th, where a large concourse of people, both Saints and strangers, attended and listened attentively to the words of life spoken by the Elders who addressed them. The sun poured his strong beams down upon us as we stood around on the green sward, and the upturned faces of the listeners betokened the interest they felt in the truths presented before them.

After the close of the services, several declared their intention of being united with the Church, and demands have been made repeatedly since, from other localities, for similar meetings, which we will attend to as speedily as possible.

Through a variety of reasons, our baptisms were not so numerous during the first half of the year as we could have wished; but brightening prospects inspire faith that the close of the year will see a rich increase. Having no Travelling Elder in the Conference, I am happy to say that the local Priesthood have evinced a willingness to second every effort made to do good, which has increased my love and esteem for them, while the brethren labouring in the Office have kindly assisted with their services through the Branches, when desired.

Financially the Conference is in an improving condition, though in the matter of Tithing I cannot report so favourably as I could desire. Some of the Saints who used to pay Tithing paid it under a feeling of compulsion, and consequently were never in a position to realize the blessings obtainable through a willing observance of that law. Such we are endeavouring to instruct and enlighten with regard to their own best interests, and hope well of them for the future. Others, again, have evinced a carelessness with regard to the principle which does not accord well with their professed faith in it; but these in general express a determination to secure by their works the blessings which in times past they enjoyed, but have lacked since they ceased to strictly observe the law of Tithing. Still there is an improvement in that respect, compared with the past; but that improvement is confined almost exclusively to the Liverpool Branch, where, through the ministrations of yourself and Presidents Lyman and Rich, when in Liverpool, and the wise counsels of President Kay, an increase of faith and good works has been manifested, which is soul-cheering indeed.

On Sunday last, the meetings were much blessed with the company of the Presidency and the Elders recently arrived from Zion. Through the day much joy was felt in listening to the

testimonies of the brethren and the teachings of yourself and President Rich; and at the close of the powerful discourse delivered by President Lyman in the evening, I conversed with several individuals who had never attended a meeting of the Saints before, and who expressed themselves very much pleased, and stated their intention of returning and investigating further concerning the principles of truth.

Such is a brief report of this Conference at the present time; and for myself I can truly say that I never felt better in the work of God, nor have I ever enjoyed my labours in the ministry so much as I have done since the commencement of the present year.

I remain, dear brother, yours obediently in the truth,

E. L. SLOAN.

WALES.

Merthyr Tydvil, Aug. 6, 1861.

Dear Brother Cannon,—Things seem to be on the move in the Eastern Glamorgan Conference at the present. The Elders seem to have a new hold upon the work. They are striving to preach the Gospel with zeal, and as it were with renewed vigour; and I have felt that they have the Spirit of the Lord with them. The people are stirring up to search for themselves. Great congregations gather to hear the word of God preached. There have been about 26 baptized this month, and there are good prospects here and there of baptizing more. We have camp meetings through the Conference, and these meetings have commenced to kindle the fuel, and it begins to blaze.

May the Lord bless us with his Spirit, to enable us to go forward in the discharge of our duties, and to fulfil the same with an eye single to his honour and glory!

I remain your brother in the Gospel,
THOMAS W. REES.

SWISS AND ITALIAN MISSION.

Basle, July 24, 1861.

President George Q. Cannon.

Dear Brother,—Since my last, containing the report of these Missions, I have been on a tour to the Durlach Branch, 168 miles from this place. Elder Frederick Gass is doing a good

work in that vicinity. During my visit we held three meetings, ordained three Priests, baptized four persons, and organized a Branch in Carlsruhe, the capital of the Duchy of Baden.

I did not feel to ordain new members Elders, but let them commence and work their way up, and prove themselves worthy of the Priesthood, and show their willingness to be engaged in the ministry, and learn to follow counsel themselves, that they may be able to give counsel to others. Two of the Priests I placed to preside over the two Branches, and the third is on a mission to Stuttgart, the capital town of the kingdom of Wurtemberg, as he was born in that place and has many relatives there, to whom he has written and sent pamphlets. He has also received an invitation to go and pay them a visit and tell them of the good that he has got hold of; so we have hopes of being able soon to report a Branch in that place. The Baden Conference has been commenced by Elder Gass, and he has a good tact to keep all in good order, being very strict himself in following counsel. I placed him as President of that section of country, with directions to report every week. By letter received from him yesterday, all was going on well, though a great deal of care has to be used to keep everything in a shape that will not come in contact with the laws of the land, and to avoid getting too many people together so as to create so much excitement.

I am confident that, with care and the right teaching, a start will be made in Germany that will bring many good men and women into the kingdom of God. I should have remained in that vicinity for some time longer, but found that the police were searching after those who were teaching such strange doctrines and baptizing the people.

My instructions up to the present to the Elders and Saints have been to live up to the laws of the land; for by so doing they would have nothing to fear, but could face whatever might come, knowing that they had done naught but their duty; and when people ask what they believe, they have a right to speak fearlessly in a private capacity.

In Switzerland, the work is still progressing. I have sought to have all understand that they should be well

posted in what they are about, and teach by the Spirit of the Almighty instead of by their learning, and to have the Priesthood work with united hearts, trusting in the Lord for all that is necessary to enable them to accomplish the work placed upon them. With the united efforts of Elders Ballif and Gerber, I feel that the Mission has improved considerably.

With prayers for the prosperity of all, and kind love, &c.,

Yours faithfully,

JOHN L. SMITH.

SCANDINAVIAN MISSION.

Aalborg, July 24, 1861.

President George Q. Cannon.

Dear Brother,—I think a few lines from here will be welcome. Generally speaking, there is only good and cheering news to communicate, with the exception of an increasing lack of employment and a corresponding increase of poverty, —which, however, is nothing new, as poverty has been gradually gaining ground in this section since the money crisis of 1857.

The country people, who are almost the only ones who receive the Gospel here, furnish themselves with food and clothing, with an average expenditure of about *two pence* daily for each individual; and perhaps that is setting the amount too high, for the fact is their food consists of black bread, vegetables, and a little pork or fish. Some own a cow or two; many spin and weave their own clothing. Their houses are composed of clay supported by a framework of timber, with a thatched roof and some thatchwork on the walls to preserve the clay from the action of the weather, clay or stone floors, and a loft over head.

Their poverty, as a general thing, is not the result of the oppression of employers, but rather their own undeveloped ability to render life agreeable, itself the consequence of the circumstances that surround them. There are a few farmers among us who have advanced a little higher in the scale of improvement, but their numbers are few. These generally evince a cheerful readiness to extend a helping hand to the poor Saints; and should you see them on their way home to the Moun-

SUMMARY OF NEWS AND PASSING EVENTS.

ou will observe that in temporal they have all arrived at about the same point—namely, equally rich or equally poor. As a general thing, though poor, they are contented, and willingly divide their scanty means, being kind, warm-hearted, devoted, obedient, and faithful; and the Elders of Israel can find among them an ample field for the exercise of their feelings of fatherly kindness and sympathy. Now that the harvest has begun, all hands are busily engaged “from early morn till dewy eve,” and we very seldom can gather them to meeting on week-days; but on Sundays they come from every quarter to the place of meeting—sometimes a distance of ten or fifteen miles, “in rain or shine.” Many times, when I consider the people’s poverty and their weary toil during the six week-days, I have thought they were worthy of better things, and I have been astonished to see them so glad and happy and full of good works. We have no railroads or other extraordinary means of conveyance; so we go on foot. I am convinced that all the Saints who can, do pay their Tithing, and respond with ungrudging willingness to every requirement.

We have some opposition and persecution from priests and rich men, but generally the country and village population are very liberal-minded.

We have the privilege of preaching wherever we come, and the people willingly hear us. When the autumn comes, we shall have opportunity of preaching every day to attentive hearers.

This District numbers about 1,040 members: 170 souls emigrated from here last spring, and there have been 500 souls added by baptism during the past year. The prospect is very good for the future, and I trust the Lord will bless our labours. A considerable number are now ready to emigrate; and should the conditions be as favourable next year as they have been this, I hope we can start from 3 to 400 souls from this District. The house and hall rent for this District does not amount to more than £14 per annum.

We hold our Conference and District meetings in private houses, barns, and out-buildings around in the country. Every fortnight we distribute about 500 numbers of the *Scandinavian Stjerne*, besides many tracts and books from the office at Copenhagen. They are a blessing to the people and a great help towards the advancement of the Mission, though for the lack of means their distribution has slackened a little. This is considered a good year by the farmers, which fact has helped many to sell their little property, and with the means they hope next year to get as far as Florence on their homeward journey. Everywhere among the Saints the next year’s emigration is almost their only thought: this circumscribes their prayers, their anxieties, and their exertions. They think it high time to go home.

Yours devotedly,

C. A. MADSEN.

(Translated by Elder Jesse N. Smith.)

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—Paris, it seems, is rapidly becoming a centre of conspiracy against the tranquility of Italy, with as large and active a committee as that which is presided over by King Francis and Cardinal Antonelli at Rome. The Neapolitan noble families who, since the flight of Francis II., have lived in the French capital, have identified themselves with Legitimist and Orleanist parties; and their great object is to influence the Emperor Napoleon to permit the French flag to defend what is styled “the royal-brigand-band-government of Francis II. at Rome.” For this purpose certain Neapolitan ladies are employed in political intriguing duties at the Court.

BOHEMIA.—On the evening of Aug. 1st, the Jewish quarter in the city of Prague was the scene of fresh disturbances and mobbings. The synagogue and some houses were damaged, and much property was carried off by the mob. Forty-five persons were arrested.

DENMARK.—On the evening of the 30th ult. the inhabitants of Copenhagen gave a grand banquet in the neighbouring forest to 500 persons who lately arrived from Schleswig. Two thousand persons sat down to dinner. The King placed his hunting castle at the disposal of the guests. Several Schleswigians made speeches in favour of the rights of Denmark over Schleswig, which were received with great cheering.

TURKEY.—Accounts from Bucharest, of recent date, speak of great discontent prevailing there, and of the probability of an early insurrection against Prince Couza, towards whom the commercial classes and a majority of the officers of the army are reported to be very much disaffected.

AMERICA.—The news from the United States is most important. A great battle has been fought, and the South has proved victorious in the opening trial of arms. On the morning of the 21st of July, the whole of the "grand army," commanded by M'Dowell, advanced on the Confederate batteries at Bull's Run, and after nine hours' fighting they succeeded in capturing three Confederate batteries; but this success was not maintained. The Confederate army, having been reinforced, attacked the Federals with great vigour, and drove them in disorder from the ground. At this juncture, one of those panics with which newly-levied troops are frequently smitten, when they are thrown into disorder by an enemy, appears to have seized on the Federals; a complete route resulted, and the "grand army" retreated in great confusion towards Washington. At Centreville, General M'Dowell endeavoured to rally his broken battalions; but the disorder was so great that the effort was futile. At Fairfax a second attempt was made to bring the panic-stricken Unionists to a stand, but they

appear to have unheeded the appeals of the General, and continued their retreat to Alexandria, where safe quarters were found. We cannot estimate the loss in this battle from the scattered and hurried reports despatched from Washington to this country a few hours after the disordered legions of the North had rushed into Alexandria. These statements give the Federal loss at from 500 to 2,000 men, and fix the number of Confederates killed at 3,000 or 4,000 men. But the loss was probably much heavier on the Federal side than is stated. A battle raging "for nine hours," and resulting in a complete retreat, which caused the road from Centreville to Alexandria to be "strewn with men wounded and fallen from exhaustion," must have been attended with a great loss of life, as a retreating army, when in disorder, often loses nearly all its power of self-defence; and Beauregard, the Confederate General, pursued the Federals, we learn, as far as Fairfax, which is within a short distance of Alexandria. The Confederate Congress had assembled at Richmond and President Davis, in his opening message, congratulated the States on having joined the Confederation. He criticised the policy of General Lincoln, and intimated that other States were about to join the Confederation. He demanded an increase of the military forces.

VARIETIES.

An unsocial old Snarl says that love is a combination of diseases—an affection of the heart and an inflammation of the brain.

"NATURE'S ORDER REVERSED."—There are more men than women born into the world; yet in England alone there are at this moment upwards of half-a-million more women than men. The mere statement of this fact is the revelation of infinite and most terrible tragedies. Woman's holiest, truest vocation is that of wife and mother. She is sinned against or sinning when this vocation is not fulfilled. In all healthy nations marriages have been early and universal. The indestructible tenacity and vitality of the Jewish race may be ascribed to the circumstance that the Jews loathe celibacy as guilt and abomination, and marry when exceedingly young. Earth is wide enough; not above a tenth part of it is yet cultivated, and even for that tenth part thorough cultivation is far from existing. Malthusianism is a crotchet as idiotic as it is impious. There is room at the vast banquet for all the children of men. If, then, a woman cannot accomplish her highest and holiest destiny in England—that of being at the head of a household—she should be sent to where she can accomplish it. If we in the three kingdoms have seven or eight hundred thousand women too many, the British colonies have seven or eight hundred thousand women too few. The colonies are panting and clamouring for what we have in abundance. Here women are a curse and an encumbrance to themselves and to others. In the colonies they would be happy and the diffusers of happiness. We are not indifferent to the loftiest, most sacred, religious, and moral aspects of society. But religion and morality cannot be promoted at the expense of social needs. Whatever diviner food there may be, daily bread is indispensable. How huge in England is the sum of useless misery! From its boundless wealth England ought not to tolerate within its borders one single anguish which human means could relieve. It cannot be right that the rich should be so very rich and the poor so very poor, and that in the abyss between them there should be the crucifixion and the cry of intolerable woe. We must keep hammering into the dull brain of public opinion the grim and gloomy truth that in England the *order of nature is reversed*, and that we see army after army of the

miserable marching past us, all of whom are women. If each of these suffering women could give her history, would public opinion still remain unmoved? If a grand confessional were erected, and each breaking heart could paint with blood and tears the picture of its trials, its temptations, and its tortures, would public opinion still listen to social science and to the catalogue of its contemptible palliatives? The evil will increase with frightful rapidity if it is not with a gigantic rapidity mastered. Let us wait for another census, and we shall be a nation of women altogether. It would be better to sell our women for the harems, as the Circassians do, than to pine and perish, or to sell themselves. Of course it is very consoling to know that we are a very free people; so very free that we permit myriads of fair and gifted beings to sink into the grave, or offer them, when dying, a few tracts on social science to comfort them.* If we are so besotted, cannot the colonies themselves do something? If Parliament is too busy with its party squabbles—if its chief occupation is to be for ever the noisy contest whether one faction which does nothing is to succeed another faction which has never done anything, ought not Colonial Parliaments to show a little more sense and activity? No Colonial money can be better spent than that which conveys sweet English maidens by thousands to the antipodes. Let benevolent English women, on whom fortune has smiled, help. Benevolent Englishwomen, much do ye give in fruitless alms; much do ye spend in foolish luxuries. Abridge a few of the alms and of the luxuries, and do a mighty deed of charity for all. Boundlessly blessed will that charity be."—*Orr's Kentish Journal*.

POETRY.

GOD IN ALL HIS WORKS.

"For of him, and through him, and to him are all things."—(ROM. xi. 36.)

Had we no page of inspiration given
To tell thy name, Almighty God of heaven,
In Nature's charms we see enough of thee
To know thee, infinite, eternal Deity!
The rumbling brook, the river's rolling tide,
The valley's depths, the mountain's rocky side,
The fruitful bower, the barren wilderness,
All, all declare thee, God of holiness!
Thy wisdom glistens from each fragrant flower;
Upon the rocks we read thy name of power;
And Sol, enthroned in majesty above,
Reflects the beams of thy undying love.

Dublin.

The spreading fields of waving, smiling corn,
The very soil, the source of wealth unborn,
Claim, Lord, for thee and thy exhaustless grace
The adoration of the human race.

And when we soar on wings of new surprise,
Amid the starry wonders of the skies,
Oh, there, thy footprints, o'er eternity
Tell us our littleness and thy immensity.

Thus, Lord, Creator, in thy works divine,
As nature's centre, thy perfections shine:
There may we see thy universal law,
Which speaks of thee in soul-impressive awe.

RICHARD SMITH.

ADDRESSES.—William Gibson,
Willard G. Smith, } 37, St. George's Place, Cheltenham.
George W. Grant,

DIED—At his residence in Great Salt Lake City, on the 5th of May, Thomas Seddin, formerly of Worsley, Lancashire, England, in consequence of injuries received from falling off a horse whilst transacting business at American Fork, U. T. Also, on the 13th of June, a few hours after childbirth, Mrs. Sarah Jane Fry Eddington, in the 21st year of her age. She was a native of Portsmouth, England.

INFORMATION is wanted by David George concerning the whereabouts of Francis and Prudence Taylor, in England or Wales. Any person able to give such information will oblige by communicating the same to David George, 24, Shuttleworth Street, Pendleton, Manchester.

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ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A voice shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

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Saturday, August 31, 1861.

Price One Penny.

RESTORATION OF THE GOSPEL.

BY ELDER THOMAS CRAWLEY.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell in the earth, and to every nation, and kingdom, and tongue, and people."—JOHN.

The above quotation is altogether overlooked by the great majority of the Christian world, and the few who pay any attention to it do not understand its meaning. Now this arises from the total ignorance which exists in relation to the "inspired Volume." Too much have they relied upon the interpolations of uninspired commentators, rather than judge for themselves by the light of the Holy Spirit, which "enlighteneth every man that cometh into the world."

If the Scriptures cannot be understood but by the learned and licensed few, then might they as well have been written in some unknown language, which none but the "learned" could interpret; for in both cases we should be but depending upon their interpretations. But, thank the Lord, it is not so. The wisdom of the world is foolishness in the eyes of the Almighty. No man, by his wisdom or learning, can find out God, or understand the truths of that holy religion which cometh down from above for the salvation of mankind. The learned and the unlearned are alike in this matter, for no man can understand the things of God but by the Spirit of God. Why? Because the Holy Spirit is the key that unlocks the door of mystery and brings to view the

principles of truth through which the Father and the Son are known—whom to know is life eternal. Through this means the Saints of old became heirs unto salvation. They in their child-like simplicity bowed to the mandates of heaven's King, which were the principles of truth, and continued to live thereby by day and by night, and the Spirit of God rested and abided with them in rich effusion, until they became prepared to hold personal interviews with angels and with God himself, who unlocked the door of the unseen world and showed them its magnificence and glory. And Isaiah, Jeremiah, and others could, by the same Spirit of revelation, foretell the coming of the Messiah, and describe most minutely the events of his memorable life, from his birth at Bethlehem to his crucifixion upon Mount Calvary, and by which the Son of God could tell of his own and the nature of his own death, resurrection, and ascension. And David, also, the sweet singer of Israel, by the same Spirit, could describe the beauty and grandeur of the Latter-day Zion, with all its magnificent palaces, towers, and bulwarks; and by the same Spirit all the Prophets could foretell of the gathering thousands thronging the way to

Zion, in the tops of the mountains, that they might "hear of his ways and walk in his paths." Yes, time would fail for me to enumerate all the many truths which the Father has revealed to his Saints by his Spirit, and through the medium of dreams and visions, and by personal interviews with the heavenly host.

But suffice it to say that our Father educated our brethren and sisters of former days in this way, and the places of their education have been many as they have been various. Of these we may mention the lion's den, the fiery furnace, the mountain heights, the humble cottage, and the gorgeous kingly mansions. These have all been the seminaries which the God of heaven selected to educate his children, without the aid of old musty records or the opinions of the fathers.

And those whom he chose to accomplish his purposes, and through whom he proposed to reveal his will to the world, were the "poor among men"—those whose minds were free from corruption, upon which he could impress the living truths of eternity. To accomplish this, he did not seek for, or sound his voice in the ears of men of high worldly repute; but he *did* speak, and his voice *was* heard by the poor and humble peasant; and his angels *did* visit, and their voices *were* heard within the humble dwelling, arousing the sons of God to go forth among the slumbering nations, there to lift up their untutored voices, and call upon kings, princes, and statesmen—yes, all mankind of all classes and climes—to repent of their sins and obey the "word of the Lord." And the words they uttered *were* the words of the Lord, and the Lord *did* acknowledge their administrations. Kings were anointed and placed to rule by them; and others, by paying no attention to, or altogether disobeying, the message which the Lord had sent, had their kingdoms taken from them. In fine, whoever received them received Him that sent them, but he that rejected them rejected Him that sent them also. Hence, we read of the kingdom of Saul departing from him, and a poor shepherd boy being placed upon the throne; and of the powerful nation of the Jews being broken up, and its subjects scattered, for rejecting the servants of God and the message they bore.

Those in whom the Spirit of truth has shed its enlightening rays can understand the Scriptures of divine truth—not only that portion denominated the "Holy Bible," written by Moses, Isaiah, Jeremiah, Ezekiel, Matthew, Mark, Luke, John, &c., but that portion called the "Book of Mormon," written or engraved by Nephi, Alma, Mormon, Moroni, &c., and translated by the gift and power of God by Joseph Smith; or the revelations of Jesus Christ contained in the Book of Doctrine and Covenants, revealed to Joseph Smith and others; and the writings of Joseph, Brigham, Heber, Orson, Parley, &c. &c.; for they "wrote and spoke as they were moved upon by the Holy Ghost." All this is Scripture, "given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." All this is revelation—words of life and salvation—which the Saints of God should cherish more than the glittering gold. The quotation at the heading of this article is therefore no mystery to them; and those who perchance may not understand it, but who will studiously examine it, will, I feel assured, finally come to a just conclusion, inasmuch as the Spirit of truth is their guide.

John writes—"I saw another angel fly through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kingdom, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made the heavens, and earth, and the sea, and the fountains of waters." (Rev. xiv., 6, 7.) It is evident from this that John, while on the isle called Patmos, saw a holy angel descending to earth, with nothing less than the everlasting Gospel to preach to the inhabitants thereof. It must be evident, however, that the angel was not sent to preach the Gospel himself to every nation, kindred, tongue, and people (man's legitimate work); for this itself would take him hundreds of years. And again, could the angel administer in all the ordinances, such as baptism by immersion, and scores of others equally as important, which must be

observed by the candidates for salvation before they can be "thoroughly furnished unto all good works"? No: this would be just as absurd. And if the everlasting Gospel has to be preached only, thereby convincing mankind of the necessity of attending to the ordinances of the Gospel, (which the preaching of the ancient Gospel would do,) then it would fill the world with greater misery than exists at the present time; for they would be convinced of the necessity of the ordinances of salvation, without having the means by which they could be attended to. A man may be comparatively happy if he does not know of the danger which surrounds him. But to be convinced thereof, and at the same time be quite convinced that there is no means of escape, would create insanity. Such would be the condition of mankind. Question: "What are we, then, to understand from the above statement?" Answer: "We are to understand that the angel *had* the everlasting Gospel to preach or reveal to some one, and that he would be called of God as was Aaron—viz., by revelation; and, like him, be clothed with the holy Priesthood, which is authority from God; and *he* would be sent forth to tell of the wonders of the risen and exalted Redeemer, and preach the Gospel to a dark and benighted world." Question: "And would it not be quite as impossible for *him* to preach the Gospel to *all* the world as for the angel to do it?" Answer: "Granted. But we find him clothed with and possessing *the power of the Priesthood*; and what he had he could impart to others. When the Son of God commenced to set up his kingdom, he was the only one on the Eastern continent possessing the Melchizedec Priesthood; and, as he *could not* preach the Gospel himself to '*every creature*,' he called forth the poor fishermen and others, to whom he gave power, even the holy Priesthood that he held himself, and made them Apostles, Seventies, and Elders; and thus by them was the Gospel preached to all upon the Eastern continent. And God designed that it should be so with the subject in question. The same Priesthood *would* be conferred upon others, and thus there would be thousands of messengers of life and salvation sent to preach 'the Gospel to every creature in every nation,

with power not only to preach the Gospel and convince the judgment, but to take them by the hand like kind and tender fathers, (after they had sincerely repented of their sins and humbled themselves before the Lord,) and lead them into the water, and there baptize them for the remission of their sins; then initiate them into the Church and fold of Christ by laying hands upon their heads for the reception of the Holy Ghost. And then, (like the Apostles of old,) after they had laid a foundation of faith towards God, repentance of sins, and baptism by immersion for the remission thereof, and received the gift of the Holy Ghost by the laying on of hands, they would by the blessing of God lead them on unto perfection. Then they would know the Father and the Son, and consequently would possess within themselves eternal life."

Perhaps the reader may next inquire—"Did not this event transpire *at the time* when John saw the *angel fly* through the midst of heaven?" To this I answer, "No." And in proof of this I shall quote the first and second verses of the first chapter of Revelations, which say—"The revelations of Jesus Christ; which God gave unto him to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant John, who bore record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw." From this we gather that the whole book is a series of "revelations of Jesus Christ," and that "*God gave them unto him to show unto his servants things which must shortly come to pass*;" and that "*he sent and signified it by sending his angel unto his servant John, who bore record of the word of God and of the testimony of Jesus Christ.*" This is a key not only to the verse at the heading of this article, but to the whole Book of Revelations, and the student thereof should bear this in mind that John understood it to be the future scenery of the world rolling before him in all its grandeur. And, in order that the servants of God might know it, a holy angel was sent unto him, who commanded him to "write the vision" and make it plain.

If all, when reading this "remarkable book," would look upon it in this light,

with the desire to understand the future, and at the same time prepare themselves to obey the "everlasting Gospel" of which it speaks—the time when thrones and empires are crumbling to dust—when the whole face of nature is changing—when the angels will come forth and pour out their vials of wrath upon the inhabitants of the earth, creating lamentations and woe such as the heart of man has never imagined, would be ready to stand in their place in the last days. We have demonstrated that an angel would come with the Gospel. Let us next inquire if the angel has made his appearance. This, perhaps, may appear to some to be a very difficult question to answer. But does it appear at all likely that such an important event would take place without anyone knowing anything about it? Would not the historian write it in blazing characters, and the writer refer to it in his soul-stirring orations? The answer is obvious. But when we consult the mouldy records of the past, they give no account of it. We can read of poets who have filled the world with their fame, and of noble and wise statesmen who have controlled the millions by the power of their eloquence, but in all their productions nothing has been said upon this subject: all, all is as silent as the grave. Next, if we inquire of the Mother Church, the Pope of which professes to hold the keys of Peter, (which if true would altogether obviate the necessity of an angel coming with the Gospel,) he will tell you that no angel has appeared unto him or to any of his predecessors. And if you dared to reason with him upon the subject, he would in all probability order that you be silenced in death. And if we next inquire of all her daughters, they will tell you that this (or any other age since the Apostles fell asleep) is not an age of revelation—that angels will not come and hold converse with men now as in the "dark ages." And this has been the cry of all the Protestant Reformers from Luther until the Reformers of yesterday. And although they have been the means, in a great measure, of shaking off the despotic mother of Popery, and have taught many precious truths, yet they, like their aged and decrepit mother, are in total ignorance upon this subject.

Therefore from them we can gather no satisfaction—only that the angel has not been to *any of them*. And as they are the only churches of any "note," or in anywise "respectable" in the world, we may not think, perhaps, of pushing our inquiry any further.

But what do we hear in this *our* day from the land "shadowing with wings"? A cry both strange and new to this generation, which has made a greater stir in the world than any other since the saying went abroad—"Behold he is not here, but is risen." All seem to be amazed. But why this amazement? Is it because an illiterate youth has testified that the angel which John saw descending to earth has come, and that the Gospel which the celestial messenger had to reveal was revealed to him? Why be thus amazed, when it has been foretold upwards of one thousand eight hundred years ago? Had the world of mankind been looking for and expecting the coming of the angel, it would not have created so much amazement. But, instead of this, they have been sleeping under the darkness of error for ages, and nothing less than a voice from the heavens could awaken them from their deathly slumber. The whole world have been wandering after and serving other gods—gods of wood, stone, beasts of prey, the sun, moon, and other heavenly bodies; and others in still more "Christian" or "civilized" nations worship "a god without body, parts, or passions," which is just as powerless as those the "heathens" worship. Can we wonder, then, when all the world have returned to idolatry, that he who is a "jealous God" should send a holy angel to call upon the world to "worship him that made the heavens, the earth, the sea, and the fountains of waters." This God the ancient Saints worshipped, and is the only God worthy of the worship and adoration of intelligent beings.

After Joseph had received the Gospel from the heavenly messenger, and while he was searching over its sacred pages, his soul was filled with heavenly light. He, with Oliver Cowdery, retired from the busy scenes of the world into a secret place, and bowed themselves in humble prayer. "And while we were thus employed (says Joseph,) praying and calling upon the Lord, a messenger

from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us—"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdrey, and afterwards that he should baptize me." ("Compendium," page 123.) This is gratifying in the extreme. Here we learn that not only the Gospel is restored, but the Priesthood of Aaron, giving them authority to baptize by immersion for the remission of sins all who would come unto them. This Priesthood (the Aaronic) is but a branch of the greater or Melchizedec Priesthood; hence it gave them no power to lay on hands for the reception of the Holy Ghost. But they received a promise that this should afterwards be conferred upon them. Hence we read that he (Joseph Smith) "continued to receive visions, revelations, and the ministering of angels; by whom he was at length ordained to the Apostleship or

High Priesthood after the order of Melchizedek, to hold the keys of the kingdom of God, the dispensation of the fulness of times." (See "Key to Theology," page 82; also "History of Joseph Smith.")

Here we find, then, that all the Priesthood that God ever conferred upon man was conferred upon our great and beloved Prophet, to establish the kingdom of God upon the earth, no more to be thrown down. O what a glorious scene now bursts upon our view! After the sons of Aaron have been buried in total darkness so long, we learn that the everlasting Gospel is once more restored to earth—that the kingdom of our God once more lifts up its royal standard to the nations—that its officers are sent forth as messengers of peace to every nation, clothed with the holy Priesthood,—that hundreds of thousands have hailed them as messengers of the Most High, obeying their message, and receiving a testimony for themselves that "the Gospel is the power of God unto salvation." Surely this is a harbinger of a still brighter day when the kingdom of God shall shed its heavenly rays throughout our benighted world—when its officers (those who have the royal robes of the Priesthood) shall be the only ones who shall rule among the nations. Then shall begin a reign of peace—a year of jubilee, preparing its recipients for that reign of righteousness which hath no end.

HISTORY OF JOSEPH SMITH.

(Continued from page 537.)

Wednesday, 15.—At home; much rain through the day; river rising rapidly. Mr. Adams, son of John Quincy Adams, with Dr. Goforth, called to see me at the Mansion.

At 5 p.m., went to my office, and heard my letter to Mr. Clay read. At 7 p.m., rode to the upper landing with Mr. Adams.

I insert the following from the *Times and Seasons* :—

"We take pleasure in announcing to the Saints abroad that Nauvoo continues to flourish, and the little one has become a thousand. Quite a number of splendid houses are being erected, and the Temple

is rapidly progressing, inasmuch that there is one universal expectation that, before next winter closes in upon us, the top-stone will have been raised and the building inclosed.

The Saints continue to flock together from all parts of this wide-spread continent and from the islands of the sea. Three ship's companies have arrived this spring from England, and are now rejoicing in the truths of the everlasting Gospel.

The Prophet is in good health and spirits, and unwearied in his anxiety and labours to instruct the Saints in the things of God and the mysteries of the kingdom of Jesus Christ. Indeed, we may truly say that those who came to scoff remain to pray.

Many have come here filled with prejudice

and strange anticipations, but have been convinced that report is false with her thousand tongues, and have almost invariably left a testimony behind them. Instead of finding Mr. Smith the cunning, crafty, and illiterate character that he had been represented to be, they have found in him the gentleman and scholar—frank, open, generous, and brave.

But it is his immediate connexions and associates alone that can appreciate his virtues and his talents. While his face is set as a flint against iniquity from every quarter, the cries of the oppressed ever reach his heart, and his hand is ever ready to alleviate the sufferings of the needy.

A few heartless villains can always be found who are watching for his downfall or death; but the Lord has generally caused them to fall into their own pit, and no weapon formed against Him has prospered. One or two disaffected individuals have made an attempt to spread dissension; but it is like a tale that is nearly told, and will soon be forgotten.

It was first represented as a monster calculated to spread desolation around; but we are credibly informed, by a person who attended their first meeting, that there was much difficulty in raising a committee of seven, for there was some objection to Father —; but as none could be found to fill the vacuum, he constituted one of the seven stars!

It will be unnecessary for us to say much about those *luminaries* of the last days, as they *shine* forth in their true colours in our columns this week in the trial of President Smith. But to say anything by way of warning to the brethren abroad would resemble the 'ocean into tempest tossed, to waft a feather or to drown a fly.' 'By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?'

The glad tidings of salvation and the fulness of the Gospel are fast spreading from city to city and from nation to nation. The little stone will still increase till the knowledge of God covers the earth, and righteousness and truth extend from pole to pole."

I copy from the *Neighbour*:—
"To the Friends and Voters of Hancock County.

Elder William Smith (late representative) wishes to say to the friends and voters of Hancock County, that in consequence of the *sickness* of his family, now in the hands of a doctor in the city of Philadelphia, he relinquishes the idea of offering himself as a candidate for a seat in the next Legislature of Illinois; but, as a matter of the highest consideration, would recommend his brother Hyrum Smith as a suitable and capable

person to fill that office, and worthy of the people's confidence and votes.

We know of no person that would be more qualified to fill his station than General Hyrum Smith (his brother). We are not informed whether the General will accept of the office or not. If he will, we don't know of any gentlemen in Hancock County who would be more competent. Gen. Smith is a man of sterling integrity, deep penetration, and brilliant talents. He is well versed in politics, and as unchangeable as the everlasting hills. He is a man of probity and virtue, and an unwavering patriot.

If Gen. Hyrum Smith will allow his name to be brought forth, we go it for him; and we know from the confidence and respect that are entertained for him as a gentleman and a patriot, he will be elected. What say you, General?"

Thursday, 16.—Went to my office at 8 a. m., and heard read a letter written by Elder Richards, in behalf of the Council, to Elders Orson Hyde and Orson Pratt at Washington.

I ordered the Municipal Court to meet at one p. m., and spent the morning in reading.

At one p. m., I presided in Municipal Court. The case of Jeremiah Smith, sen., who had been arrested by Jones on the charge of procuring money at Washington under false pretences, came up on Habeas Corpus. The complainant, T. B. Johnson, by his counsel, Chauncey L. Higbee, asked for and obtained an adjournment for one week in order to procure witnesses. The petitioner, by his counsel, Geo. P. Stiles, objected to the plea, supposing the prosecuting party always ready for a trial. The court decided that it was an important case, and was not best to be in haste; and if the prisoner is discharged on the merits of the case after a full investigation, he goes free for ever. The majority of the court decided to adjourn until Thursday next.

I was about home the rest of the day, and read in the *Neighbour* the report of my trial before the Municipal Court on the 8th inst.

The following appears in the *Times and Seasons*:—

"Dear Sir,—

I have just returned from the north part of this State, where I have been on business for our beloved President Joseph Smith; and it feels so good to breathe the pure air of liberty and friendship after spending some three or four days in a swamp, or rather a slough of religious prejudice and political hypocrisy, which are equally nauseous and offensive, that I cannot let this opportunity pass without giving vent to some

of my feelings in regard to what passed while I remained at the town of Dixon, on Rock River.

My principal business was to appear in the Lee County Circuit Court as a witness in the case of Joseph Smith *v.* Joseph H. Reynolds and Harmon T. Wilson, for false imprisonment and using unnecessary force and violence in arresting the plaintiff.

A plea had been entered in this suit by this counsel for the defendants, to which the counsel for the plaintiff demurred. The demurrer was argued on Wednesday morning, the 8th inst., and the parties finally joined issue on the charge for using *unnecessary force and violence*; and the court gave permission; by consent of the bar, to proceed with the trial, but the counsel not being fully prepared, it was laid over until the following morning, the 9th inst.

On Thursday morning, after the usual preliminaries of opening court, the above case was called up for trial, and the clerk ordered to impanel a jury: and here, sir, a scene took place which ought to make every honest American citizen blush and weep for the credit and honour of his country and laws. A number of men were called up, and when questioned as to whether they had previously expressed opinions in relation to the suit now pending, nearly the whole answered in the affirmative. The further question was then put as to whether they had any prejudice against either of the parties; to which a great majority replied they had against Smith. They were then questioned as to what their prejudice had reference—his religious sentiments, or general course of conduct. The greater part replied, To his religious sentiments; and the remainder said they were opposed to his general course of conduct.

About twenty men had to be called upon, one after another, out of which number the court finally selected twelve as competent jurors, although the majority of these decidedly expressed their feelings of prejudice against the plaintiff. They were, however, accepted on the ground that *they said they thought* they could do justice to both parties, although some of them expressed a doubt whether they could do justice or not.

The jury being sworn, the court, or rather the counsel, proceeded to examine the witnesses on the part of the plaintiff, which occupied nearly the whole day. But little of the real matter of fact could be set before the court, on account of their being confined to the charge of unnecessary force and violence; but this was proven in the clearest point of light.

I must refer to the testimony of old Mr. Dixon, whose silvery locks seem to tell an age of many years. His evidence related to the circumstance of the Missouri Sheriff

refusing for a length of time to give the plaintiff the privilege of Habeas Corpus, and threatening to drag him to Missouri in fifteen minutes from the time they arrived at Dixon. The old gentleman seemed to tremble with indignation while relating the simple facts as they transpired at the time; and, like a true lover of his country, appeared proud of the privilege of telling those men that the citizens of Dixon would not suffer themselves to be disgraced by permitting them to drag away a citizen of this State to a foreign State for trial, without the privilege of a trial by Habeas Corpus—a privilege which is guaranteed to every individual under like circumstances and especially when it was understood that he was to be dragged to Missouri, amongst a people whose hands are yet dripping with the blood of murdered innocence, and who thirst for the blood of General Joseph Smith as the howling wolf thirsts for its prey. Surely such a picture would melt the heart of anything but an adamantine. There are those, and men too who profess to be the followers of the Lord Jesus Christ, who can hear such things, and still wish the Missourians had got Gen. Smith to Missouri to murder him without judge or jury; and surely they are no better than murderers themselves, and only lack the opportunity to make them shedders of innocent blood.

After the evidence was through on the part of the plaintiff, the witnesses for the defence were examined, which only occupied a few minutes. The arguments were then advanced on both sides, during which time I could not help noticing how apt the *respectable* gentleman of the opposite counsel was to sing the song of 'old Joe Smith, &c., which might appear very gentlemanly in his mind, but to me it seemed as contemptible as the voice of a stupid ass, or the tongue of slander.

Finally the case was submitted to the jury, who were charged by the court, and then ordered to retire and bring in a sealed verdict the following morning at nine o'clock. Friday morning came and with it the verdict, and it proved to be in favour of the plaintiff and against the defendants for *forty* dollars and costs of suit. I confess I was astonished when I heard it, and could not help thinking that prejudice sometimes overrules justice even in the jury box. I could not help comparing the results of this trial with one which came off the day previous, wherein a certain person complained of another for destroying his cow by setting his dogs on the animal until they worried her. It appeared the cow of the plaintiff had seen fit to break into the defendant's lot without asking leave, and the defendant, or rather his men, not liking such treatment, set their dogs on her and destroyed

her. Well, the result of this trial was a verdict of damages for the plaintiff of *thirty* dollars and costs.

Now, sir, compare the two cases. On the one hand, here is a citizen of the United States near two hundred miles from his home and his friends: he is on a visit with his family, not dreaming of danger or difficulty. Two men—rather *wolves* in *sheep's* clothing—for it is a fact that when Wilson and Reynolds, made inquiry for Gen. Smith at Dixon at the time of the arrest, they said they were Mormon Elders, and wanted to see President Joseph Smith, &c.,—two men, I say, while he is thus enjoying himself with his family, came upon him with each a loaded pistol in his hand, and threatened to shoot him dead if he offered the least resistance, although no resistance had been offered. They then began to haul him about; and when he asked them what they wanted with him, and what was their authority, they replied they were going to take him to Missouri; and, jamming their pistols at his side, swore that was their

authority. He requested them to let him go into the house to bid his family good-bye; but this they positively refused, not even giving him the privilege to get his hat. They then forced him into the waggon, and placing themselves one on each side, with a loaded pistol pressed close against his side, and repeatedly striking him with them, so as to make him lame and sore for two weeks afterwards, they drove him to Dixon, and ordered horses ready in fifteen minutes to drag him among his murderers; and otherwise abused, insulted, threatened, and treated him in the cruellest manner possible, filling his family with the most excruciating pangs, and rending the heart of his beloved companion with grief to witness their ferocious cruelty, not knowing but his life would be sacrificed before morning; and finally pursued their persecutions until it cost him thousands upon thousands of dollars expenses; and all this without a cause; and when he sues for justice against these men, he obtains damages to the amount of FORTY dollars!

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 31, 1861.

THE REDEMPTION OF ZION DEPENDENT ON THE PROGRESS MADE BY THE SAINTS.

THERE is, perhaps, no event in the future that has been anticipated with more eager, anxious desire, by the people of God in these days, than the triumph of the Church and kingdom which he has established. By its triumph we do not mean a temporary success over mobocratic assailants; but we mean its complete ascendancy over and independence of every other power on the face of the earth—an ascendancy that would enable it to assume its legitimate position as the ruling power among men. Various causes have contributed to make this the leading desire in the minds of the Saints. Foremost among these has been the knowledge that when the kingdom of God should emerge from its subordinate position, and cast aside every trammel and symbol of inferiority, truth and righteousness would prevail, virtue would be respected, and they who desired to be governed by those principles would be encouraged and protected, and not have their lives endangered. The past sufferings of the Saints, on account of their devotion to these principles, have caused them to think that they could appreciate the day of liberty which such an event would usher in,—a day when misrule, dishonesty, corruption, and fraud, and the long list of evils which follow in their train, would be banished from among men, and good government, integrity, virtue, and justice would take their place. They have had every reason to believe, and feel confident that the kingdom of God, now established, will

triumph. Prophets of ancient days have agreed in their testimonies and predictions that at some time in the future God's kingdom would be set up in power, never more to be thrown down. It was to rise from a condition of weakness—a condition where it could be treated with contumely and contempt, to an exalted position. They who had despised it, and the sons of them that had, in its time of weakness, afflicted it, should come bending in humility unto it, bowing themselves down, and in their deep abasement willing even to lick up the dust of its feet, or the feet of those composing it. It should become so powerful, also, that the nation or kingdom that would not serve it should perish—should be utterly wasted away. Prophets in modern times have also added their testimonies and predictions to those of their ancient predecessors upon these points, and they have all united in describing *this* as being the time when these things should begin to be fulfilled.

In consequence of the pointed manner in which these predictions have referred to the present as being the time when the redemption of the kingdom of God, or Zion, from the thralldom in which it has been placed, should be consummated, and when it should be elevated to supreme power in the earth, many have supposed that there was an exact period or year fixed and decreed in the bosom of the Almighty for this event to take place, irrespective of the condition of the people composing Zion, or their fitness for the assumption of such power. Entertaining this idea, many have been disappointed; more, however, by their own imaginings respecting the time when certain events shall take place than by anything emanating from the Lord on the subject. Imagining that the time was fixed for the kingdom to triumph, or for Zion to be redeemed, they have also imagined that if the Saints were not in as suitable a condition as they might be—not quite qualified and prepared to assume the important position of rulers in the midst of the earth—that the Lord would exert his power, and they would be endowed by him with every essential qualification. This feeling may not have found utterance in plain language as frequently as it has been exhibited in the anticipations and hopes constantly indulged in and often expressed. The progress of the Saints in the knowledge and in the exercise of the truth has not been accepted by many as an evidence by which to judge of the approach of the day when Zion shall be redeemed; but this has been overlooked, and the lapse of time—of some fixed period that has been supposed to be the amount allowed by the Lord for the consummation of his purpose—has been closely scrutinized and measured, as affording an index by which a correct conclusion might be arrived at as to when the Saints would possess the kingdom and the greatness of the kingdom under the whole heaven, and Jesus make his appearance.

Need we say, at this late day in the progress of the work of God, that this is an erroneous method of judging of the approach of these events? By what, then, shall we judge? When will the Saints possess the kingdom? Of this we may rest assured—they will not possess the kingdom, if by that is meant the power to rule and exercise dominion over the earth, until they themselves have made such progress in the knowledge of God and the principles of truth as to be willing to yield an implicit obedience to him and to be governed in all things by his laws. No matter how long a period may elapse before the Saints attain unto this condition, they must attain unto it (whether it be they who are now recognized as Saints, or their children, or another people who may be raised up,) before the important and immense interests which God has promised shall yet be in their hands, can be entrusted to them. If it were otherwise than this, the triumph of

the kingdom of God would be anything but a blessing to his people, for the power they would thus obtain they would not know how to use, except for their own destruction. Before the kingdom of God can have the power which every Saint anticipates and desires to see enjoyed, there must be a growth and development of the whole people suited to the new power and position which will be laid upon them. It is not only necessary that the authorities of the Church should comprehend the truth and be willing to be governed by its laws, but the whole people must become educated in the truth and be equally obedient to its requirements. The kingdom cannot have power only as the people are willing to be governed by its laws. However desirous the Almighty might be to bestow power and dominion upon the people, he could only do so, to be consistent with his designs, in proportion to their willingness to be thus governed; and they cannot be thus governed until among the people of God themselves there shall be found a majority of the Saints understanding the truth, and having faith in the work and willing to render un murmuring obedience to every requirement that may be made of them. When the time shall come—if it has not already come—when the majority of the people are in this condition, and the remainder are approximating towards it, then may we indulge in the hope that the redemption of Zion and the triumph of the kingdom are nigh at hand.

It is that we might be brought into this condition that God has been educating his people for the past thirty years in the school he has placed us in; and though many may think that we have learned the lessons pretty thoroughly, we are far from being as perfect as we must be. The great difficulty the Prophet Joseph had to contend with throughout his life was the unwillingness of the people to submit to the requirements demanded by the laws of God. He was a man that had learned rapidly, and thoroughly understood what would be for the good of mankind: but the Saints could not see as he could; they were not sufficiently advanced in their education, and their want of understanding acted as a perpetual restraint upon him. He could impart to the people only a small portion of that which he himself had learned: the laws which he understood by his advancement in knowledge, and would willingly obey, they could not understand nor receive, and he did not dare to enforce them, or even make them known in their fulness: the people generally could not have endured them, rebellions being frequent, in consequence of what little he did communicate. Simple and plain laws, that now are easily comprehended, could, in his day, be appreciated by but few. And though the Saints have made great progress in understanding and in the principles of obedience since then, they are not yet in the condition they must be in before any considerable amount of power can be given to them. To illustrate this, we have only to examine the feelings of the Saints. Though there are but very few requirements made of them, and those of the most simple nature—so simple that a child might attend to them without their being irksome, yet how few there are, comparatively speaking, who submit to them without murmuring! And if this is the case with the few simple requirements made of members of the Church, how much more would it be the case with them were they to be required to submit to all the laws of God being put in full force upon them in a national capacity, with the consequences of a violation! How many would be willing to submit un murmuringly to these? Take the fruitful source of apostacy as an instance—the sin to which almost every man's apostacy who has received a knowledge of the truth, can be traced—namely, adultery, (and when we say adultery we include its kindred sins,)—how many of the Saints would be willing to submit to

God's law, with its penalties for this sin, being made binding upon them? Other laws might also be enumerated, but this is sufficient for our illustration.

When the people become so advanced in the truth as to readily recognise this law just alluded to as a law to which they are willing to be amenable, then it will be an easy matter to put this law in force, because, when this shall be the case, they will have made such progress that the law will be as a dead letter to them; they will be living entirely above it. And so with every other law: the people must progress until they recognise it as a law binding upon them; and when they have thus recognised it, the public sentiment will admit of its being put in force, because the people will have already obeyed it. While the majority of the people of God are violators of a law, such is the constitution of the kingdom of God, being founded upon the obedience of the people through the exercise of their free agency, that law cannot be put in force. A few may obey it, but it cannot be made universally binding. The Lord may present it to them; and though at the time they hear it their education in his school may not have been so advanced as to enable them to comprehend it, they may after a while accept it and submit to it. As the number of those who love the truth, and are gathered together in one place, increases, so does their power over evil increase. This is the case in Zion. There the knowledge of the people is being developed; they are being rapidly educated in the ways of righteousness; and when they become so advanced as to readily recognise and submit to all the revealed laws of God, then they will be in the possession of power. Apostacy will be comparatively unheard of; for the sin, which is the most fruitful source of apostacy, will receive its meet punishment before the sinner gets to that point. Dissension and division will become less and less; and if any, still under the influence of the Evil One, should seek to promote discord, he would be unable to obtain followers; the class which now contributes all or nearly all of those who swell the ranks of Dissenters would not be in existence. It was the ushering in of this time that the Prophets looked forward to and foretold in rapturous strains. They saw that the time was coming when there would be gathered together upon the earth a sufficient number of men and women devoted to the truth to form the nucleus of that kingdom which should stand for ever. They also saw that circumstances would be favourable to their continued increase in numbers and knowledge, and that eventually, through this increase, they would be governed by the laws of God, which would extinguish sin, and they would become a power in the midst of the earth. They had tried, while they lived, to accomplish this, but in vain. They died without the sight of such a condition of things, only as they saw it in vision. But they saw Zion after she had progressed far beyond the point to which she has yet attained: they saw her when the glory of God would be revealed in her midst. They did not, however, see this until the people, by diligent adherence to the word and laws of God; were prepared therefor.

It is folly for the Saints to neglect their duties, and still think, while doing so, that within some given period Zion will be redeemed. Zion will be redeemed, and it may be within the period estimated by them; but they will not be in a position to be benefited by it, if they are neglectful and dilatory in seeking for and acquiring that knowledge of the truth which their position and relationship to God and His work admits of their obtaining.

MOVEMENTS OF THE PRESIDENCY.—Presidents Amasa M. Lyman and Charles C. Rich left this place on the 16th inst., for Copenhagen, on a visit to the Scandinavian Mission. They intend, in company with brother Van Cott, visiting the Saints in their various Conferences, and holding meetings with them, and will probably be absent a few weeks.

CORRESPONDENCE.

AMERICA.

(Extract of a letter from Elder Clayton.)

G. S. L. City, July 16, 1861.
President Cannon.

Dear Brother,—To-day commences the sale of all the Government property at Camp Floyd, by auction,—buildings, grain, hay, and everything except arms and ammunition, soldiers' clothing, and waggons and teams. They will move away for the States within two weeks, and thus end the great Buchanan Utah Expedition, costing the Government millions, and accomplishing nothing, except making many of the Saints comparatively rich, and improving the circumstances of most of the people of Utah. You may well believe that merchants and speculators look blue and gloomy enough, and the true Saints feel well in proportion; while some, who think more of money and riches than they do of eternal life, feel nearly as bad as Gentiles.

Last week the first telegraph pole was raised in the city, and they are now upon the western route, a considerable distance on the State road. The daily mail is in full operation; passengers pass through nearly every day for California and the States, and things generally look lively and *very good*. Crops never looked better. Farmers are in the midst of harvest; but it is feared much grain will be wasted for want of labourers. Oradlemen are asking three-and-a-half bushels of wheat per day for cutting grain, and we see very few indeed loafing in the streets. The California emigration which has gone through this season has been heavy, and nearly all appear to be wealthy farmers. The trouble in the States is the chief cause, which is indeed bad; but it is only just commencing: they will have enough of it by-and-by.

Some kind friend sends me the *Mil-lennial Star* regularly. I thank you for that. God bless you and your associates and all faithful Saints.

As ever, your friend and brother,
WILLIAM CLAYTON.

Philadelphia, July 30, 1861.
President George Q. Cannon.

Dear Brother,—From the time of our arrival in the States up to the time of

the Saints starting from Florence, we were adding slowly, but steadily, to the Church. Also in New York great good has been done; the honest have sought the truth and obeyed. It is true, they number very few when we think of the thousands there are who attend "divine service," and as yet have never heard the Gospel of Jesus Christ, and consequently have never obeyed. They will listen to our fireside talk, and acknowledge the truth with a home phrase—"That's so," or "That's true;" but when the words come—"I am a Latter-day Saint," it is, "What! a Mormon?" Yes. "Oh, such trash! Who could ever believe such stuff?" The name of "Mormon" kills them. Apostles are "done away;" revelations are "no longer needed;" any man who has received an education, or has common sense, can preach the Gospel: "We have our Pope, our Bishops, our Right Reverends, our D. D's." But they have never given it a thought that God "set in the Church, firstly, Apostles; secondarily, Prophets; thirdly, Pastors and Teachers, for the work of the ministry." The Pope is not mentioned; although, when he dies, they will have another. The Bishop is not mentioned; still, the Protestants make him the head of their church, and when he dies it is necessary to have another, so that their church organization may be complete. But when an Apostle dies, he must *not* have a successor, as it is *not* necessary to have the organization of the Church of Christ complete on earth! O man, how hast thou perverted the ways of the Lord!

I accompanied nearly a thousand Saints (gathered up from Massachusetts, Connecticut, New York, Pennsylvania, Delaware, &c.,) to Florence, and enjoyed the society of the brethren and sisters on the frontiers very much. I left brother Snow at Florence, and expected to find brother Pratt in New York; but when I arrived in that city, I learned that he had gone home. Yesterday I received a letter from them, dated Florence, July 17th, stating that they expected to leave for home that day, in company with Elders J. W. Young, N. V. Jones, Jacob Gates, and others. God speed them on their jour-

ney! Every Saint who reached Florence, and desired to go home this season, has had the privilege. The sending down of waggons from Utah to Florence is a grand scheme, and those going to Zion by them are truly the Independent Companies. Every waggon has its teamster, and from twelve to fourteen persons to a waggon. A mounted guard has also been sent with the companies—men of experience in herding and guarding; also leaders of the right stripe—Elders Ira Eldridge, Joseph W. Young, Joseph Horne, John Murdoch, &c.,—men who have crossed the Plains, understand camp life and the Indians, and are not afraid of the devils. The thanks of the Saints are ascending to God for their deliverance from this land of death and destruction, for truly it is so. The feeling of "*I'll kill you*" has taken hold of all creeds, sects, secret societies, and parties. Catholics are heading Catholic to kill Catholic Episcopalian to kill Episcopalian, Baptist to kill Baptist, Methodist to kill Methodist, and Presbyterians to kill those of the same faith. It does seem as though the Lord intended to make a full end of all nations, that the cry of the Saints and the blood of the Saints may cease to ascend unto him.

My kind love to brothers Charles and Amasa, and all my brethren. Your fellow-labourer in the Redeemer's cause,

JOHN D. T. M'ALLISTER.

ENGLAND.

Sawtry, Hunts., Aug. 14, 1861.

President Cannon.

Dear Brother,—Since my last to you, I have been actively engaged in visiting the Saints in the various Branches that compose the Bedfordshire Conference as often as circumstances and my other duties would permit. The Spirit of God has attended my administrations among the people, which has caused me to have many times of rejoicing with the Saints.

Having just completed a visit round the Conference, I feel gratified in being able to state that I find the Branches of the Church, as a general thing, in a healthy condition. The great majority of the Saints are striving to live their

religion, and, I believe, are doing the best they can under the varied vicissitudes of life by which they are surrounded. In this, as in many other Conferences, the Saints are not overburdened with a super-abundance of the riches of this life, but still they feel happy in the faith of Christ. What they have, together with themselves, if required, is on hand to be used for the rolling forth of the work of God and the spread of truth.

Our meetings, as a general thing, continue to be well attended. Up to the present time there has been no disposition to interfere or molest us in any way. The people pay good attention, and treat us respectfully wherever we go. Our out-door preaching has been attended with good, and we are adding to our numbers by baptism nearly every week. Persons who once were in the Church, but in a dark hour stepped aside for a little season, are now returning to the fold. Some say they have never known a happy hour since they left the Church. Thus the work of the Lord still continues to roll forth in this part of his vineyard, and is gathering in the honest from among the children of men, in spite of all opposition.

On the 7th ult., we held our Conference at Bedford. We had the pleasure of having with us Presidents Lyman and Rich, also Elder E. H. Blackburn. The weather was very unfavourable; still the Saints gathered in from the Branches for thirty miles round, and we had a large attendance. It was truly a happy time and a season of rejoicing, and will long be remembered by the Saints of the Bedfordshire Conference.

The financial condition of the Conference was reported, showing it to be entirely free from debt, and having a balance of several pounds in hand. The Saints had the opportunity of hearing in what way their means had been used, and how and on whom the same had been expended. The report gave entire satisfaction to all.

The statistical report for the half-year ending June 30th showed that the Conference numbered 478 members, including officers. Since January last, 68 had been added by baptism.

On Monday the 8th instant, a tea-party was held, when between one and two hundred persons sat down to tea.

A part of the evening was devoted to singing, reciting, &c; after which, Presidents Lyman and Rich gave some valuable instructions. The Saints then dispersed and went to their homes, feeling that their spiritual strength had been renewed, and that they had been greatly benefited by attending Conference.

The spirit of emigration is in lively operation among the Saints. Many are making everything bend to that object, and are not leaving anything undone that will in the least way tend towards their emancipation from these lands in the coming spring. The prospect is, at present, that over twice as many will leave this Conference in the spring of 1862, for Utah's peaceful vales, than did last spring.

The *Millennial Star* comes to hand very regularly, and is hailed as a welcome messenger to the dwellings of all who take it. The Saints manifest their appreciation of it by striving to practically

carry out the valuable instructions it contains.

Elders Matheson and Cooper, who are at present travelling in this Conference, are doing a good work: they are ever willing to obey counsel and do all in their power to roll forth the work. I can also say the same with regard to the local Priesthood: all seem to be alive in their duties, and realize the necessity of thrusting in their sickles while the harvest is ripe. As for myself, I never felt better than I do at the present. I desire to do all I can, in my feeble way, to spread the truth and assist in gathering the Israel of our God. I am on hand to be where I can do the most good, and where my humble services are most required.

Ever praying for your continued prosperity and welfare in the kingdom of God, and that of your associates, I subscribe myself, your brother and fellow-labourer in the Gospel,

JOSEPH BULL.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—The details respecting the outrages committed by the Neapolitan brigands increase rather than diminish in horror. At Viestri the brigands barbarously killed nine gentlemen of the Liberal party, and similar atrocities were committed in other villages. In the commune of San Paolo, in the district of Molise, the brigands, all dressed in the uniform of the old Bourbon gendarmes, surprised the town, and, after having sacked the houses, without exception, took the curate, his brother, and the syndic of the village, and having brought them out naked on the public square exposed them to the derision and the insults of the vilest of the populace, who made common cause with the brigands, and, after this spectacle had lasted several hours, murdered them with their bayonets. They then took the wife of the syndic, and, after having stripped her naked, committed on her person every imaginable outrage, leaving her half dead. Having learned that a certain Guiseppe Cavvarano, a respectable man, was trying to escape in order to alarm the neighbouring villages, they arrested him, and having dressed him up as a woman in the middle of the public square, they set fire to his dress and burned him alive. Hearing the approach of a detachment of troops from Barano, and of National Guards from the neighbouring villages, they betook themselves to a precipitate retreat.

SPAIN.—Accounts from Spain state that in Catalonia the wheat and other crops have been burnt up. At Malaga and Seville the heat has become insupportable, and no one can leave his house between nine in the morning and nine at night without danger.

GERMANY.—The procession, and show, and demonstration of the tourners are hailed as the most effectual and grand popular affair of Germany since the days of the rising and resurrection of the nation against Napoleon in 1811-12. The gigantic farn-platz was fenced in, and ornamented by thousands of flags and streamers, and the entrance to it was a mile-long succession of triumphal arches, garlands, flags, banners and streamers, deputations, ornamental young "women in white," surrounded by many hundreds of thousands of enthusiastic spectators and cheering crowds. But the most important day was the 12th, when the representatives of the 80,000 tourners of Germany held their long parliament in the "Walhalla," and, after much dissension and discordant speeches, finally decided on the best means and modes for further development of the united muscles and minds of all Germany.

POLAND.—A letter from Proktrow, in Poland, states that, on the 12th, the anniversary of the union of Lithuania with Poland, the population, in spite of the orders of the authorities that no demonstration

should be made, shut up their shops, went *en masse* to the churches, and afterwards sang patriotic hymns. But suddenly the police went round the town, and by force compelled the shopkeepers to take down their shutters. Orders were also given that there should be no illuminations, and at nightfall the police stationed themselves in the streets to prevent any; but all the population—men, women, and children—turned out with paper lanterns in their hands, and paraded before the house of the military commander, General Wagner. This demonstration was all the more amusing from the fact that the general had a few days before issued an ordinance that at night no one should appear in the street without lanterns! He was greatly exasperated, and ordered the troops to charge the people, but the latter dispersed with loud laughter. The troops, however, were made to remain all night under arms.

SYRIA.—News from Beyrout states that the organisation of native tribunals is progressing. A measure prepared by the Pasha had produced a favourable effect.

NEW ZEALAND.—The intelligence from New Zealand is most gloomy. Sedition is spreading among the natives. The Governor has issued a proclamation demanding obedience.

AMERICA.—A despatch has been received by Senator Harlan, of Iowa, stating that a large force of Confederates had invaded that State and taken possession of Croton, near Keokuk. A battle occurred at Dug Spring, 19 miles south of Springfield, Mo., between the Federal forces under General Lyon and the Confederate forces under General M'Culloch, in which it is said that eight of the former were killed and 30 wounded, and 40 of the latter killed and 44 wounded. General Lyon took 80 stand of arms and 15 horses and waggons. On the 7th inst. the United States gunboat Flag arrived at Fort Mifflin, with 38 Confederate prisoners taken from a Confederate war vessel which the revenue cutter *Aikin* seized at Charleston last winter. The following is an extract from a letter received by a gentleman in Quebec, from a resident in Montgomery:—"Now for war news. Of course all the accounts you receive are in favour of the North. Don't believe a word of them. We have whipped the Yankees badly *every time*, and will do it again and again. Out West, last week, we killed 800 and took 1,200 prisoners. On Thursday last, in Virginia, near Manassas Gap, we killed 900, besides taking a number of prisoners, and our loss was only 120 men. In every engagement, so far, we have fairly mowed them down."

THINGS WORTH REMEMBERING.

"COMMON LAW."—What is termed "common law" is the unwritten law of the country, founded on custom, usage, and maxims of common sense; but it is varied by written, printed, or "statute law," made for the purpose of correcting and defining common law.

FINGER RINGS.—If a gentleman wants a wife, he wears a ring on the first finger of the left hand; if he is engaged, he wears it on the second finger; if married, on the third; and on the fourth if he never intends to be married. When a lady is not engaged, she wears a ring on her first finger; if engaged, on the second; if married, on the third; and on the fourth if she intends to die a spinster.

STARS OF THE FIRST MAGNITUDE.—The stars of the first magnitude are as follow:—Aldebaran, in the constellation Taurus; Castor, in Gemini; Regulus, in Leo; Spica, in Virgo; Antares, in Scorpio; Dubhe, in Ursa Major; Capella, in Auriga; Arcturus, in Bootes; Vega, in Lyra; Deneb, in Cygnus; Achernar, in Eridanus; Betelgeuse, in Orion; Canopus, in Argo; Sirius, in Canis Major; Procion, in Canis Minor; Cor Hydra, in Hydra; Fomalhaut, in the Southern Fish.

CHAIN RULE.—The German chain rule, which is useful in calculating exchanges, &c., solves many complicated questions. A number of circumstances produce one result, and a number of others some other which is required. Multiply each set, and their quotient is the answer. To effect this, enter the terms in two columns, the first on the right being the term of demand, or what is sought. Then to the left enter the same in kind, and on the right what it is equal to; then, again, on the left, the same in kind as the last and its equal. Proceed thus till all are set down; then multiply each set, (after cancelling similar numbers on each side), and their quotient will be the required answer.

HOW TO TEST A BANK NOTE.—The most characteristic features of a genuine bank-note are—1st, its extreme thinness, and semi-transparency; 2nd, its roughness, or unevenness of surface felt on passing the paper through the fingers; 3rd, its peculiar watermark, which is incorporated in the very texture and constitution of the paper; 4th, its bevil edges, having three sides rough, and one (which is always a short side) smooth or cut; 5th, its remarkable strength, or power of resisting tension; 6th, the combination of letter-press and copper-plate printing, the body of the note being printed by the copper-plate process, and the cypher, place, and date with types; 7th, the signature of the clerk.

VARIETIES.

Why are the milkmen like the whale that swallowed Jonah? Because they take in a great profit out of the water.

Irish Sergeant: "Attention, company, and 'tend to rowl call. All of ye that are presint, say Here, and all of ye that are not presint, say Absint."

A SCOTCH-carrying firm, in the last century, announced that a waggon would leave Edinburgh for Inverness, "every Tuesday, God willing; but on Wednesday, whether or no!"

A preacher down South said—"O Lord! we pray thee to curtail the Devil's power in this place;" when an old negro, always ready with a response, exclaimed, "Dat right. Lord; cut he tail smack off!"

An Irishman got out of the cars at a railway station for refreshments, and unfortunately the bell rang and the train left before he had finished his repast. "Hould on!" cried Pat, as he ran like mad after the cars; "hould on, ye murtherin' old sthame ingin—ye've got a passenger aboard that's lift behind!"

BLACKING.— $\frac{1}{2}$ lb. ivory black, $\frac{1}{2}$ lb. treacle, $\frac{1}{2}$ oz. powdered alum, 1 dr. turpentine, 1 oz. sulphuric acid, and 2 oz. raw linseed oil. Mix the ivory black and oil till thoroughly incorporated, and then add the rest of the ingredients. The blacking keeps best in a bladder. Water must be added if liquid blacking be required.

PITCHER PLANT.—Being the inhabitant of a tropical climate, and found on the most dry and stony situations, nature has furnished this plant with the means of an ample supply of moisture, without which it must wither and perish. To the footstalk of each leg, near its base, is attached a kind of bag, shaped like a pitcher, of the same consistence and colour as the leaf in the early stage of its growth, but changing with age to a reddish purple. It is girt round with an oblique band or hoop, and covered with a lid neatly fitted, and movable on a kind of hinge or strong fibre, which, passing over the handle, connects the vessel with the leaf. By the shrinking or contracting of this fibre, the lid is drawn open whenever the weather is showery, or dew falls, which would appear to be just the contrary of what usually happens in nature, though the contraction is probably occasioned by the hot and dry atmosphere, and the expansion does not take place till the moisture has fallen and saturated the pitcher. When this is the case, the cover falls down, and it closes so firmly as to prevent any evaporation from taking place. The water having gradually absorbed through the handle into the footstalk of the leaf, gives vigour to the lid itself and sustenance to the plant. As soon as the pitchers are exhausted, the lids again, open to admit whatever moisture may fall; and when the plant has produced its seed, and the dry season fairly sets in, it withers, with all the covers of the pitchers standing open.

POETRY.

BYE-AND-BYE.

(Selected.)

There's a little mischief-making
Elfin, who is ever nigh,
Thwarting every undertaking;
And his name is "Bye-and-Bye."

What we ought to do this minute
Will be better done, he'll cry:
If to-morrow we begin it,
"Put it off," says Bye-and-Bye.

Those who heed his treacherous wooing,
Will his faithless guidance rue;
What we clearly put off doing,
Clearly we shall never do.

We shall reach what we endeavour,
If on "Now" we more rely,
But unto the realms of "Never"
Leads the pilot "By-and-Bye."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH

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Price One Penny.

SYNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT LYMAN, IN LIVERPOOL, JULY 23, 1861.

(REPORTED BY E. L. SLOAN.)

In addressing you this evening, I hope that I shall enjoy your discriminating attention, so that if I say anything which may appear strange to you, you may be in a position to carefully compare it with the Scriptures, and by the exercise of your unbiassed reason, come to an honest conclusion. In endeavouring to arrive at knowledge and understanding, we often pursue a course which, instead of reflecting light upon our minds, leads us into a bewildering darkness until we find ourselves involved in an intricate net of opinions and human conceptions, not knowing with certainty what some things mean from the places where we find them, and from their conflicting with something else which we have received as truth. We find this exemplified in the entire history of Christendom, and for this reason the varied opinions entertained by professors of religion are all predicated on particular portions of the Scriptures, which, in their inability to comprehend, has led to a multiplicity of beliefs and endless diversities of opinion.

For my own edification, and for the regulation of my own actions to secure salvation, I want to know what the Gospel is, what is required of me, and what the prospect it extends to me. In the pursuit of these inquiries I am in-

formed by one friend that all there is to be accomplished for salvation has been secured by the mission of Jesus Christ; but, notwithstanding this, he tells me there is (strange to say,) still something for me to do. Another individual informs me that he is a minister of the Gospel, and he says that all I have to do is to believe on the Lord Jesus Christ; and if I believe on the Lord Jesus, that believing will secure me salvation. He has hardly got through, when another of my friends (I have got a great many of them,) comes forward, who tells me that I need not trouble myself about believing; for, quoting to me a portion of Scripture, he says, "Whom he did foreknow, he also did predestinate; whom he did predestinate, them he also called; and whom he called, them he also justified;" and does not that satisfy me that my believing or not believing, my efforts to work righteousness or my servitude to the carnal appetites, which worketh iniquity, are of no account in the scheme of salvation,—the fiat having been pronounced in the bosom of eternity, which ordains for me eternal felicity, or consigns me to irremediable and never-ending torments. I cannot, therefore, believe any one of my three friends without disbelieving some of the others; and this leads me to think that

they all may be deceived, and that, like myself, they don't know much : consequently, I am unwilling to place confidence in them. I will therefore start out for myself in the investigation of the Scriptures ; and before starting, we will take one of the declarations contained in the Bible, which is to be found in Romans 8th chap., 29th and 30th verses,—the same that has been used to satisfy me that if I am one of the elect I could not help being saved. The declaration runs thus:—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." I want you to notice particularly the language of this portion of Scripture. You will notice that he says "that he," the Son, "might be the *firstborn* among *many*." He was not, you will observe, to be the only one, but he was to be the firstborn among many brethren.

Now, if you can bring your minds to imagine anything, I want you to travel back in imagination to the time when in the mind of our Father the conception was first awakened that he would send out a branch of his progeny on this little world—a colony from his habitation of glory to people this planet on which we reside. But before we go back in the travellings of imagination, and leave the Scriptures for a space, we will note another declaration contained in them, which will be found in the 2nd of Hebrews—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." From this we learn that those things which we discover in the progress and destiny of humanity are the development of the secret purposes of Jehovah, planned in the councils of heaven long anterior to their being developed. Then things were arranged relative to the human race which embodied the eternal condition and welfare of the generations of mankind. The object for which humanity was developed was to bring many sons to glory, the first pair representing the entire race. What was designed, therefore, relative to them, or to any

portion of the family of man, must have its application to all the human race. But something is said about somebody that he should foreknow; hence, some have concluded that there were others he should not foreknow. He has nowhere told us that there were any contingencies with which he was not acquainted. He knew the ends from the beginnings, for "known unto Him are all his works." He knew what kind of beings would be thrown out on the tide of time to struggle on its surging waves, and in the majesty of his nature he planned out for them a haven of felicity—an eternity of glory, that they might enjoy it with himself. He marked the sorrowing scenes and ever-changing vicissitudes which would darken man's brief existence in mortality. He viewed the long stream of human generations, and saw their woes, their sorrows, and afflictions. He knew this condition of life would be so constitutionally with all, for all were made constitutionally the same; for he "made of one blood all nations of men for to dwell on all the face of the earth." Did he foreknow one? Yes. Then he foreknew the entire human race, the same as any skilful architect comprehends every portion of his design. He foreknew them, and provided for them a plan of salvation sufficiently comprehensive to exalt all his children in his presence; yet there was nothing in this plan which exercised any influence over man to make him an irresponsible being. He gave him power to eat and drink, and he gave him power to refuse to eat and drink; he gave him power to walk, and he gave him power to refrain from walking; he gave him power to do good, and he gave him power to do evil; he bestowed upon him power to minister blessings, and yet left him free to become the dispenser of their opposites; he endowed him with power to assist his fellow-man; yet the same hand which could extend aid to preserve life, under other circumstances, could grasp the assassin's dagger and minister evil and death. Thus we discover that humanity are constituted to do good or evil—to walk in the truth, or to follow after and love a lie,—to be holy in thought and action, or to descend into the depths of iniquity and unholiness. This is the way the race were constituted. Then,

if he foreknew that I would occupy a position among mankind, constituted like the rest of humanity, and subject to the contingencies which equally affect them all, what did he predestinate me for? Why, to become all that humanity were constituted to become. He foreknew me because he constituted me, and he predestinated me because he foreknew me—predestinated me to have all the exaltation he constituted me capable of enjoying. The Scriptures say that "whom he did foreknow, them he did predestinate;" for what? "To be conformed to the image of his Son"—of him who was "the firstborn among many brethren," that they might be the recipients of God's mercy and blessings; for his charity and preserving care ever manifest a living remembrance of all his children. Some suppose that I was foreordained and predestined to enter the abyss of hell, to welter irredeemably in the depths of eternal torments, and that God—a being of long-suffering and mercy—a Father whose bowels of compassion are ever open towards his children, is the Author of the decree which dooms me unconditionally to this eternal misery. It is only a mistake; I was quite the contrary. I was predestined to hear—to be called that I might hear; and what is true of me is true of all the race. Man was the object of God's mercy, who decreed that he should be exalted to immortality and endless lives.

Well, "whom he did foreknow, he also did predestinate; whom he did predestinate, them he also called; and whom he called, them he also justified." When you have found the evidence that any one of the human race was predestinated and justified, that evidence will apply to you and me and to all mankind. If one man was predestinated to immortality and eternal life, then all mankind were included in this foreordination, for all were constituted alike and made subject to the same conditions of existence. It is said in our text (for we will call it a text,) that "whom he did predestinate, them he also called;" and if we can find that this call embraced the whole of the human race, then all mankind were predestinated to this glorious future. When we come back to see what the Scripture teaches on the subject of this calling, we find some light thrown on the matter. How did

God call any one? He called John and sent him forth to preach the immediate advent of the Saviour; and when persecution shut him up in prison, Jesus came preaching the kingdom of heaven, but did not preach to everybody himself. He sent out his Apostles into all world, saying, "Go ye into all the world and preach the Gospel to every creature." Was this a call? Peter said, on the day of Pentecost, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Even as many as the Lord our God shall call." Whom does this call embrace? Why, every creature; for the Gospel was to be preached to every creature. We learn that God called whom he did foreknow; hence he foreknew all the world, and called them to receive the Gospel.

God having constituted mankind with ability and capacity to enjoy happiness with himself, provided that all should be educated, and directed in the way that would lead them to this high destiny. He predestined man to fill a future as glorious as the heavens could unfold—to foster every germ of divinity within him, till his awakened soul would expand beneath the ever-vivifying light of the universe, and soar to mingle with kindred associations in the mansions of eternal bliss,—to climb the glorious heights of perfection, power, and endless progress. He designed to make poor weak humanity fit for the society of God, clothed in garments of effulgent light, and crowned with the glory of endless lives. Man goes away from his littleness in the contemplation of the exalted destiny awaiting him yet in the future, and rises above the narrow clay that binds his lofty aspirations. This is man as he is predestined. God has sent this call to every creature—this glorious message of life, that man might be directed in the path of truth and righteousness, and become, not a being hid in darkness of soul, shrouded in ignorance and destitution of light, but a being gloriously developed, who had cultivated his abilities for this high exaltation to which he was predestinated before the morning of creation. God

sent him here to accomplish the work which would prepare him for this high position, and Jesus called his attention to it—pointed out the sad view of a sin-cursed world lying under the dominion of ignorance and death, and sent forth his servants to call man to an understanding that he was created for immortality and eternal life. Instead of finding from this the future unchangeably and irrevocably declared, which would consign one portion of the family of man unconditionally to endless misery, and another portion to inappreciable felicity, we discover that God constituted all to believe, and then sent forth for their acceptance his revelations of the truth, and called them that they might believe, and that they might reach the high position for which they were predestined. Seeing that he called all people, did he justify them? Yes. How? Why, "He that believeth and is baptized shall be saved,"—therefore justified. But do they all believe? No. Yet that does not alter the declaration, nor detract from its force. If every creature believed, then all would be saved, for the provision was made for all, and an exaltation predestinated for them according to the purposes of Heaven.

This is universal doctrine, to teach that provision was made for you and me and all the rest of the family of man. And what is the nature of that provision? What is the fore-ordination declared? Why, simply, God fore-ordained a future of exalted happiness with himself for all his children; he provided and arranged for our eternal wellbeing, according to our constitutional requirements, and these constitutions are simply the reflection of his eternal purposes. So much for fore-ordination and election. We are of the elect. Who? Why you and I and the whole family of man. All were elected; but on what principle were all elected to be saved? On the same principle by which every one who travels through the region of mortality can be saved—on the same principle by which the Saviour of mankind, the first-born among many brethren, secured his exaltation in the habitations of eternity; and ample provisions were made to carry a knowledge of this principle to all, that all might be free to make their calling and election sure. The teachings of Jesus were in consistency with

this plan, his life was directed to the furtherance of it, and in resurrected glory he provided for its dissemination. Some men teach that election fixes for humanity an irrevocable fate, consigning one being to endless misery independent of his strongest desires and efforts to be saved, and saves another being in spite of himself. What is bound to be the result of thus believing, but to make men careless of the present and reckless for the future. Paul assured inquirers that, if they would believe on the Lord Jesus Christ, they would be saved, and pointed out with fervency and zeal the path of duty which belief on Jesus demanded. But now, people have got it whittled down so small, to please themselves, that it is an easy matter to believe—a trifle indeed to have such magnificent consequences as are embodied in eternal salvation simply to believe that the poor, the maligned, and despised Nazarene was the Son of God, and came to earth to die for the sins of mankind. This Son of God taught mankind the principles of truth, that their minds might be elevated above the grovelling of ignorance; and gave to his Apostles power to go forth and proclaim the principles which he taught—to call on all to believe and repent, and forsake their sins,—to be baptized for the remission of them, and receive the gift of the Holy Ghost, which would open up their minds, and reflect the light of heaven upon their understandings,—to practise righteousness, and love godliness. It required all this to believe in Jesus, and this the Apostles taught. But now, cold man, crushing out the noblest principles of the Gospel, teaches a Christianity which only reflects the veriest hypocrisy in the world. Believe in Jesus! Yes, and believe in God—believe in every being and everything that is holy and pure, that will elevate humanity, and fit men for the associations of heaven,—believe that Jesus is "the first born among many," that he loved righteousness and hated iniquity; therefore God anointed him above all his fellows;" and follow up the entire course of his career, seeking, like him, to love righteousness and hate iniquity, and keeping the commandments of God. This is to believe in Jesus, to feel that the same Eternal Father who elevated him, the "first-born among many brethren,"

to the majesty and glory which his boundless love has provided, opens the way for us poor weak children of the earth to follow in his footsteps, and enjoy with him an eternity of bliss.

The Gospel of salvation comes to the erring generations of man laden with the mercies of a loving and ever-pitying Parent, and purifies their souls from the sensualities and ignorance which enshroud them while under the dominion of darkness. Beings thus purified bring out a corresponding consistency of belief and practice, glorifying to God and elevating to themselves. It comes in the guise of friendship to light up the benighted soul, to cheer and calm the miserable and troubled spirit; and wretched humanity in its promises finds consolation and comfort. It brings the prospect of a glorious emancipation to the miserable, and that dark uncertain future is removed before one luminous and bright, through the hopes produced by believing on Jesus.

When I say "Believe in the Lord Jesus Christ, and thou shalt be saved," I want you to do more than exercise a cold formality. Many believe on the Saviour in that way, and their steps lead down to death every day, for they are waiting for God to do something for them which they think they cannot do for themselves. Perchance they have read our text, and think their doom may be eternal misery. Many adopt these views partially, and say, "We can't do anything." They are almost afraid to attempt to obey the commandments of God, because of their lack of faith in their own ability to do good, and because of their peculiar ideas concerning the plan of salvation. If they are doomed to misery, "Why make the attempt to be saved?" they may inquire. When God calls upon us to believe on his Son, do you think he will be mad at us for believing on him—that he will be angry with us for obeying his behest? No: his attributes of justice, mercy, and love repel the idea. Well, then, let us believe: believe not only in the Son of God as an action of the mind, but believe in him, embodying in our practice the principles which he taught, viewing by the eye of faith the boundless mansions prepared for the reception of believers, the endless glory which crowns their destiny, and the

myriads whom the Gospel enfolds in its saving and comprehensive grasp. What has Jesus taught us in his sufferings and life? He has pointed the road which leads to victory over sin—to a triumph over death. He "loved righteousness and hated iniquity." Should we not, therefore, love righteousness and hate iniquity? Should we not, as the Gospel requires us, repent and be baptized, to be adopted members of his great body, and become assimilated into the likeness of that Jesus—predestinated to be like him, that God might have many sons assimilated to the greatness of his glory?

One happy feature in this view of the Gospel is, that it embraces all the truth. There is no truth in the creed of any man which it does not include. All is embodied in the circle of this Gospel, and this comprehensiveness of it invests man with power which he was constituted to exercise. Robbing him of nothing, it makes him free, leaving him an agency that he may believe or disbelieve. There are no conflicting principles in this view of the Gospel, but principle harmonises with principle, and eternal truth permeates the entire plan. The principles of the Gospel are consistent with each other and with the great purpose for which they were designed—the salvation of intelligent beings; and we cannot take up a single passage of Scripture, and preach from it the Gospel. If we attempt to do so, we fall into error. Thus some take the language—"Whom he did foreknow, he also did predestinate. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified;" as if God made you to believe and be saved eternally in his presence, and me to be damned and welter in torments forever,—endeavouring to circumscribe the Gospel with a single principle, and develop the plan of salvation from an isolated text. He made us, constituted us, that we might believe and be saved; and he made the Gospel proportionate to meet man's every want: hence it displays the beauty of its truth, because it is adapted to the constitution that Heaven has given him. Instead of undertaking to understand and explain the Gospel from one isolated passage, we require to view the

revelations of truth with a more comprehensive gaze, that we may behold their adaptability to the requirements of all created beings.

To look around me and behold the wisdom in design, and the care manifested by the great Creator towards the least of all his works,—to see the little flower opening its petals, to drink in warmth and life from the genial sun, and shrinking together from the chills of gathering night,—to behold the denizens of the tropics and the inhabitants of the polar regions, animal and vegetable, designed and constituted for the temperatures they exist in,—to find the wisdom of Providence bountifully providing for man's various earthly wants; and yet to conceive that a portion of this fair creation, on which the eye rests with such fond delight, and where the mind can find food for contemplation and enjoyment, organized like myself, should for some cause be constituted to wear out a miserable existence here, rendered more miserable through the dark prospects of a terrible future, without hope and without comfort, is what I cannot bring myself to believe, because I have no reason for believing it. I have travelled some little over the world, and have found everywhere that God "hath made of one blood all nations of men"—that men are alike constituted with capacities which make them alike.

The reason why the people do not believe the truth is because the truth is not taught them; for truth commends itself to every honest, intelligent being; but they are kept in ignorance by teachers who are themselves ignorant of the principles they profess to teach. The world must not be rudely told that they are all in the dark. If you go to a man who is ignorant of the truth, and coarsely tell him so, you will have difficulty to make him believe you, for that man cannot see what you see. If you see anything at all, don't go to him and tell him he is a poor fool, for his manhood will rise in arms against you, and he will not believe you. If you have been so fortunate as to have obtained a little light, go to the place where he resides, and carry the light with you; but don't blind his eyes by thrusting it in his face. Don't tell him how much truth you have received that

he is ignorant of, but tell him the truth.

There is no man who believes the Scriptures rationally will believe there is any contradiction in the principles which they teach. Let us be charitable with humanity in its ignorance and blindness, and approximate towards the likeness of that God who has borne with your weaknesses and mine, and has dealt mercifully by us continually. "But these poor creatures will not believe me," you may say. Well, your salvation does not depend on their reception or rejection of the principles of truth. Teach them in patience of soul what you do know; teach them that we were predestinated to a glorious future, if we would believe and tread the pathway walked in by the Saviour of mankind, "the firstborn among many brethren." Why, what was Jesus? He was God. And yet you say, "You talk about him as if he was man." I will talk about him only as the Scriptures do. They speak of him as one who came to the world naked and weak, the son of man, and the child of poverty, scorned by his friends and rejected of his nation. He was poor and despised of men. The palaces of the wealthy were closed against him, and temples, rich in adornment, refused him admission; but he taught Heaven's broad truths in Heaven's great temple, with the green earth for its carpeted floor, and the blue firmament above him for its vaulted roof. There, on the hillside, or by the borders of the waters of Palestine, he proclaimed the principles of life—that the poor among men might rejoice in the boundless and happy future to which humanity is predestinated by a loving and glorified Father. Well, this is the Gospel I would preach unto you, that you might be happy through the knowledge it communicates, and live worthy to inherit its glorious promises. It requires the vision of the mind to be touched by the finger of eternity, to become acquainted with the future it reveals—a future in which every faculty, developed and perfected, will find room for enjoyment. "Be ye perfect as your Father in heaven is perfect." Yes, be ye perfect as He is perfect who sendeth the rain upon the just and the unjust: be ye holy even as He is holy whose pure eyes abhorreth

iniquity. One of the Apostles of old said—"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ." He does not say that God will add to our faith, virtue; and to our virtue, knowledge; but enjoins all to be diligent to obtain possession of these principles. Who? Why you, my brethren, and me, and all who believe: all are required to tread the upward path of progression, to add principle to principle, to faith, virtue; to virtue, knowledge; to knowledge, temperance; that we be neither barren nor unfruitful in the knowledge of the mission of Jesus and the truths which he declared. Some persons, afraid that they might detract from the merits of the salvation offered, by presuming that they could do anything themselves, will say—"I can't perform any work acceptable before God; I can't do anything towards my own salvation; I am a poor worm of the dust." Well, I don't care if you are a poor worm of the dust; it was because you were poor that Jesus came and taught the truth, that you might be rich. He laboured in love among poor weak humanity, that they might become elevated and powerful. He said to the poor woman, when her accusers slunk away convicted of their

iniquity before him, "Go thy way, and sin no more." Thus the avenue was pointed out by which she might obtain peace. Jesus came to tell us—"Go thy way, and cease from sinning;" and he gave his life that Heaven's institutions might be brought to our knowledge. Who is to cease from sinning but me, the sinner? You would not have me ask God to cease from sinning, who has done no evil, for me who has sinned in his sight? Who should stop lying but the utterer of falsehoods? And who should cease from iniquitous practices but the workers of iniquity? Then man is blessed that Jesus died? Yes; but more blessed that he lived, and in living taught those principles by which we could be saved. I want you to take this practical view of the Gospel—to have this extended conception of the plan of salvation. Let us leave off our narrow views of things, and seek to grasp something of the comprehensiveness of that fore-ordination by which humanity are predestined to endless happiness and exaltation through obedience to the principles of truth, and a rejection of error with its concomitant evils. I want to see people think aright, and divest their minds of the clouds of error and mists of tradition which obscure their mental vision, that the purposes of Heaven may be understood and comprehended. I desire to see you so live that the power of God and the knowledge of the truth may increase upon you continually; and that this may be so is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 562.)

On the other hand, a man loses a cow which had broke into his neighbour's lot, and he obtains damages to the amount of *thirty* dollars!

Now, sir, if this is not the effects of prejudice amounting to oppression, then I am no judge of right and wrong. I am very much inclined to think that if General Joseph Smith or any of his friends had treated any citizen of this State or any other State in the manner he was treated by those men, and they had sued for damages as he did, the case would have terminated very differently. However, so it is.

The idea of a man yielding to such a degree of prejudice as to render him incapa-

ble of executing justice between man and man, merely from rumour and report, is to me perfectly ridiculous and contemptible, as well as wicked and unjust. And when a man is all the day long boasting of the rights and privileges guaranteed to every citizen of the United States under the Constitution and laws, and at the same time is so prejudiced against one of the most peaceable citizens that '*he does not know whether he can render him justice*' in a court of equity, but would rather strengthen the hands of mobocrats and law-breakers, the inference that one must naturally draw is that such a man is a consummate scoundrel and hypocrite, or that he is guilty of the

most flagrant violation of the most sacred constitutional principles embraced in the fundamental doctrines of this republic. I am happy, sir, to have evidence daily that no such corrupt prejudice exists in the heart of General Joseph Smith, nor in the community, so far as I have been able to discover.

Now, as to the exceptions these men have taken in regard to Gen. Smith's religious views or general course of conduct, it matters not much. His religious views are his inalienable right, and are no body's business; and the man who cannot render him justice on that account is a wilful violator of the laws he professes to admire; and, sir, I have for more than two years last past being a close observer of Gen. Smith's 'general course of conduct,' as well as his private life; and justice to him, to myself, and the community at large, compels me to say that, in all my intercourse with men, I never associated with a more honourable, upright, charitable, benevolent, and law-abiding man than is the much-persecuted Gen. Smith; and, sir, when I hear men speak reproachfully of him, I never ask for a second evidence of their corruptness and baseness. General Smith, sir, is a man of God, a man of truth, and a lover of his country; and never did I hear him breathe out curses or railery at any man because he saw fit to differ in religious matters. Shame on the principle—shame on the man or set of men who show themselves so degraded and miserably corrupt.

The last night of our stay at Dixon, I had the privilege of speaking on the principles of my religion to a number of individuals in a kind of argument with two men; and, sir, although it is near some four years since I have made a practice of preaching, it felt as sweet as ever. Truth to an honest heart is sweet, but to a wicked man is like a piercing sword, as was manifest on that occasion; for although the principles of the Gospel were laid down so plain and clear that it was impossible to misunderstand, yet the opposing party repeatedly misconstrued my language, and 'even his own accessions.

I cannot persuade myself that the prejudice referred to above is a general thing. There are many honourable exceptions, and I presume it the Mormons had signified their intentions of supporting the Democratic candidate for the Presidency at the ensuing election, instead of nominating an independent candidate of their own choice, their

prejudice would not have been so great at the trial of Reynolds and Wilson, and perhaps Gen. Smith would have obtained a judgment somewhat equivalent to the injuries he sustained from that unholy prosecution. But the Mormon people are too noble-minded to be bought or biased by fear or favour, and have been too often deceived by the plausible pretensions of demagogues to put trust in any but *tried friends*. Gen. Smith has ever been an undeviating friend, not only to this community, but to the oppressed of every name or society, and we consider him as competent and qualified for the highest office of the United States as any other man, and a little more so; and a great deal more worthy of it.

In conclusion, let me say that whatever others may say, I consider it an honour to be associated with such a man as Gen. Joseph Smith, and all true followers of the Lord Jesus Christ; and the more wicked men despise and misrepresent the principles and conduct of President Smith, the more I love him and delight in his society; and this I can do without prejudice or animosity against any man or set of men. I believe in the broad principle of equal rights and privileges, so far as religion or politics are concerned; and while I seek to enjoy my religion according to the knowledge in me, I will interfere with the rights of no man, nor persecute because my neighbour does not think as I do.

A multitude of business compels me to close, and I must forbear.

I have the honour to be your brother in the everlasting covenant,

WILLIAM CLAYTON.

Nauvoo, May 16, 1844."

From the *Neighbour* :—

"STEAMBOAT ELECTION.

On the last upward voyage of the *Osprey* from St. Louis to this place, as usual, the merits of the several candidates for the next Presidential election were discussed. A vote was taken, and the following was the 'state of the polls' as handed to us by a gentleman who came as passenger :—

Gen. J. Smith,	26 gentlemen,	3 ladies,
Henry Clay,	6 "	2 "
Van Buren,	2 "	0 "

The ladies are altogether forsaking Van Buren, and the gentlemen as a matter of course are following after. There is a wonderful shrinkage in Henry Clay, but the General is going it with a rush.

Hurrah for the General!"

(To be continued.)

Irascible Gent (to waiter): "They say there's nothing like leather, don't they?" "Yes, sir." "Then it's a lie; for this steak is!" (Waiter evaporates.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 7, 1861.

A DREARY PICTURE.

WHEN we peruse the news which every mail brings from the other side of the Atlantic, we can scarcely realize that the scenes there depicted are transpiring in the United States. A nation so peaceful, so proud of the extent of their country and of the harmonious working of their Government and institutions, so averse to a strong Government, to a large standing army; and to taxation,—a nation who boastingly claimed a superiority over the governments of Europe, pointing, as an evidence of such superiority, to the inexpensiveness of their system of government, to the large degree of freedom enjoyed by every citizen, which gave him a voice in the affairs of Government, in the election of his rulers, and the character of the institutions he wished to live under,—that such a nation should, in the short space of eight or ten months, become so utterly revolutionized in every respect, seems incredible. Though we have been expecting a grand crash, and have been looking for the breaking out of bloody wars for a number of years past, yet the description of affairs over there is so horrible that it is almost past belief. The nation has apparently been seized with madness, and is rushing to destruction with headlong speed; but they cannot perceive the imminency of their danger. They seem to have closed their eyes to every consideration but the destruction of each other, and to accomplish this they are willing and eager to risk themselves, their country, and every interest of value.

It had been supposed that after the heat of the first excitement died away, they would pause and take into consideration the magnitude of the undertaking upon which they were entering in commencing a civil war; but this supposition has thus far proved incorrect, and there does not appear to be the slightest prospect at present of a suspension of hostilities. The want of money may have the effect of checking active operations for a time; but a deficiency even in this important requisite will not extinguish the war spirit which has seized upon all classes. Every conceivable plan is being adopted to raise the necessary funds to carry on the war. Direct taxation of a kind hitherto unheard of in the United States is to be enforced; but this measure will only bring in a very small portion of the sum needed to carry on this stupendous undertaking. The remainder is to be raised by borrowing at a high rate of interest. Of course a National Debt is inevitable, and it will soon assume such proportions as to cast into the shade even the famous debt of England. It is said that the Crimean war of England was one of the most expensive ever known; but the cost of the war in the American States, even in these early days of the struggle, incomparably exceeds that. There is a total expenditure of 1,000,000 dollars per day in the Northern States alone. This amount reduced to English currency gives in round numbers the immense sum of £73,000,000 a year! This was the calculation accepted at Washington at the last advices; but even this amount, it

is expected, will not cover the expenditure. Another computation raises the estimate of the total outgoings to £90,000,000 a year! The raising of this amount of itself, with all its unavoidable consequences, is fearful enough to contemplate. But this at present is but a matter of minor importance. The raising of the money will be the easiest part of the business. It is the actual presence of war in the country, and the consequent suspension of business, that is now being severely felt. Dr. Russell, the special correspondent of the *London Times*, in a letter to that paper, gives graphic details of some of the evils which present themselves. He says—

"In Missouri, Governor Jackson and his friends—General Lyon and Colonel Siegel—fight and retreat, advance and countermarch, and engage in skirmishes, without adding one particle of force to the cause in which they are engaged, and the mass of the people stand neutral between them. Governor Wise flies through Western Virginia before the Federalists, burning bridges, tearing up railroads, and the inhabitants, possibly, are disgusted equally with both sides. These desultory operations contribute little or nothing to the end of the war. And how the people suffer! We do not know what takes place in the South, but the cries of distress in the country exposed to the Federal troops are loud and lamentable. Generals issue orders, but the troops do not mind them. *Houses are entered, property is pillaged.* Even in Maine, far removed from the rancour of hostilities, the mob has recently been showing its respect for freedom of opinion by attacking Democratic newspaper-offices and destroying and burning all they could lay their hands on. In Maryland the voice of complaint is loud and indignant. *Respectability of station and attachment to the Union avail but little.* One officer in command at Alexandria, within sight of the White House, is obliged to recommend the people to fix the stars and stripes on all their property and over all their houses; and then he promises, if that does not do, to make strict inquiry into the causes of the outrage. One does not know where to look for a solution of the difficulties which are springing up on all sides. *Not the least of them is the dangerous Socialist movement, which I foretold some time ago, among the working classes in the Northern cities, where we may yet hear the terrible cry of the French Revolution re-echoed by the masses whom the war has plunged into poverty.* New York, Boston, Philadelphia may well grow pale at the thought. These mass meetings which demand bread or work from the Government mean no good, but at present they only indicate approaching danger rather than its actual presence; and, meanwhile, the expenditure of the Government is going on at the rate of one million two hundred thousand (1,200,000) dollars a day! A rain of paper money is threatened."

The italics are ours. From this statement we can gather some idea of the misery which prevails throughout the land at the present time, and of the reign of terror which the future has in reserve for that unhappy people. In the same letter he gives a brief but striking description of the spirit and sentiment which animate the clergy and their flocks of the same denomination in the two sections of the Union. He says—

"If the moneyed people hold back, there can be no doubt the churches are coming to the rescue; and as the congregations melt away into the ranks, their pastors follow them 'a-colonelling.' Bishop and General Leonidas Polk, of the Southern army, has been followed by a number of his clergy to the camp, and one of them lately wrote a most affecting letter to one of his reverend brethren in the North, in which he declared with the unction of a Covenanter that he would smite hip and thigh the aforesaid reverend brother, if he encountered him in the flesh on Southern soil. The religion of the South is fervid. No Canaanite was ever in worse case in Israelitish hands than will the Black Republican be who may find himself in the grip of good, God-fearing Georgians or Carolinians. There has been a blessing of flags and a cursing of enemies all over the States, the like of which has never been seen since the time of the Crusades—let us say in a general fashion."

All are involved in this cruel and unnatural war. Religious and irreligious, pastor and flock, combatant and non-combatant, all shut their eyes to the consequences, and only think how they can best accomplish the destruction of their opponents. Truly has wisdom fled, and love ceased to find a dwelling in the breasts of brutish men.

Missouri, whose soil is drenched with the blood of Saints!—Missouri, over whose surface Prophets and Saints were hunted and driven with cruel and fiendish violence—has become the theatre of stirring events. Up to the latest advices, there had been more fighting done within her borders than within those of any other State. A severe battle had been fought on the 10th August at Dug Spring, between the Northern and Southern forces, in which it is reported 800 of the former were killed, with their commanding General; and 2,000 of the latter, with two of their Generals. This last item, however, is doubted, and the numbers of killed may not be very accurate, though they are more likely to be underrated than otherwise. The principal city, St. Louis, was making preparations for defence, and martial law had been proclaimed there. Of course, while this condition of things lasts, all business must be at a stand-still. A fearful retribution is being exacted from the wicked inhabitants of that poor State for their base conduct towards an innocent and unresisting people; and they, with all the inhabitants of the land, are beginning to experience the fulfilment of the words of the servant of God, when he said that they should yet suffer from mobs and violence in their own midst, until they should be wasted away.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, August 22, 1861.

President George Q. Cannon.

Dear Brother,—This will inform you that we reached Copenhagen in safety. Our journey to Hull was quite pleasant, where we arrived about 7 p.m., on the 16th, and were met at the station by brother Joseph F. Smith, Parley P. Pratt, and Charles Welsh, and were conducted by them to the house of meeting. The room was soon filled with Saints, and we spent a pleasant evening in giving counsel, and afterwards were cheered by the voice of song. About 11 p.m. they went home, and we retired to bed to take the necessary rest. On the 17th, after breakfast, we secured our passage on the steamer *Helen Macgregor*, telegraphed to brother Van Cott, and held a meeting in the evening, after which we went on board the steamer as she was to sail about 3 a.m., on the 18th. We were off about the appointed hour in the morning, and were soon out at sea, with a fine breeze blowing, which made us sick all day. The 19th found us still suffering somewhat from sea-sickness, and brother Lyman's face considerably swollen from vomiting and the effects of the sun; it being so much more pleasant on deck

than in the cabin, that we were induced to seek it, while the sun shone with strength. About 10 a.m., we sighted Ostend, with Haligoland to our left, and about 3 p.m. we passed Cook's Haven—a village at the mouth of the Elbe, steamed up the river till 11 p.m., and dropped anchor to wait for the tide. On the 20th we rose a little after day-break, and found we were anchored in the river at Hamburg. Having got a boat, we went on shore and found brother Van Cott on the landing-stage waiting for us. We were all rejoiced at meeting together, and went to the English Hotel, where we put up—brother Lyman feeling very uncomfortable from his face continuing much swollen. Having visited a few of the Saints in Hamburg, who received us with much kindness, we took rail at half-past 6 p.m. for Kiel, on the Baltic, where we arrived about half-past 10 the same evening, and went on board the mail steamer starting for Korsör. A little after daylight on the 21st we found ourselves at Korsör, and at a quarter past 7 we took the cars for Copenhagen, where we arrived at half-past 10, and reached brother Van Cott's office at 11 a.m.

Brother Lyman's face still continues swollen, and he is not very well, having a little fever; still we expect it will soon

pass off. At five o'clock this afternoon we start for Aalborg, in Jutland, where we will hold Conference on Sunday next. We found brother Van Cott in tolerable good health and feeling first-rate. The Saints that we have met with all seem much rejoiced at seeing us. One of the newspapers of this city published the day of our arrival—a long piece about the "Mormons," giving a description of ourselves and brother Van Cott, and speaking of us favourably; upon the whole, quite a good piece.

Everything is moving on well in this country. My health is something better than when I left. May the Lord our God bless you and your household is our prayer. Brother Van Cott joins us in kind love to yourself and family, with all in the Office.

CHARLES C. RICH.

ENGLAND.

SOUTH DISTRICT.

Bristol, August 6, 1861,
President Cannon.

Dear Brother,—I have just finished my tour through the counties of Cornwall, Devon, and Somerset, and am now in Bristol, where I expect to remain for some time. Upon reading my journal, I find I have travelled 2,400 miles since I came here to this country in eight months, making 300 miles per month, or 75 miles every week. One-third of that distance I have walked; the other part I travelled by railway and steamboat, &c. I have held meetings and preached between one and two hundred times, and visited over six hundred different families at their houses, and I have felt blessed in doing so, because I have been, by the help of God, a blessing to others. Perhaps you may ask how many I have baptized, with all this labour. My answer is, I don't do any baptizing, for the following reasons—I know that almost all persons that are baptized feel somewhat more attached to those that baptize them than to any one else; and I am anxious that the Priesthood in every Conference should have all the love, respect, and confidence of the Saints over whom they preside that they can get, in order that they may do more good amongst them, and

that their counsels may be more readily received. I therefore recommend all those that apply to me to baptize them to let the Elders that labour amongst them all the time baptize them. (I have not set any stakes, though, that I will not baptize.) I pursue this course to give the Elders all the influence I can; for I want to increase their power to do good, and not take away from them.

I am much pleased with the help you have sent me in the person of Elder Warren S. Snow. For the present he will labour in and around Bath and the Wiltshire Conference, where he can direct the energies of brothers King and Rhees and others. I feel that, with the increased help in this country, we shall move things ahead; and I say, God bless Zion and all those that love her, or try to promote her interest in any place. That such may obey and prize the counsels of her leaders more than fine gold, and the words of her delegates to the nations more than choice silver; and that thousands of us may live to see the day when her sons and daughters will be more precious and valued in the eyes of the nations than rubies or precious stones, is the prayer of

Your brother in Christ,

G. HALLIDAY.

ESSEX CONFERENCE.

Bishop's Stortford, Aug. 16, 1861.

President G. Q. Cannon.

Dear Brother,—Now that my labours are ended in this Conference, and I am appointed to a new field of labour, I have a desire to report briefly to you my labours and experience with the people here.

About five months ago I was released from London to travel in this Conference, and since that time I have got acquainted with almost every Latter-day Saint in it; and I can truly say, without any exaggeration, they are as warm-hearted a people as I have ever had the privilege to labour among.

It is true, there has been some little misunderstanding in relation to certain things; but this I do not attribute to any determined feeling on the part of those who have misunderstood to oppose any measures that have been advised; but more likely, I think, because the instructions given in the *Star* have

not been read and reflected upon as it is necessary they should be. I believe, however, there is a reformation taking place in respect to this matter, as both priests and people are beginning to manifest a greater degree of interest in seeking to drink into the spirit of these instructions.

We have been doing about the best we could to lay the first principles of the Gospel before the people, and warning them of the judgments to come. In this we have made a little progress, although not near so much as we could wish for. Still, we are continuing to baptize frequently; and the rule seems to be universal here as elsewhere throughout the Mission, that those who attend our meetings listen with respectful attention.

The Saints here also long for their deliverance; but the depression in trade, with the miserably small remuneration for labour, deprives them from doing much for their own emigration. Still they believe in the promises of the Lord and his servants, and are therefore determined to hope and struggle on, realizing that eventually they will overcome and get to the home of the Saints.

I have just completed a tour through the Conference, in company with President George J. Taylor; and, although we have had long fatiguing journeys to perform, we have rejoiced very much in our visits to the different Branches.

Yours truly in Christ,

JOHN LINDSAY.

SCOTLAND.

Glasgow, August 17th, 1861.

President Cannon.

Dear Brother,—I have just returned to this place, after a brief visit through the Kilmarnock district, Glasgow Conference, with brother Robert Sands. We left the Saints all feeling well. Everywhere they manifest a desire to abide by the counsels of the Priesthood, and, with but very few exceptions, are determined to work in unison.

I feel it is a time to be bold in the discharge of our duties as servants of God, at the same time not forgetting to be humble before our Father in heaven, and obedient to those he has placed over us. I cannot see why any man holding

the Priesthood can sit down at ease when the signs of the times so visibly betoken the dissolution of the "great image" representing the governments of men. Already the once United States, or the extremities of the image, are broken to pieces, and the residue are arming to save themselves from dissolution: but we know that the end has come, and great Babylon must fall. 'Come out of her, my people,' saith the Lord! O that the Saints would give heed to the "voice from heaven," and make an effort to save themselves and flee to Zion while the way is open; for so sure as the disobedient were shut out from temporal salvation in the days of Noah, so shall it be with the disobedient in this generation. But how many there are who tell me they are doing the best they can, when in fact they have never made the first effort.

Not long ago, a good brother told me he had been in the Church twenty years, and had all the time been doing the best he could; but as yet the Lord had never blessed him with the means to emigrate himself, wife, and child. While he was telling me his troubles, how much he had done for the Lord, and how little the Lord had done for him, he sat smoking all the time. At last the pipe went out, and he paused to re-light it, when I ventured to ask him how long he had used tobacco, and how much it cost him a week. Said he, "I have smoked for over twenty-five years. I learned the habit before I came into the Church, and I never have been able to quit it yet. But my tobacco is only a small item: it only costs me sixpence a week. I never miss it."

Said I, "You know there are fifty-two weeks in a year, and sixpence a week would be twenty-six shillings. Had you made the sacrifice of your tobacco when you entered the Church twenty years ago, and laid away for your emigration the sixpences you have spent to gratify a false appetite, to day you would have thirty-six pounds!—a sum adequate to have taken you, your wife, and child to the frontiers; and from there the Lord, by his servants, was prepared to take you home to Zion. Thus, you see, the Lord helps those who help themselves."

There are a great many like the above, who sit down and find fault with the

Lord and with his servants, but never make an effort to save themselves: at the same time they have the means in their power, but know it not.

I have good news from all parts of my field of labour. New members are still being added to the Church, and the Presidents of Conferences and Travelling Elders are assiduously labouring for the spread of the truth.

Give my kind love to Presidents Lyman and Rich, also the brethren at the Office, and accept the same yourself, and believe me ever your friend and brother,

DAVID M. STUART.

WALES.

Swansea, August 4, 1861.

President G. Q. Cannon.

Dear Brother,—The work is rolling ahead in the Welsh Mission, though not with such rapidity as we are happy to learn it does in other places upon the Continent; still we feel truly thankful to our Heavenly Father for the success that has attended the labours of the Elders. During the last six months 200 persons have been added to the Church by baptism, and prospects are quite flattering that many more will shortly be added to the number.

The Priesthood are united together, and, with ourselves, are kept in active exercise. We have little or no time to spend in the market-places idle; but occasionally we have an opportunity of preaching the Gospel in them—also in the public squares, streets, and highways, where hundreds and thousands congregate together, conducting themselves with the utmost decorum, and paying that attention and respect to the preaching of the word which is ever evinced by honest seekers after truth. This abundantly proves that the Spirit of the Almighty is being poured out upon people, softening the hearts of even the wicked for a season, that the Gospel message of the last days may have free course and be proclaimed unto the hundreds of thousands of the misguided and priest-ridden population of this and other countries. The honest in heart receive the truth, and the unbelieving are left without excuse.

It is truly gratifying to see a spirit of inquiry growing upon the people. Never in our past experience have we

had such free access to the people as now, or won so much of their faith and confidence as at the present time. In places where a few years ago the Elders were not permitted to preach in the open air, they have now all the liberty that can consistently be asked for. Market-squares, for the use of which we formerly had to pay money as ground-rent, are now offered to us as the Gospel is unto them, without money and without price.

In the town of Cardiff the brethren have of late been interrupted, on one or two occasions, by parties from Bristol, who, if they are not already, should become members of the "Anti-Mormon Society," which claims to have an existence somewhere in that city, and has become so notorious for riotous law-breaking and mobocracy. Their general carriage and address, as may naturally be expected, is coarse and abrupt, and their language vulgar and obscene. If "out of the abundance of the heart the mouth speaketh," their hearts must be foul indeed, for they speak perverse things, ridiculing the principles and ordinances of the Gospel as though they were fables, and are despisers of those that seek to do them good. Contention and discord they love, and not the peaceable fruits of righteousness; and our instructions to the brethren, when they should be so unfortunate as to meet any of them, is to obey the Apostolic injunction—"From such turn away." We are, however, happy to say that they receive no encouragement from the respectable inhabitants of the town, the civil and municipal authorities being ever anxious that all people should enjoy, unmolested, the inalienable right of worshipping God according to the dictates of their own consciences, agreeable with the liberal provisions of the Toleration Act, and the constitutional liberties therein granted unto every loyal subject of the realm.

The Saints are feeling well, increasing in faith, hope, and charity; but, owing to the great depression in trade and commerce, especially the coal and iron trade, consequent upon the civil war in America, they cannot get sufficient employment; and their wages, when received, is but a bare acknowledgement for the labour they have performed. Still they rejoice in the truth, and are

willing of their little means to contribute a part to assist in rolling on the work of the last days, and are in faith awaiting the time to come when they shall be delivered from bondage and oppression and gather to Zion, there to

enjoy the liberties of the Gospel and the commonwealth of the house of Israel.

With kind love to yourself and to Presidents Lyman and Rich, I remain your brother in the Gospel,

THOMAS E. JEREMY.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—The atmospheric elements at Naples appear to be as disturbed as those of the political world. For years such a season has not been known. The thermometer lately stood at 28 degrees in the shade. Since the end of May no rain has fallen, and everything seems parched up. The olives and the grapes will be likely to suffer, as moisture is required to fill them. At the same time the appearance of the atmosphere has been most peculiar. No clouds; but a thick mist has shrouded bay and coast for upwards of a week, and the sun goes down as red as blood. There was an earthquake in Naples, and the same was felt all round the coast.

HUNGARY.—A letter from Pesth states that on the playbills of the 17th ult., it was announced that the Austrian national hymn would be sung on the eve of the birthday of the Emperor, and that the theatres would be illuminated. No sooner were these bills posted than they were torn down. At the National Hungarian Theatre an express order of the Governor was required in order to have the fête announced, the first bills issued having made no mention of it. The second bills contained the announcement, but the bills were so small as to be illegible. There was, however, no demonstration. The military alone were present during the singing of the hymn. The public did not go in till it was over. A young man who refused to take off his hat was arrested. The authorities took the greatest precautions on the occasion, and soldiers with loaded muskets stood behind the scene.

CHINA.—The Calcutta journals have news asserting that five cities in China and Tartary have been made over to the Russians by the Emperor of China. The Imperial

and rebel successes are alternate. A new insurrection has broken out near Pekin.

AMERICA.—Another great battle has been fought in the United States, and has resulted in a second defeat of the Federal troops. The scene of the conflict was near Springfield, in Missouri, a district which both parties are extremely desirous to possess, on account of the iron, copper, and lead mines which abound in the locality. The Union troops, commanded by General Lyon, attacked the rebels early on the morning of the 10th August; and after a severe engagement, in which General Lyon was killed while heading a column of his men, Gen. Siegel took the command, and retreated to Rolla, a position situated south-west of St. Louis, and where, at least for the present, the Federal force may be considered secure. The Confederates were commanded by Generals McCulloch and Price, both of whom are reported to have been killed. The Union force was estimated at 8,000 men, and the loss at 800 killed and wounded. The Confederate army consisted of 23,000 men, but their loss has not been ascertained. Prince Napoleon has been visiting the Confederate camp at Manassas, where he was received and entertained by Generals Beauregard and Johnston; but the object and result of the journey have not been made public. The reported battle near Leesburg gradually assumes an air of plausibility. It appears that seven hundred Union men had forced the river near or opposite Leesburg; but during the night the river rose, and the Confederate forces surrounded them. The Union men lost, in killed and wounded, about three hundred, and fourteen hundred were taken prisoners. The Confederate loss was small.

MUSHROOMS (TO DISTINGUISH THEM FROM TOADSTOOLS).—Mushrooms which grow in marshy, shady places, and in thick forests where the sun has no access, are in general to be regarded as possessing dangerous qualities; their substance is softer, moister, and more porous than that of mushrooms used for the table. They have likewise a more disagreeable and dirty-looking appearance. Those which have a dusky hue, and change colour when cut, or which have a gaudy, or many very distant colours, particularly if they have been originally covered by skin or envelope, or which exhale a strong and unpleasant odour, ought not to be eaten. Those which have short bulbous stalks, or fragments of skin adhering to the surface, or which grow rapidly and corrupt quickly, should also be rejected.

VARIETIES.

A FABLE.—A fly once perched on the horn of an ox, and after a time began with much ceremony to apologize for the great liberty she had taken, fearing that her weight had occasioned much inconvenience to the beast. "Make yourself easy on that head," quoth the ox; "had you not told me, I really should not have known you were there."

A CAT STORY.—"An old woman, who died a few years ago in Ireland, had a nephew a lawyer, to whom she left by will all she possessed. She happened to have a favourite cat, who never left her, and even remained by the corpse after her death. After the will was read in the adjoining room, on opening the door the cat sprang at the lawyer, seized him by the throat, and was with difficulty prevented from strangling him. This man died about eighteen months after this scene, and on his death-bed confessed that he had murdered his aunt to get possession of her money."—*Miss Knight's Autobiography.*

HABITS OF SPIDERS.—The following curious fact is given on the authority of Mr Spencer:—"Having placed a large full-grown spider on a cane planted upright in the midst of a stream of water, he saw it descend the cane several times, and remount when it had arrived at the surface of the water. Suddenly he lost sight of it, but in a few minutes afterwards, to his great astonishment, perceived it quietly pursuing its way on the other side of the stream. The spider having spun two threads along the cane, had cut one of them, which, carried by the wind, had become attached to some object on the bank, and so served the spider as a bridge across the water. It is supposed that spiders, when adult, always use similar means to cross water."

POETRY.

SLANDER.

To social life a moral Upas thou.
Whose baneful influence evenoms all
Who linger near thy death-distilling shade;
While such as sip thy poison spread around
Their pestilential breathings through wide
Circumference. Thou'rt like the fierce hyena
In graveyards of the devil, when tearing up
Their ghastly tenants from their resting-place.
On which to glut its horrid appetite;
So thou dost feed on memory of evil
Deeds and human frailties, perhaps in deep
Contrition wept, cancelled by penitence,
And by sweet charity consigned to the
Deep grave of dark oblivion. Yet not to
Facts art thou confined; but burning falsehoods,
From the hearts of evil ones, are thy supreme
Delight. A poisoned reservoir, from which
Thy hateful floods are ever poured on those
Who love the truth—the holy and the pure;
Thus dealing death to all within thy reach.
And e'en the breast that nurtures thee is like
A man who takes a viper to his heart
To nestle there, and take insidiously
Sheffield.

The citadel of life. Thou makest all
Who cherish thee, like carrion-eating vulture,
Whose fluid's so depraved, yields but a living
Death; a plumage which is but a mockery,
And forms a putrid mass ere life departs.
Thy tendencies are to dissolve, uproot,
And scatter to the winds each social joy.
Thy seeming candour is hypocrisy,
Thrown as a covering o'er the vile contents
Entombed in thy dread charnel-house, but yet
Unable to conceal its rottenness
From sight of those who have the Spirit of the
Anointed One; who, though himself most pure,
Yet suffered most from thine envenomed shafts;
Who died on Calvary's hill, to bring to light
A plan to save mankind from thee, and from
All evils else. And not until thou art
Driven from the earth, can man be fully blessed.
Then charity and peace will fill each heart;
Then health and joy and confidence will beam
On every hand: yea, then, and not till then,
Will full salvation come.

W. CLEGG.

ADDRESS.—George J. Taylor, care of Mr W. Webb, Church Street, Bishop's Stortford, Herts.

ERRATUM.—In page 567 of No. 35, last line but two, for "instant" read ult.

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THE 'LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH

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Saturday, September 14, 1861.

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IS THE WORLD PROGRESSING?

Every subject laid before mankind for their consideration evokes contrary opinions relative to its bearings or merits. Some look upon it from one point of view, others from a different one, and each arrives at conclusions concerning it and forms his opinions relative to it from the aspect it presents to him, standing on his own point of consideration. It is like individuals looking from different points of view upon a square having every side coloured different from the rest, each one seeing only the colour of the side he looks upon, and concluding that that is the colour of the entire square, forgetting that others have eyes to see with as well as himself, and resting satisfied with the view he has already obtained without taking the trouble to walk round it and view it on every side. The question whether the world is progressing or retrograding; is no exception to this general rule. By the word world is not meant the planet on which we reside, but the inhabitants of it, and particularly that portion of them who lay claim to the possession of civilization, refinement, and enlightenment.

That the world is progressing scientifically is generally conceded, though the conception is entertained by some that it is only passing through one of the numerous cycles which they say it is destined to pass through, resurrecting the

knowledge of former times—planning, inventing, and designing like ages gone by, to be, like them, submerged in semi-barbarism, from which future generations will have to emerge slowly and gradually, as the generations preceding us have had to emerge from the barbarism of the dark ages and other like periods in the history of the world. Some, in support of this, quote the saying of Solomon, that "there is nothing new under the sun;" others cite the statement that "history repeats itself;" while some, again, point out the scientific triumphs of Archimedes and others, eminent among the ancients, whose store of knowledge has been lost to the world, and whose abilities only live in the faint traditions of the past, or in meagre accounts handed down in the scanty history of periods almost unknown.

But whether mankind are progressing morally and socially, has given rise to more discussion and a more equal balance of disputants than the scientific part of the question, more especially when comparing the present with a few generations past. Statistics have been dug out of mouldy blue-books hunted up from every available source, and bandied hither and thither with a fierceness and bitterness which argued more of a love of display and desire for opinion to triumph than a wish for facts

to be correctly understood, and truth honestly disseminated. On one hand, the vast number of criminals executed in former days, compared with the few who now pay the penalty of their crimes with their lives, added to the fact of the population being so greatly increased at the present time, is cited in support of the gratifying social and moral progression which the inhabitants of these lands, in particular, have made; while, on the other hand, it is justly observed that a greater leniency is manifested by laws and legislators now than formerly towards the lesser degrees of crime; and that crimes which a century ago would have been visited with death are now considered sufficiently punished by a few years' imprisonment; added to the fact that jails and penal establishments have increased proportionately with the population; and it is said that an equal, if not greater, percentage of crime is now actually existing among the people than the executive of this land ever had to deal with before. Hence it is concluded that virtually there is a marked retrocession in the moral tone of society at large.

These arguments apply more especially to England; but as she is admittedly one of the leading nations in sociology, morality, and enlightenment, she may well stand as a type for the rest.

It is a fact that a people's religion has much to do with their moral condition. If that religion has power to lay hold upon their minds and affections, and teaches them to obtain the consummation of their desires, and to enjoy happiness here and hereafter, they must practise principles of purity, virtue, blamelessness, and justice, doing unto others as they would wish to be dealt with themselves under like circumstances; they will strive to emulate each other in the practice of these principles, and seek to purify themselves before the God of their worship, from a selfish motive, if from no other, that they might possess themselves of the blessings they seek after and desire. But if that religion was powerless to act upon their hearts and minds, and incapable of satisfying their constitutional requirements, or taught them a sickly belief, enervating their desires, and virtually destroying their motive for doing good, the consequences would be

in conformity with the debilitating faith they received and the religion they professed.

Institutions and societies for the dissemination of the so-called Gospel have multiplied with even greater rapidity than the population. Ministers and public teachers have increased so fast, that the church establishment of England, with its many millions sterling yearly, has among its church officers hundreds starving on a pittance of forty and fifty pounds per annum; and this increase of religious teachers has not been confined to this society alone; yet the moral condition of the people does not seem bettered by their labours among them.

It is true that if the fat salaries of the Bishops, pluralists, and other dignitaries of the Church of England, were fairly divided among her ministers, there would not be that want and misery found among the curates which exists; but the fact remains the same, that with these multiplied teachers labouring as assiduously as they say they do, the condition of the people admits of discussion as to whether they are progressing or retrograding morally and socially. And this fact is a most telling one against the religion they teach; for if it was powerful enough to act directly upon the thoughts and actions of its professors, and comprehensive enough to meet their growing wants, considering the zeal with which it has been proclaimed, it would have raised the people to such a condition that their progression would not, could not, have been a matter for doubt, nor a subject for controversy.

Other countries cannot claim exemption from this fact any more than this one; and the actual condition of all nations professing Christianity in its various forms being so nearly alike in this respect, forces an application of the arguments to all which apply to one. The Roman Catholic is taught that he can obtain absolution for his sins at the confessional from a being like himself, and that by certain acts of devotion and penance he can secure an immunity from the commission of actual sins. The Protestant is taught that he has only to believe on the Lord Jesus Christ, and the gates of heaven stand open to receive him into a

glorified eternity. He may sin openly or in secret—he may violate every law, human and divine; yet if he only looks in faith to a crucified Jesus, he is told that his salvation is secured.

Where is the motive in either of these faiths which would prompt men to live righteously before God? True, a life of holiness may be inculcated; but if that holiness is unattainable, as is often proclaimed, or if salvation can be consummated independent of it, as both systems teach, all such inculcations are virtually stultified. Why should humanity strive to be holy and pure, if it can gain the same salvation and exaltation, living in corruption and wickedness, that it would by practising godliness? Why should the liar cease to lie, the thief to steal, the drunkard leave his poisoned cup, and the adulterer his corrupting practices, as far as salvation is concerned, if they can gain a seat in the kingdom of glory with those who crucify the lusts of the flesh, and battle with the infirmities and weaknesses within them? Why even should the murderer cast aside his bloody purpose, and fling the assassin's weapon from him, if his premature and forcible death will but waft him the sooner to the mansions of eternal bliss through simply believing, or through absolution obtained in any other manner? Where is the incentive for man to do right? Is it to be found in his own constitutional organisation? If so, why tempt him to rebel against that organization, by inculcating a religion which seeks to abase him, and holds out inducements for degradation, to make the merit of salvation reflect the more honour upon the author of that salvation? Of a surety the incentive is not found in the religion itself; and the God of nature, the God of truth, and of the Bible, who displays his love for the holy, the beautiful, the good, and the pure, in the boundless treasures of a variegated and blooming creation, would not wish mankind to descend so low—become so degraded—that he might elevate such corruption to a place with himself in ineffable and inappreciable bliss.

But if it is a matter of discussion whether man is progressing morally and socially or not, his progress intellectually is beyond a doubt. Granting that every age claims for itself the honour of a

superiority over every preceding age, in some respects, if not in all, whether that assumption be correct or otherwise, there is no justifiable reason for supposing that the present one does not rank high in intellectual development. True, there may be a doubt whether minds of as gigantic proportions rule in the realms of literature and statesmanship now as prior ages have beheld; but it is an indisputable fact that there is a marked intellectual improvement among the masses—that society stands far in advance now of where it stood, say, a century ago.

The development of education has placed the means of intellectual improvement at the disposal of millions who have to an extent availed themselves of the opportunities thus afforded them, and who would otherwise have been comparatively in a condition of mental barbarism; and the result has been a diffusion of information among them conducive to their mental progress. Literary efforts are called into requisition to an extent perhaps never dreamed of by preceding generations; and the press, daily becoming freer and more unshackled, acts like a mighty lever upon the masses. Hence, though many of its effusions have a questionable and deleterious tendency, the amount of useful and varied information supplied to meet the increased demand bears indubitable testimony to the mental development of the people; and the fact stands out before us in bold characters that humanity is progressing intellectually, and progressing rapidly. Yet the religion of the people is not the cause of this progress. If it has failed in advancing man socially and morally—its peculiar and declared mission—it is not to be expected that it would aid, much less be the cause of, his intellectual development. Instead of this, the very opposite has been the case. It has stood in the way of man's progress continually; and not until it has been compelled, by the force of positive science, has it yielded ground. Galileo was imprisoned for advocating the Copernican theory of the planetary motions, as well as some other scientific truths since plainly established; imprisoned, too, by the highest Christian authority then recognised among men—a Papal head, and a college of Cardinals.

Slowly, but surely, the truth worked its way through continued opposition, till, early in the present century, a bull was quietly issued from the Vatican admitting the truth for which Galileo suffered and sinned. Geology has fought its way, gaining its triumphs inch by inch, until it has indisputably proved that this earth was formed more than six thousand years ago, and was more than six natural days of twenty-four hours each in being made, in the teeth of learned divines who bitterly opposed its revelations. So with every truth which has apparently conflicted with isolated portions of the Bible. The result of this is, that religion, so-called, instead of standing in the vanguard of man's progress nobly and continually, has been placed as a barrier in his way; and, when defeated, has taken up a creeping movement in the rear, until, instead of being looked upon with reverence, and its inculcations respected, it is treated with positive contempt. It may be urged that it is not religion that is at fault, (and by religion is understood modern Christianity,) but men who assume to be the expounders of that religion. Admitting this, why do men dare to profess a knowledge of that of which they are practically ignorant? Why arrogate to themselves the honour of inculcating a faith which, they say, is capable of meeting man's requirements, but which virtually is impotent to educate and elevate humanity, or accomplish the holy mission of regenerating and saving the world? But the religion is at fault. The interpretation of the priests is the religion of the people, so long as they recognize the priests as intelligent teachers, and profess a faith in the religion they teach. Hence, when the religion of the teachers has failed to meet man's intellectual developments, he virtually becomes infidel, having no better presented to him by those whom he pays and recognises as religious instructors.

How many among the great masses of professing Christians actually believe one-tenth of the direct principles taught by modern priests? How many of them really believe in doctrines which every reasoning power they possess, and the natural sense with which Jehovah has endowed them, rebel against, and which their every-day lives declare their

infidelity to? Still, their acknowledged religious instructors teach them, because they are ignorant of the truth—therefore incapable of teaching it to men; and men listen, but do not believe, practically living infidels, but professedly religious because religion is popular, and acting on every-day hypocrisy, for which an effete religion and its powerless propagandists are responsible. The result of all this is that religion is losing its hold upon mankind, because they are growing away from it. Its teachers have opposed, and continue to oppose, every truth revealed in the works of God or in his revelations; hence it is practically treated with contempt, while its teachers are respected and honoured because they are "intelligent men, talented men, and respectable members of society," who, if they had anything better as a religion to offer, would speedily declare it; and so much accustomed is society to look with contempt upon virtual religion, that men occupying a social sphere less elevated than modern priests are condemned, unheard, as impostors and fanatics; and the truths they bear, though the holiest and best that ever were revealed to a sin-fallen world, are passed by unheeded. This nominal profession of religion and practical infidelity has led to an increase of corruption and a corresponding social and moral degradation. The intellectual development noticed, instead of being directed in a proper channel for the good of humanity, is perverted and prostituted to the worst and most iniquitous purposes; and to turn this advancing knowledge in a direction where it can be usefully and nobly employed, to guide man's progressive power aright, to lead him in the paths of purity and holiness, to teach him principles commensurate with his growing requirements, and to develop all the divinity within him, ever standing in advance, and pointing the road to excellence and bliss, while harmonizing with every truth contained in the boundless universe, is the work of true religion. Such is the religion of heaven; such the religion for which the Saviour lived and died, that man might be in possession of its priceless principles; and such the religion revealed by God in these latter times for man's salvation and exaltation.

HISTORY OF JOSEPH SMITH.

(Continued from page 578.)

Friday, 17.—The State Convention met in the Assembly Room. I copy the minutes:—

“Convention met according to appointment, and was organized by appointing Gen. Uriah Brown to the chair, and Dr. F. Merryweather, secretary.

Dr. G. W. Goforth presented the following letter, and took his seat in the Convention. Several letters of the same character were presented by other gentlemen, but we have not room to insert them.

‘Muscutah, St. Clair Co., Ill.

May 4th, 1844.

Mr. G. W. Goforth.

Sir,—At various meetings held in this county, where I had the honour of attending, and the interesting topic of the selection of a suitable person for the high station of President of the United States being at this time the most important to Americans, and with the names that are now before the people, Joseph Smith of Nauvoo is recognized respectfully as a candidate, declarative in the principles of Jeffersonianism, or Jefferson democracy, free trade, and sailor's rights, and the protection of person and property.

A convention being about to be held in the city of Nauvoo on the 17th of this month (May), your name has been on every occasion given as a delegate to said convention, and through me the message to be imparted you, asking you to represent our expressions in the case.

Please say for us, as Americans, that we will support Gen. Joseph Smith in preference to any other man that has given, or suffered his name to come before us as a candidate. And at the great Baltimore Convention, to be held on the 13th of July, our delegation to said convention be authorized to proclaim for us submission to the nominee as may be by them brought before the people, in case of a failure to nominate Joseph Smith (our choice), and unite approbatively for his support.

Respectfully, sir, this communication and authority upward is forwarded you as your voucher at said convention, with our hearty prayers for the success of him whose special name is given in the important affairs.

HENRY B. JACOBS,

Agent for the friends of Gen. J. Smith.

Mr. Clay's letter to General Joseph Smith was then read by Mr. Phelps, and also General Joseph Smith's rejoinder, which was applauded by three cheers.

It was moved and seconded that the

following gentlemen be appointed a committee to draft resolutions for the adoption of this convention:—

Dr. G. W. Goforth, John Taylor, Wm. W. Phelps, William Smith, and Lucan R. Foster.

It was moved and seconded that the correspondence of the Central Committee for Government Reform of New York be read by W. W. Phelps, also General Joseph Smith's answer to the same.

‘New York, April 20, 1844.

Joseph Smith, Esq.

Sir,—The subscribers, the Central Committee of the National Reform Association, in accordance with a duty prescribed by their constitution, respectfully solicit an expression of your views as a candidate for public office, on a subject that, as they think, vitally affects the rights and interests of their constituents.

We see this singular condition of affairs, that while wealth in our country is rapidly accumulating, while internal improvements of every description are fast increasing, and while machinery has multiplied the power of production to an immense extent, yet, with all these national advantages, the compensation for useful labour is getting less and less.

We seek the cause of this anomaly, and we trace it to the monopoly of the land, which places labour at the mercy of capital. We therefore desire to abolish the monopoly, not by interfering with the conventional rights of persons now in possession of the land, but by arresting the further sale of all lands not yet appropriated as private property, and by allowing these lands hereafter to be freely occupied by those who may choose to settle on them.

We propose that the public lands hereafter shall not be owned, but occupied only, the occupant having the right to sell or otherwise dispose of improvements to any one not in possession of other land; so that, by preventing any individual from becoming possessed of more than a limited quantity, every one may enjoy the right.

This measure, we think, would gradually establish an equilibrium between the agricultural and other useful occupations, that would ensure to all full employment and fair compensation for their labour, on the lands now held as private property, and to each individual on the public lands the right to work for himself on his own premises, or for another, at his option.

An answer, as soon as convenient, will much oblige your fellow-citizens,

JOHN WINDT,
EGBERT S. MANNING,
JAMES MAXWELL,
LEWIS MASQUERIER,
DANIEL WITTER,
GEORGE H. EVANS,
ELLIS SMALLEY.

'Nauvoo, Ill., May 16th, 1844.

To John Windt, Egbert S. Manning, James Maxwell, Lewis Masquerier, Daniel Witter, George H. Evans, and Ellis Smalley, Esqrs.

Gentlemen,—

Your communication of April 20th, soliciting my views relative to the public lands, is before me; and I answer, that as soon as the greater national evils could be remedied by the consolidated efforts of a virtuous people and the judicious legislation of wise men, so that slavery could not occupy one-half of the United States for speculation, competition, prodigality, and fleshy capital, and so that enormous salaries, stipends, fees, perquisites, patronage, and the wages of spiritual wickedness in 'ermine and lace' could not swallow up forty or fifty millions of public revenue, I would use all honour-

able means to bring the wages of mechanics and farmers up, and the salaries of public servants down, increase labour and money by a judicious tariff, and advise the people—who are only the sovereigns of the soul—to petition Congress to pass a *uniform land law*! that the air, the water, and the land of the 'asylum of the oppressed' might be free to *free men*!

With consideration of the highest regard for unadulterated freedom, I have the honour to be your obedient servant,

JOSEPH SMITH.

After which, the meeting adjourned for one hour.

It was moved and seconded that the following gentlemen be constituted a committee to appoint electors for this State:—

Dr. G. W. Goforth, E. Robinson, L. N. Scovil, Peter Hawes, and John Reid.

It was moved and seconded that the following gentlemen be constituted a central committee of correspondence, having power to increase their number:—

Dr. Willard Richards, Dr. J. M. Bernhisel, W. W. Phelps, and Lucian B. Foster.

The following delegates from the different States of the Union were then received by vote:—

NAMES.	COUNTIES.	STATES.
Dr. G. W. Goforth, ...	St. Clair, ...	Illinois.
J. Myers, Esq., ...	Adams, ...	do
J. Sene, ...	Quincy, ...	do
A. Badlock, ...	Joe Davis, ...	do
J. C. Wright, ...	Scott, ...	do
L. White, ...	Crawford, ...	do
S. Brown, ...	Brown, ...	do
W. B. Idle, ...	Sangaman, ...	do
J. Browning, ...	Adams, ...	do
W. W. Phelps, ...	Hancock, ...	do
W. Green, ...	do ...	do
E. Robinson, ...	do ...	do
J. Taylor, ...	do ...	do
H. Sherwood, ...	do ...	do
F. Merryweather, ...	do ...	do
John Reid, Esq., ...	Chemung, ...	New York.
E. Reece, Esq., ...	Buffalo, ...	do
L. R. Foster, ...	New York city, ...	do
Dr. J. M. Bernhisel, ...	do ...	do
Hugh Herinshaw, ...	West Chester, ...	do
E. Thompson, ...	do ...	do
S. A. Perry, ...	Essex, ...	do
Wm. Miller, ...	Livingston, ...	do
Mr. Dorlan, ...	Kings, ...	do
E. Swakhammer, ...	New York city, ...	do
P. Bowen, ...	Chester, ...	Pennsylvania.
W. Smith, ...	Philadelphia, ...	do
J. H. Newton, ...	do ...	do
E. Hunter, ...	West Chester, ...	do
E. Woolley, ...	Columbiana, ...	Ohio.
W. G. Ware, ...	Cincinnati, ...	do
Thos. Martin, ...	Hamilton, ...	do

NAMES.	COUNTIES.	STATES.
C. Brooks,	Lake,	do
Dusten Arne,	do	do
W. W. Dryer,	Lorain,	do
M. J. Coltrin,	Cuyahoga,	do
W. Vanausdell,	Green Briar,	Virginia.
L. B. Lewis,		Massachusetts.
Dr. W. Richards,	Berkshire,	do
E. Dougherty,	Essex,	New Jersey.
W. Richardson,	Burlington,	do
J. Horner,	Monmouth,	do
Thos. Atkins,	Burlington,	do
Capt. R. Jones,	New Orleans,	Louisiana.
E. Ludington,	do	do
J. Harman,	Monroe,	Mississippi.
Mr. Palman,	do	do
S. Gully,	Laurence,	do
E. M. Sanders,	do	Delaware.
E. F. Sheets,	do	do
J. Hatch,	Alice,	Vermont.
J. Houston,	Madison,	do
J. A. Mikesell,	do	Missouri.
Col. Cowan,	Oxford,	Maine.
M. Anderson,	Rutherford,	Tennessee.
H. Stout,	Mercer,	Kentucky.
Gen. G. Miller,	Madison,	do
Mr. Hunt,	Switzerland,	Indiana.
A. Johnson,	Middletown,	Connecticut.
L. N. Scovil,		Maryland.
Dr. L. Richards,	Providence,	Rhode Island.
M. Wilber,		do
J. S. Swiss,		New Hampshire.
Dr. Shenask,		Michigan.
Abr. Williams,		Georgia.
J. Haws,		Albana.
B. Alexander,	Union District,	South Carolina.
Y. Maccauslin,	Randolph,	North do.
D. J. Putton,		Iowa.
Capt. Hathaway,		Arkansas.

It was moved, seconded, and carried by acclamation, that General Joseph Smith, of Illinois, be the choice of this convention for President of the United States.

It was moved, seconded, and carried by acclamation, that Sidney Rigdon, Esq., of Pennsylvania, be the choice of this Convention for Vice-President of the United States.

The nine following resolutions were then adopted, the fifth of which was carried by acclamation.

1. *Resolved*, that from all the facts and appearances that are now visible in the United States, we believe that much imbecility and fraud is practised by the officers of Government; and that to remedy these evils it is highly necessary that a virtuous people should arise in the panoply of their might, and with one heart and one mind correct these abuses by electing wise and honourable men to fill the various offices of Government.

2. *Resolved*, that as union is power, the

permanency and continuance of our political institutions depend upon the correction of the abuses.

3. *Resolved*, that as all political parties of the present day have degraded themselves by adhering more or less to corrupt principles and practices, by fomenting discord and division among the people, being swallowed in the vortex of party spirit and sectional prejudices, until they have become insensible to the welfare of the people and the general good of the country; and knowing that there are good men among all parties, in whose bosoms burn the fire of pure patriotism, we invite them, by the love of liberty, by the sacred honour of freemen, by the patriotism of the illustrious fathers of our freedom, by the glorious love of country, and by the holy principles of '76, to come over and help us to reform the Government.

4. *Resolved*, that to redress all wrongs, the Government of the United States, with

the President at its head, is as powerful in its sphere as Jehovah is in his.

5. *Resolved*, that the better to carry out the principles of liberty and equal rights, Jeffersonian democracy, free trade, and sailor's rights, and the protection of person and property, we will support General Joseph Smith, of Illinois, for the President of the United States at the ensuing election.

6. *Resolved*, that we will support Sidney Rigdon, Esq., of Pennsylvania, for the Vice-Presidency.

7. *Resolved*, that we will hold a National Convention at Baltimore on Saturday, the 13th day of July.

8. *Resolved*, that we will call upon the honest men of all parties in each State to send their delegates to said convention.

9. *Resolved*, that all honest editors throughout the United States are requested to publish the above resolutions.

Resolved, that those gentlemen who stand at the head of the list, who have gone to the several States to take charge of our political interests, be requested to use every exertion to appoint electors in the several

electoral districts of the States which they represent, and also to send delegates to the Baltimore Convention.

Resolved, that Dr. Goforth and John Reid, Esq., be requested to furnish a copy of their speeches for publication.

Resolved, that the electors be instructed to make stump speeches in their different districts.

Resolved, that the thanks of this meeting be given to Mr. Hancock for his patriotic song.

It was moved and seconded that Orson Hyde, H. C. Kimball, David S. Hollister, Orson Pratt, and Lyman Wight represent this convention at the convention to be held in Baltimore on the 13th of July next.

Sidney Rigdon, Esq., then addressed the meeting, and was succeeded by the following gentlemen:—Gen. Joseph Smith, Dr. G. W. Goforth, Lyman Wight, W. W. Phelps, John Taylor, Hyrum Smith, and John Reid, Esq.

It was moved, seconded, and carried, that the thanks of this meeting be given to the chairman and secretary.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 14, 1861.

ANOTHER PLAN TO UPROOT THE GOSPEL—THE FOLLY OF SUCH ATTEMPTS.

IN an article lately published in a London paper, the editor informs the public that, notwithstanding all the efforts which have been made to crush "Mormonism," the system still lives, and is in a thriving condition. After many years of controversy and the publication of some hundreds of books and pamphlets, he says they have been under the pleasing delusion that "Mormonism" was at length answered and driven from this country. But alas for such hopes! the system is not crushed; it is alive and as strong and successful as ever. It is useless, he thinks, for them to talk of this system as if intellect had no place in it, and more than useless to bring charges against us without first testing them; but he recommends additional activity on the part of Christians, and says that another course must be pursued with us to that adopted in past years.

Extraordinary as it may seem, the lessons of upwards of thirty years have been of but little avail in convincing mankind of the utter futility of opposing the work of God. Men talk to-day as though they had but to make a slight change in their mode of opposition, to be able to completely arrest its progress and effect its overthrow. They entertained and advanced the same ideas nearly thirty years ago. During the lapse of that period they have learned nothing from the repeated failures of either themselves or others. To read the suggestions as to the course to be taken to check the growth of the system now, and to read those

given many years since, there would be but little difference perceived. They talked hopefully then; and, despite the numerous disappointments they have met, they talk hopefully now. Past reverses and failures are not remembered, or, if remembered, are only viewed as incentives in the taking of another course, which, they imagine, will be better adapted to the accomplishment of the object. The pertinacity with which men cling to the idea that some other course than that which has just been tried would be effectual in bringing about the destruction of the Gospel (or as they vulgarly call it, "Mormonism,") is only equalled by their obstinacy in rejecting every evidence of its truth and continued growth and development. Every imaginable course has been recommended in its turn. Violence and outrage have had their devoted advocates, and they have had such faith in the efficacy of such a course that innocent blood has been shed in abundance, and innocent victims have been compelled to suffer every conceivable wrong, having been mobbed, driven, and plundered of all they possessed and thrust forth to perish. When this course has not succeeded according to expectation, then some other course has had its advocates, who have imagined that if it should be adhered to, it must infallibly succeed. And so it has been from the commencement, one ceaseless stream of suggestions and plans—every one of which, in the opinion of its originators and advocates, was to be the plan to remedy the success and growth of the system which God has established. Every failure of a plan, and every consequent change in the circumstances or position of the system, has been followed by another plan especially recommended to suit the exigencies of the altered condition of affairs. But this fertility of invention in providing means for the destruction of the truth has been in vain. There is no course that has been taken that has not proved the wrong one, and that has not disappointed its advocates by producing results directly opposite to those which have been expected. But is the world satisfied with these? No, it seems not. There is still another course to be tried; and, in the opinion of its originator, the London editor, it is to be successful. The past, so fruitful in lessons to the observant, has not been profitable to him. He alludes to the success of another course against the work of God as confidently as though there never had been any but the one course, which he now proposes to change, taken against it. He has failed to perceive that, out of the hosts who have come forward, suggesting and putting into execution plans for the injury of this system, there is not one that has escaped discomfiture and disgrace—there is not one that has not fallen into disrepute and oblivion,—while the system they have attempted to arrest has continued its progress, adding to its strength and influence.

The course now recommended is for men who know what our system is, and have learned from our works the doctrines there taught, to take upon themselves the mission of uprooting it. It is to be an argumentative war, and to be waged by those who know our principles. We need scarcely say that this is an old plan. The Arch-Enemy of truth and his supporters had long since agreed that to countenance and encourage apostacy from the truth would be an excellent method of obtaining recruits to their service who would be valuable because of their acquaintance with the system. Hence the interest they have ever taken in apostates, and the wide publicity there has been given to acts of apostacy. They have been dilated upon with delight as affording ground to anticipate that a grand and successful assault might be made upon the citadel of truth. Whenever there has been defection and treason of one or more of the garrison, they

have been delighted, because they have hoped to learn from them the weak points of the defence. Even the intelligence of the dissension of one or more from the truth on the inside of the citadel has been a cause of comfort to them: they have flattered themselves that they might thus be enabled to get in possession of it and destroy it. Great hopes have continually been based upon such occurrences as these. But there has always been one difficulty in the way of the success of this plan: the system established by the Lord is a progressive system; it is not the same in every particular to-day as it was yesterday, nor to-morrow as it is to-day. Even in that brief period it will have made advancement and undergone a corresponding change. Unless, therefore, a man is continually associated with it and studying it, he is left far behind it, and is incapable of comprehending it, and of course is incapable of explaining and refuting its principles. This has been the case with all apostates. Their notoriety and attractiveness have been only short-lived. They have strutted their brief hour upon the stage, until they have been eclipsed and compelled to fall back into obscurity by the appearance of others more recently dissevered from the body, and whose news has had at least the novelty of freshness. How many there have been in this condition! While they continued to be the last of the departures from the truth, their noise could be listened to and borne; but no sooner has this ceased to be than they have been left to sink into that miserable obscurity which they most dreaded.

Being acquainted with the system and knowing the doctrines render men no more capable of uprooting this work than they otherwise would be. Whatever their knowledge may be, they are still helplessly deficient; they cannot cope with Omnipotence. If knowledge of the system would have insured success in opposing it, then would the apostates who have taken this course been able to accomplish something. They have been numerous. Bright hopes have been entertained of them by the enemies of truth at the time of their appearance, predictions of success have been hazarded, and their own hearts have beat high, doubtless, in expectation of the glory they were going to achieve. Flattered and befooled, they supposed they would be able to inflict irreparable injury upon the work of God, and that under their blows it would soon crumble to pieces. What madness! Who can perceive, by the closest scrutiny, the slightest trace of injury in the system against which their efforts have been directed? As well might they have spent their time and strength in beating the air. They are the only ones who have received injury from their own efforts. They themselves have sunk beneath their violence. The glare of their own folly, though keeping them in sight for awhile, has not kept them from disappearing from view. Their numbers have been legion; but who now knows anything about them?

If we are to advise our London contemporary, and all others similarly actuated, we would suggest something more profitable than making attempts which can only prove wretchedly vain against that work which God has said shall stand and prevail.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder John Clark, writing from Sheffield on the 30th ult., informs us that several have been lately added to the Church there, and that there are others on the eve of baptism. He also says that "those of the Saints who can do anything towards their emigration are doing so with praiseworthy zeal," and that "many are looking forward to next emigration season, when they fondly hope they will have the privilege of

leaving their native land" for Zion. Also that "the Priesthood, with few exceptions, are diligent in the discharge of their duties, and are on hand to do what is required of them" in the work of the ministry.

Elder Barnett, writing from Carlisle on the 3rd instant, says—"The Saints here are growing wiser and better, drinking more sincerely into the virtue and spirit of the holy Gospel of Christ. They are manifesting a greater desire and willingness to apply their means to the furtherance of God's kingdom upon the earth. It is almost a universal feeling among the Saints here to emigrate to the mountain home of God's people; and to this end they are making strenuous exertions. The prophecy of Joseph Smith, delivered about twenty-nine years ago, concerning the rebellion and war that should break out in South Carolina, is almost the leading topic of discourse here among the people, and is creating in the minds of many wonder and admiration. A few honest-hearted have recently been baptized into the Church, who rejoice much in the new covenant revealed. Indeed, prospects are cheering."

Elder Needham, writing from Faversham, Kent, Sept. 4th, says—"We have baptized 12 since I wrote to you last month, and prospects are bright for a good increase. We have very good attention in our out-door preaching; a good influence seems to accompany the word, and in many places they manifest a spirit of great kindness, and express themselves favourable to the truth, whilst in other places they are far too quiet and indifferent."

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Aalborg, Aug. 30, 1861.

Dear Brother George,—

I sit down to write you a note that you may know of our welfare and whereabouts. Since Brother Rich wrote to you on the 22nd instant, my health has become quite good, through the blessing of God and the attention of kind friends. Our journey thus far has been prosperous, and free from accident to mar our peace or ruffle the fair surface of the stream of time as it in its majesty has continued to flow onward, bearing on its broad bosom all connected with human existence to the ever-swelling ocean of the past, thus demonstrating to the observing the mutability and change to which all earthly existences are subject. We had a warm greeting from, and a pleasant meeting with, our friends in Hull, with whom we tarried until the evening of the 17th, when we went on board the steamer *Helen Macgregor*. The crowd of passengers rendering it impossible for us to procure berths, our sleeping accommodation only extended to the use of the sofas in the cabin, the air of which was more or less feculent and vitiated from the breath of the passengers. This

forced us to pass the most of the 18th on deck; and the sun, shining brightly, burned my face very badly, and produced a kind of erysipelas inflammation in it, of which I became sensible on awaking next morning, when I was scarcely able to see, and unavoidably became the "observed of observers." As the sea-sickness subsided, and the fair portion of our fellow-passengers came on deck, they seemed to regard me in my misfortune as having suffered from a pugilistic encounter; and enquiring glances met me that seemed to ask, "What can be the matter?" The day passed quietly away, and night brought its demand for sleep; but of this I shared but little, on account of the poor quality of our bed and the condition of my face. At 3 a.m. I made my way on deck. I was alone, and for the moment enjoyed undisturbed the free flow of the current of thought suggested by the scene around me. I had not long contemplated the broad expanse of water over whose placid bosom we were being borne, when the sun arose—a sight of gorgeous beauty and grandeur, as, like a king clad in his own regal habiliments, he sprang from his ocean rest and seemed to shake the sea-spray from his vest-

ments of light, while he travelled upward in his pathway of increasing glory, to dispense his priceless blessings on a waiting world. I sat alone, enjoying the quiet bliss of the happy reverie induced by the picture of golden beauty and loveliness that covered the ocean expanse, which in native grandeur was spread around, until at every point it met the bending arch of heaven's dome, where the blue of the upper and lower deeps seemed to meet in harmonious greeting. As following in thought the pathway of the king of day, I saw that neither the ocean's broad expanse, the mountain's rugged height, nor the desert's trackless waste could stop or change its onward journey to the distant west, where its joyous beams, imparting Heaven's smile, would shed the halo of its glory on that spot, dear above all others to the wanderer—his home. To the enchanting locality of this day-dream of the affections my feelings wandered; and who shall say that the tribute of memory is not due to that scene of loveliness to which, from every point, however remote, memory (quicken by affection's warming impulses), returns to seek the richest treasures of its stores of wealth. To thee, thou centre of present expectations and all future joys—to thee, my home, my feelings turn when all else is cold and drear, to find within thy sacred circle warm hearts that beat in unison with mine, and feel alike with the absent one the kindling impulses of a deathless and ever-growing affection, rendered ever pure by the truth, and intelligent by its light! Such, fond affection tells me, is the home of the ocean-tossed wanderer; and in thy light is my glory, in thine my increase of greatness, and in thine is centred the bliss of life in the present, and through the vast and interminable future. Such is the home, that with all its charms for the present and its rich promise of blessings for the future, lives and nestles securely for me within thine embraces, O lovely Deseret! Thy mountain fastnesses are its surroundings of strength, and the light of God is thy glory and chief joy! Such, O king of day, is my home in the mountain heights of the West, which

must, in thy continuous journey, drink in the light of thy smile, and be gilded with the radiance of thy beams, and quicken into increasing life under the vivifying influence of thy smile. Then speed thee on in thy pathway of light, nor tarry in thy course; and when thy kindling rays shall deck with glory the rugged summits of the towering mountains that keep their ceaseless vigils round my home, if thy light has an utterance when thou lookest in upon the sacred circle there, let thy presence tell that thou hast visited the wanderer as in silent reverie he thought of home, and for the moment seemed to enjoy communion with its happy and blest inmates—a wanderer no more—while from affection's fountain he quaffed the joy that feeds the soul; and as he seemed to feel the wife's kiss of trusting love warm on the cheek, while the prattle of childhood's innocence, like heaven's sweet music, appeared to rise around him, all of the husband and the father was awakened in the soul, and affection's creations of a future of ineffable bliss arose before the mind in all the fascinating beauty of inimitable loveliness. Such is the home of which, in deep reverie, I thought, as I watched with eager interest the stately going forth of the orb of day.

Others of the passengers soon were astir; and as the day opened pleasantly, new life seemed imparted to our fellow-travellers; and ere it had passed we were quietly steaming over the placid waters of the Elbe. The morning of the 20th found us in Hamburg, where we were met by Elder John Van Cott. We tarried in Hamburg until evening, went by rail to Kiel, thence Korsk by steamer, where we arrived on the morning of the 21st; and at 11 a. m. of the same day we reached Copenhagen, where I submitted myself to the treatment of our kind brother Poulson, which I have had no reason to regret, as my health is now good.

With kind regards to yourself and family and associates in the Office, in which I am joined by all here, I subscribe myself your brother in the Gospel,

AMASA M. LYMAN.

FIRST ZOOLOGIST.—The first known systematic zoologist was John Kay, who published his system in the year 1693.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—News received from Naples announces that the brigands had been beaten and dispersed at several points, and that their numbers were sensibly diminishing. There was every reason to hope that brigandage would be shortly repressed in Italy. On the 2nd instant, 50 Piedmontese soldiers attacked Epitaffio, but were repulsed by Papal gendarmes. A company of French troops has occupied Epitaffio. An encounter has taken place between some Papal gendarmes and the Piedmontese troops on the road between Orvieto and Balsena. The latter suffered no loss.

HUNGARY.—An insurrectionary movement has broken out among the Roumains at Lugos. No details are yet known.

POLAND.—Political agitation continues in Russian Poland. Several arrests take place daily at Warsaw and elsewhere; and amongst the arrested are always many priests. The inhabitants continue to assume an attitude of passive resistance.

TURKEY.—Advices from Ragusa state that Omar Pasha has granted to the Montenegrins a truce to the 1st of September. If at that period a definitive arrangement has not been come to, hostilities will be resumed. Meantime, the Turks continue to receive reinforcements from Constantinople, and are establishing an entrenched camp at Klek.

SYRIA.—*La Patrie* announces that a French naval division will continue to cruise off the coast of Syria during the whole winter for the protection of the Christians.

AMERICA.—The Northern State Department has issued the following important notification:—"Until further notice, no person will be allowed to go abroad from a port of the United States without a passport either from this department or countersigned by the Secretary of State. Nor will any person be allowed to land in the United States without a passport from a Minister or Consul of the United States; or, if a foreigner, from his own Government, countersigned by some Minister or Consul." A formidable insurrection among the slaves in Orange County is reported. The movement was set on foot by a negro preacher; but it appears to have been suppressed. A letter from the South asserts it has been determined, in the event of the Cotton States being invaded by the Northern army, to apply the torch to the cotton in the gin houses, "following the example of the Russians, who consigned Moscow to the flames rather than Napoleon should possess himself of their property." The Washington correspondent of the *New York Herald*, Aug. 19, says—"You were advised last

week that a movement of a rebel force from the eastern shore of Virginia into Maryland was on foot. This manœuvre of the enemy begins to assume formidable proportions and considerable importance. It is ascertained that instead of being intended merely to arouse the rebels in Maryland and sustain its disunion legislature in enforcing an ordinance of secession, it is designed to co-operate in the attack upon the city of Washington, by seizing the railroads and canals and cutting off communication between Philadelphia and Baltimore, simultaneously with the attack on Washington by the forces under Beauregard and Johnston. The plan is well matured. The lower part of Delaware is filled with rebels. There are companies of rebels already organised and armed there, as well as in the lower counties of the eastern shore of Maryland. Rebels from all the other parts of Maryland have been recently flooding that section. Numbers have come across in open boats from the western shore of Virginia to Eastville, Northampton County, Virginia. Quantities of arms and munitions of war have been carried into the eastern shore of Virginia from Philadelphia, either by the railroad running through Delaware to Salisbury, Maryland, near the Virginia line, or by vessels seaward, and landed on the coast of the eastern shore of Virginia, convenient to Drummoundtown, Accomac County. It is estimated that there is now in that section of Virginia, Maryland, and Delaware, a large force of rebels, partially armed and equipped, and ready to be thrown forward by way of the railroad from Salisbury, upon the lines of the Philadelphia and Baltimore and Newcastle and Frenchtown railroads, and the Chesapeake and Delaware Canal, so as effectually to cut off communication from Philadelphia at the moment of greatest need, and to aid another uprising of the rebels in Baltimore and the secession counties of Southern Maryland along the Potomac. Washington would thus be completely begirt with rebel forces; and if compelled to surrender or stand a siege, it would take weeks for a Union army to be concentrated on the banks of the Susquehanna and force its way through Maryland to the relief of the capital. The execution of the eastern shore project has been entrusted to General Tench Tilghman and ex-Governor Enoch Louis Lowe, of Maryland. They have been for weeks busy in making their preparations, and are ready to strike whenever the word is given. The blow may be struck at any hour, and our army on the Potomac completely cut off from reinforcements or supplies from the loyal states."

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES,
AND OTHERS, FOR THE HALF-YEAR ENDING JUNE 30, 1861.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Warwickshire ...	S. L. Adams	3 1 0	Brot. fwd. ...	...	193 12 1½
Newcastle-on-Tyne ...	W. Dallin ...	3 13 2	Norwich ...	R. Bentley...	5 1 9½
Dublin ...	R. Brown ...	34 14 0	Cheltenham ...	W. G. Smith	3 9 4½
Durham ...	S. Hargraves	4 18 11	South ...	R. Hodgert	2 13 6
Herefordshire ...	L. Bowen ...	9 15 5½	Wiltshire ...	T. O. King...	1 11 5
Shropshire ...	W. Hopwood	1 9 9½	East Glamorgan ...	T. W. Rees	5 17 5½
Worcestershire ...	W. Thurgood	2 19 9	Lincolnshire ...	J. Lindsay...	3 18 10
Leicestershire ...	A. Orme ...	3 12 4	Derbyshire...	A. Nelson ...	3 1 7½
Nottingham ...	J. S. Brown	0 12 6½	Cardiff ...	G.G. Bywater	4 13 0
Carlisle ...	H.W. Barnett	0 19 5	London ...	W.C. Staines	24 12 6
Belfast ...	T. Crawley	73 14 4½	Pembrokeshire	J. Gibbs ...	0 19 8
Reading ...	G. Reed ...	2 13 11	Birmingham	W. G. Mills	7 19 7½
Monmouthshire ...	R. Palmer ...	4 5 8	Dorsetshire	M. Barnes ...	0 15 0½
Sheffield ...	J. Clark ...	4 7 9	Bedfordshire	J. Bull ...	5 9 10½
Flintshire ...	E. Price ...	0 4 5½	Glasgow ...	R. Sands ...	5 18 6½
Staffordshire ...	E. Cliff ...	3 3 7½	Edinburgh ...	W. Reid ...	6 0 1
Hull ...	C. Welch ...	1 6 0	Preston ...	T. Lier ...	0 8 4
Bradford ...	S.H.B. Smith	3 18 4	Southampton	E. Henriot	3 18 5½
Dundee ...	W. S. Baxter	13 9 11½	Kent ...	J. Needham	3 12 6
Channel Islands ...	P. De la Mare	1 8 3½	MISSION.		
Denbighshire ...	H. Evans ...	0 14 0	Australian ...	T. Ford ...	306 13 7½
West Glamorgan ...	J. Griffiths...	1 10 5	Scandinavian	J. Van Cott	3 0 5
Manchester ...	W. H. Dame	8 0 3	Cape of Good Hope	G. Ruck ...	16 8 2½
Llanelli ...	D. M. Davies	0 13 2½	East India ...	...	3 1 11
Lands End... ..	W. H. Pitts	0 3 2	San Francisco	...	105 5 6½
Liverpool ...	J. C. Graham	8 2 4			
Carried forward ...	...	£193 12 1½	Total	...	£718 3 5½

*** The remittances for the month of June are not included in the present *Money List* and *List of Debts*, our books being closed before they came to hand; this will make the indebtedness of some Conferences appear greater than it really is.

THINGS WORTH REMEMBERING.

"ALL MY EYE AND BETTY MARTIN."—This common slang expression is a vulgar corruption of the commencing sentence of the Catholic form of prayer to St. Martin—"O mihi beati Martin," &c.

"ELGIN MARBLES."—What are called the "Elgin Marbles" were the sculptures of the Minerva, Parthenon, and other edifices of the Æropolis (or upper city) of Athens, removed by Lord Elgin at his own cost, and now the property of the British Museum.

"GAZETTE."—The word "gazette" was derived from the name of the small Venetian coin which was the price of the first newspaper. The London *Gazette* was commenced at Oxford on Nov. 7, 1665, the court then residing there on account of the plague.

"IN SPITE OF HIS TEETH."—King John once demanded of a certain Jew ten thousand marks, on refusal of which he ordered one of the Israelite's teeth to be drawn every day until he should consent. The Jew lost seven, and then paid the required sum. Whence the phrase, "In spite of his teeth."

PREVENTION OF FIRES.—Add an ounce of alum to the last water in which printed dresses, bed curtains, or any linen clothes or articles are rinsed, and they will be rendered unflammable, or so slightly combustible that they would take fire very slowly, if at all, and would not flame.

PORTLAND VASE.—The Portland vase, though of Greek origin, was found about the year 1560 in a sepulchre near Rome. It is now in the British Museum, and cost 1,000 guineas. The figures were formed by cutting away a crust of white opaque glass. The design is taken from the Eleusinian mysteries.

ALPHABETS OF NATIONS.—The alphabets of different nations contain the following number of letters respectively:—Italian, 20; Latin, 22; Hebrew, 22; French, 23; Greek, 24; English, 26; German, 26; Spanish, 27; Slavonic, 27; Arabic, 28; Persian, 32; Russian, 41; Sanscrit, 52; Chinese, 214.

JACK KETCH.—Jack Ketch was the real name of a hangman in the year 1663, which afterwards became the appellation of his successors.

TO EXTINGUISH A FIRE IN A CHIMNEY.—Throw some powdered brimstone on the fire in the grate, or ignite some on the hob, and then put a board or something in the front of the fireplace, to prevent the fumes descending into the room. The vapour of the brimstone ascending the chimney will then effectually extinguish the soot on fire. Or, if no sulphur be at hand, exclude the air from ascending the chimney, by boarding up the front of the fireplace, and shutting all windows and outer doors.

HOW TO DETECT ALUM IN BREAD.—Soak the bread in water, and to the water in which it has been soaked add a little of the solution of muriate of lime, upon which, if any alum be present, the liquid will be pervaded with milkiness; but if the bread be pure, the liquid will remain limpid. Sulphuric acid, having a stronger affinity for lime than for the alumina and potass, forms alum; it therefore quits those bodies to form sulphate of lime with the lime of the test, which produces the milkiness.

"LEGION."—A Roman "legion" consisted of 6,000 soldiers, divided into ten "cohorts," and each "cohort" into six "centuries," with a "vexillum" or standard, guarded by ten men: also attached to every legion was an "ala" or wing of 300 horse, divided into ten "turme." The commander of the entire legion was called the "prefectus;" of each cohort, a "tribune;" and of each century, a "centurion." The standard was a silver eagle on the top of a spear.

HOW TO PRESERVE EGGS FRESH.—Take an inch-board of convenient size, say a foot wide, and two-and-a-half feet long, and bore it full of holes, each about an inch and a half in diameter: a board of this size may have five dozen holes bored in it, for as many eggs. Then nail strips of thin board two inches wide round the edges, to serve as a ledge. Boards such as this may now be made to constitute the shelves of a cupboard in a cool cellar. The only precaution necessary is to place the eggs, as fast as they are laid in these holes, with the small end downwards, and they will keep for months perfectly fresh.

HOW CLERGYMEN CAME TO WEAR BLACK.—In the year 1524 Luther laid aside the monk's costume, and henceforth dressed according to the fashion of the world. He chose black clothes, and consequently that colour has become the fashion of the clergy. His reason for choosing this colour was, the Elector of Saxony took an interest in him, and now and then sent him a piece of black cloth, being at that time the Court fashion, and because Luther preferred it, his scholars thought it became them to wear the same colour as their master. From that time black has been the colour mostly worn by the clergy.

HOW TO DISCOVER BAD SILVER COINS.—When coins, or other surfaces of silver, are moistened with a little chromic acid, or with chromate of potash and sulphuric acid mingled, a spot of reddish purple hue soon appears. The tint is due to the formation of bichromate of silver. To ensure the appearance of this colour, silver must of course be present. Hence base coins will not yield to it, nor will very poor silver coins develop the appearance. Also, if a drop of water be put on the coin, and a piece of stick nitrate of silver (common caustic) be well rubbed on the part so wet, the water will remain clear, if the coin is silver; if not, it will turn quite black.

CONIC SECTIONS.—Conic sections are the geometrical figures made by a plane cutting a cone. According to the different positions of the cutting-plane arise five different figures, or 'sections,'—namely, a *triangle*, when the cutting-plane passes through the vertex of the cone and any part of the base; a *circle*, when parallel to the base; an *ellipse*, when the cone is cut obliquely through both sides, or when the plane is inclined to the base in a less angle than the side of the cone is; a *parabola*, when the cone is cut by a plane parallel to the side, or when the cutting-plane and the side of the cone make equal angles with the base; a *hyperbola*, when the cutting-plane makes a greater angle with the base than the side of the cone makes.

LEECH BAROMETER.—Take an eight-ounce phial, and put in it three gills of water, and place in it a healthy leech, changing the water in summer once a week, and in winter once in a fortnight. If the weather is to be fine, the leech will lie motionless at the bottom of the glass, coiled together in a spiral form; if rain may be expected, it will creep up to the top, and remain there till the weather is settled; if it is going to be windy, it will move through its habitation with amazing swiftness, and seldom goes to rest till it begins to blow hard; if a remarkable storm of thunder and rain is to succeed, it will lodge for some days before almost continually out of the water, and manifest great uneasiness in violent throes and convulsive-like motions; in frost, as in clear summer-like weather, it will lie constantly at the bottom; and in snow, as in rainy weather, it will pitch its dwelling in the very mouth of the phial. The top should be covered over with a piece of muslin.

VARIETIES.

A sailor once visited a city where he said they "copper-bottomed the tops of their houses with sheet lead."

A boasting fellow took off his coat to show a terrible wound which he said he had received a few years before. Not being able, however, to find the wound, he suddenly remembered that it was his "brother Bill's arm."

A witness, on entering the box, had a Testament presented to him; but he declined to be sworn. Being asked his reasons for refusing, he naively replied—"I'll tell a lie wi' ony mon i' England, but I'll not swear to it."

A six-year-old going into the village without leave, was shouted after by one of the masters, who inquired where he was going. "I am going to buy a ha'porth of nails, sir." "What for?" "For a ha'penny, sir," was the reply.

MONEY LIST—MARCH 12th TO JUNE 30th, 1861.

S. L. Adams ... £10 4 11½	Brot. fwd. £78 3 1	Brot. fwd. £168 4 1½
W. Dallin ... 4 18 10	C. Welch ... 3 3 4	J. Lindsay ... 1 6 7
R. Brown ... 0 9 9	S. H. B. Smith ... 10 7 3½	A. Nelson ... 4 19 9
S. Hargraves ... 5 2 0½	W. S. Baxter ... 3 19 4	G. G. Bywater ... 5 3 2½
L. Bowen ... 2 12 10	P. De la Mare ... 2 0 0	W. C. Staines ... 38 19 2½
W. Hopwood ... 2 0 2½	Hugh Evans ... 0 7 0	J. Gibbs ... 2 7 11
W. Thurgood ... 5 14 2	J. Griffiths ... 1 15 5	W. G. Mills ... 28 14 3½
A. Orme ... 8 0 3	W. H. Dame ... 18 13 11	Mark Barnes ... 3 10 0
J. S. Brown ... 10 3 9	D. M. Davies ... 1 2 1	J. Bull ... 9 3 3
H. W. Barnett ... 2 8 8½	W. H. Pitts ... 2 8 5	R. Sands ... 12 7 10½
T. Crawley ... 0 14 0	J. C. Graham ... 11 18 10	W. Reid ... 4 4 10
G. Reed ... 5 13 10	R. Bentley ... 10 18 4	Thomas Lies ... 4 0 3
R. Palmer ... 4 8 7	W. G. Smith ... 9 11 1	E. Henriod ... 7 15 2½
J. Clark ... 10 11 3	R. Hodgert ... 6 1 0½	J. Needham ... 1 0 0
E. Price ... 0 4 0	T. O. King ... 4 16 1	
E. Cliff ... 4 15 11	T. W. Rees ... 3 4 10½	
Carried forward, £78 3 1	Carried forward, £168 4 1½	Total ... £291 16 6

POETRY.

TO ZION.

Where snow-capt mountains rise
And glisten in the noonday sun,
Like marble pillars to the skies,
Or founts where crystal waters run;
Where valleys decked in plenty's robe,
Seem worthy bowers of Gospel peace—
The sweetest valleys of the globe,
Where hallowed pleasures never cease,
I fly to seek a peaceful rest—
A home amid the truly blest.

Dublin.

Where freedom's standard is unfurled,
Where virtue lights her holy shrine,
Where Zion, mistress of the world,
Is decked in holiness divine;
Where Christ asserts his royal right,
And reigns his willing people o'er;
Where truth, dispelling error's night,
Unfolds to all her priceless store,
I fly to seek a peaceful rest—
A home amid the truly blest.

RICHARD SMYTH.

ADDRESS.—John Lindsay, Mr. Pitts, Old Spittlegate, Grantham, Lincolnshire.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 38, Vol. XXIII.

Saturday, September 21, 1861.

Price One Penny.

MINUTES OF A CONFERENCE

HELD AT TIDEMAUSHOLM, DENMARK, AUGUST 25, 1861.

Present of the Presidency of the European Mission—Amasa M. Lyman and Charles C. Rich, of the Quorum of the Twelve; President of the Scandinavian Mission—J. Van Cott; President of the District of Aalborg and Vendsyssel—C. A. Madsen; President of Vendsyssel Conference—J. C. Weiby; President of Aalborg Conference—L. Larsen; President of Skeva Conference—Jesse N. Smith; A. Christensen, and a number of other Travelling Elders.

The congregation consisted of 500 Saints and 50 strangers. After singing a hymn, a prayer was offered by Elder C. Weiby, followed by another hymn; at the conclusion of which, Elder C. A. Madsen made a few preliminary remarks, and felt to congratulate the Saints that the day long expected had dawned that they were permitted to associate with their beloved brethren of the Presidency of the European Mission.

President Charles C. Rich then rose and said—"It is a source of great pleasure to me to meet with the Saints in this distant land, having come from afar to enjoy the opportunity. I would still be more glad if I could understand you, and you understand me. Although we differ in language in various countries, we are all of one family, and sprang from one parent. The human family,

situated in different countries and localities, have various religions and customs; but it does not prove beneficial to them, or produce happiness and salvation, because it is not according to the laws and ordinances which God has ordained and instituted for the acquirement of it; and there is great division and discord among them concerning the true religion. The fundamental reason of the division and multiplicity of misery is the want of a standard of truth. It is owing to the absence of Prophets and Apostles for many centuries. The Gospel, when proclaimed, is productive of salvation to all men without exception, by giving heed to it and rendering obedience to its mandates. The people in the days of Noah could all have been saved, had they made up their minds to obey; likewise in other dispensations, as well as in this the last dispensation."

He also spoke concerning the gathering, and said—"We know that if this house were going to fall, none would want to stay here. God has revealed that all kingdoms shall totter and fall, and his kingdom that is now being reared shall stand for ever. The Gospel in our day is being proclaimed among many nations and people. It will have its

due influence, and will accomplish what it was sent for. It commenced its progress in America; from that it went to England, and from thence to other lands. The men who proclaim it are ordained, set apart, and qualified to represent true and correct principles, whereby human beings can be happy, obtain the Spirit of God, and gain salvation. It has proved to be so to us all."

Elder A. Christensen translated into Danish the discourse of President Rich.

President J. Van Cott then rose and said (in Danish)—"I recommend President Rich's discourse for your consideration, and you will not fail to profit by it. I am happy to be able to testify of the faithfulness of the servants of the Lord to promulgate the principles of salvation among the people. There is no salvation and exaltation to be gained without listening to their testimony, and obeying God's commandments which they bear. Jesus said—"No man cometh to the Father but by me," &c., and even so it is now. It is surprising to see and consider the rapid progress of the Gospel since its introduction into these northern realms eleven years ago. In it and through it we are blest. Be faithful, true, and virtuous, and the Lord will bless you, and his work will roll onward. There is a good people here. God bless you, in the name of Jesus! Amen."

Elder J. C. Weiby made a few remarks concerning the duties of the Saints, and then proceeded to submit the following motions to uphold the authorities of the Church:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, and Prophet, Seer, and Revelator; Heber C. Kimball and Daniel H. Wells, his Councillors; the Twelve Apostles, with Orson Hyde as President; Amasa M. Lyman, Charles C. Rich, and George Q. Cannon, Presidents of the European Mission; J. Van Cott, President of the Scandinavian Mission; O. N. Liljenquist, Travelling Elder, under his direction, to assist the Conferences; C. A. Madsen, President of this District; J. O. Weiby, President of Vensyssel Conference. It was further moved to uphold Elders Jesse N. Smith and Clough, and all the Elders sent

here to labour. All were carried unanimously.

Elder H. C. Hamen then said—"I have realized that the promises of God never fail, if we are faithful on our part. The Lord is able to bless and sustain all of us through the various scenes of life. Let us strive to do his will while we live. He said those who obey the requirements of the Gospel are the children of Abraham, and the promises are to them without exception."

A hymn was then sung, and benediction was given by Elder Jesse N. Smith.

2.10 p.m.

After a hymn was sung, prayer was offered by Elder C. A. Madsen. After another hymn was sung,

President Amasa M. Lyman rose and said—"Brethren and sisters, it affords me great pleasure to be in your midst. We have come here to bless you and fulfil our duties in our extended fields of labour. The subject I may advance this afternoon must necessarily be translated through the medium of the brethren, as probably the most of you do not understand the language we speak. The Gospel we have embraced will save and exalt human beings in the celestial kingdom of God. It includes all that is good in heaven or earth. It brings wealth, honour, glory, and immortality, and redeemeth from the danger, trouble, and sorrow that we may meet with while treading the path of life, and save us from the power of Satan. It is even the summit of the loftiest aspirations of human ambition. In consideration of this, we must not be inactive or barren. Let your light shine before men, by living a pure, holy, and virtuous life, and taking a course that is calculated to create the elements of life and happiness in and around you. In your associations you must cultivate a spirit of forbearance. Think not that you are the only ones who are entitled to Heaven's favours and blessings because you have become Saints; neither think, when you are baptized, there is an impenetrable wall between you and your neighbour, considering him your bitter enemy. He may be an honest man, and would do right if he knew what you knew. There are some

persons in the Church who do not act as Saints; and what is the difference between an unbaptized sinner and one who has been baptized? You have not yet won the prize. Your eyes have been opened to behold the glory and exalted state the Gospel will lead you to. You have been awakened from the slumbers of death, and emerged from a long and dreary night—been liberated from the chains of error and superstition to the liberty and happiness of the Gospel of Christ, and obtained knowledge for yourselves. People say a great deal about the millennium and the time the Devil shall be bound. If this congregation could be united and overcome all evil, the Devil is then bound as far as you are concerned. I want the Saints to learn while they tarry here, and not leave it till after they get to Zion, that they may be prepared for faithfulness and good works, and be as pillars in the temple of the Lord, and not be moved to and fro. If you live as Saints and seek to save men, cultivate a spirit of forbearance. It will make a favourable impression on all good men; it will burst asunder the clouds of prejudice that are between us and them, and be pleasant to them as the brilliant rays of the sun. There are yet many to be saved."

Elder A. Christensen translated President Lyman's discourse to the assembly.

Elder C. A. Madsen then rose and said—"It is natural for some of us to imagine that there is an impenetrable wall between us and all men. This wall will yet be dissolved by many who will come in possession of the light and the truth. It is one thing to embrace the Gospel, and another thing to live according to its requirements. The world are looking up to us as an example, and want us to be representatives of Saints of God, and it is all right it should be so. They can find it nowhere else in the world. I am glad to be associated with good Saints here. Let us improve con-

tinually. If any one have sinned, let him repent and do better."

Elder Jesse N. Smith then rose and said (in Danish)—"This is a holiday for us and the Saints to meet with our brethren, and we have enjoyed a good time together. We read of the blessings the ancients enjoyed when convened on a similar occasion: we know now how to appreciate them. The Gospel will save people temporally as well as spiritually. Let us ever be true and faithful, and our blessings will increase."

Elder H. C. Haysted then bore testimony to the truth of the work, and its power to save men. He spoke concerning the great darkness that covers the minds of the mass of the people. They have nothing left to guide them.

Elder L. Larsen, from Aalborg Conference, spoke concerning the continual progress of the work, and the power that is felt among the Saints. The power of God was manifested through the administration of his servants.

Elder A. Christensen then said—"It is profitable for all men and women to help to forward this great work. Their reward is sure. Those who oppose the truth will see sorrow. Rash violence against this kingdom and people will bring men to their dark graves prematurely."

Elder J. C. Wei by then said—"Let the Saints continue to be faithful in the fulfilment of their various duties, that the work may continue to go onward. The prospects are very bright in this Conference. We have baptized 108 this quarter. We have had a pleasant day with our beloved brethren. These men who have come to us in this land have suffered much for the Gospel's sake, and have great experience."

President Van Cott then made a few remarks, and blessed the Saints in the name of the Lord, on behalf of Presidents Lyman and Rich.

After singing a hymn, benediction was pronounced by President Van Cott.

(A. CHRISTENSEN, Reporter.)

HINTS TO PARENTS.—Do not allow a child to be perpetually attending to his bodily sensations; or, at any rate, do not allow him to be perpetually making remarks about them—the niceness of this dish, the ugliness of that object, that the day is too hot, the walk too long, &c. With proper care, you may increase his hardihood without endangering his health. Something may be done by direct discipline; but more by making endurance a point of honour with children; otherwise they will indemnify themselves at the first opportunity.

A HARD NUT FOR THE CHURCH OF ENGLAND TO CRACK.

We extract the following article on Polygamy from a late number of the London *Weekly Dispatch*, as the perusal of it may perhaps prove interesting to our readers:—

A HARD NUT FOR THE CHURCH TO CRACK.
—It is almost a pity that Convocation has adjourned without taking into consideration a letter from Dr. Colenso, Bishop of Natal, to the Archbishop of Canterbury. The Right Rev. Prelate might fittingly have taken counsel with his brethren on the very difficult problem submitted by the Colonial Bishop. Puseyism, Westerton Vestrydom, alterations in the Liturgy, the 29th Canon, Essays and Reviews themselves, about which so much ingenuity and energy have been called into action, are mere filberts compared to the gigantic cocoa-nut which Dr. Colenso has sent from Natal as a test of the power of episcopal nutcrackers. It is shortly this—“Shall the church recognise polygamy as a lawful and necessary institution?” Not polygamy by British members of the national church, gentle readers, who may be alarmed by our abrupt way of stating the case, but polygamy on the part of South African Zulu Kaffirs and other semi-savages, who, having been converted by the missionaries, bring into the church with them some half-dozen wives to each man. Dr. Colenso finds himself in a difficulty. He don't think the church will countenance this excess of matrimonial bliss; he does not himself like to refuse the accession of the convert and send him back to heathendom; and he cannot find in his heart to order him to turn five of his six partners out of doors. Besides, how is he to settle which is the lawful wife, and which are the mere “social arrangements”? If he were to tell the newly-made Christian to retain the wife he liked best, and dismiss the others, then the youngest and most attractive would most probably be preferred, and a great wrong be done to the more matronly. If the first wife be chosen to remain, the husband would probably retain a liking for those he is forced to turn out of doors, and great might be the irregularity and scandal which would follow. Altogether the question is a difficult one, and all missionaries have encountered it, though all have not looked it so fairly in the face as Dr. Colenso. The general plan has been to order the convert, on pain of all sorts of condemnation, to keep his first wife, and turn the others adrift; and sometimes the consequences of this imperative rule have not been very satisfactory. We remember an apropos story. A New Zealand chief proved himself a most willing and docile convert, and

the missionary was very proud of him. An obstacle, however, stood in the way of his being received as a church member—he had two wives. The preacher insisted on the iniquity of such a position, and told him he must immediately get rid of the second. The tattooed proselyte departed thoughtfully, but returned a few days afterwards with a beaming countenance. “I have got rid of my second wife,” said he. “Very good,” said the missionary; “what have you done with her?” “Eat her,” replied the grinning savage. He had cut the casuistical knot; but it is to be doubted whether his mode of doing so was equally gratifying to the over-zealous missionary. At any rate, we do not find the incident recorded in the *Missionary Magazine*. The Bishop of Natal proposes that the Colonial Church shall recognize polygamy in those cases in which it exists before conversion to Christianity. Of course he holds, as an orthodox bishop should, that polygamy is “forbidden by the spirit of Christianity, and is not in accordance with the mind of the Creator;” although he is forced to admit that “under the old dispensation polygamy was practised by eminently pious men, who, while continuing in that state were singularly blessed of the Almighty, without a single word of reproof or intimation of God's displeasure being addressed to them.” Convocation had better settle the questions raised by this curious allegation of divine inconsistency at once. Dr. Colenso gets over it by supposing that polygamy was “winked at in the days of man's ignorance,” and therefore the Church may wink at it among the Zulu Kaffirs. If the bishops at home accept this reasoning—this acknowledgment of the adaptation of divine truth to the capability of man, at various epochs of history, and in various stages of civilization, to receive it, they can scarcely consider Dr. Temple's “Education of the World” an heretical essay. There is, however, an evidence of sound sense and right feeling in Bishop Colenso's statement of the case:—“In dealing with the case of a polygamist convert from heathenism, we have to choose between two evils. Either we must allow him to retain his wives and children, and discharge his duties towards them, until it pleases God himself in his providence to interfere and release him from his obligations, or we must compel him to commit an act or acts of cruel hardship and

wrong to others, and dismiss his wives and children, perhaps, to rot and perish in the abominations of heathenism?" That cannot be Christianity. A man, Zulu or not, can scarcely be acceptable to the Universal Father, who renounces his own children. The Bishop thinks that the Zulus derived their practice of polygamy from Abraham himself, through their Arab descent, and continues—an under current of right feeling, as before, strangely commingling with comically confused notions of a distinction between religion and Christianity,—“considering that polygamy was tolerated by the Almighty in the case of so many good men of old, and that, consequently, it is not sinful and wicked in itself, and contrary to all religion, though it is contrary to the spirit of Christianity—whereas acts of injustice and wrong are positively sinful and wicked, and contrary to religion itself, as well as to the spirit of Christianity, I believe it to be the lesser evil of the two, and, indeed, the only righteously possible course, to allow a polygamist convert, whose wives do not choose to leave him, to retain them, with the understanding that he shall take no more.” Perhaps the difficulty might be met if the many-wived convert were induced to support his wives and children (the latter to be esteemed legitimate), but henceforth to live as husband with only one. So the Christian law of marriage—the only one which insures social happiness and virtue—might be preserved, and no essential injustice done. But some strange questions are suggested. Suppose

a Salt Lake Mormon of British origin were to see the error of his ways, and wish to return to the bosom of the church? Shall we show him less favour than a Zulu Kaffir? Is he to retain his wives or dismiss them? Dr. Colenso, perhaps, can suggest the right course to be pursued in such a case. Again, if polygamy is not sinful and wicked in itself, and contrary to all religion, in South Africa, why should it be in this country? If the distinction be made, perhaps the Bishop will seek the aid of the Geographical Society to define spiritual latitudes of prohibition. A very large proportion of our fashionable world is quite as little Christian in practice as the Kaffirs, and should in all fairness enjoy the same privileges. Mothers are complaining that their daughters cannot find husbands. It may be true that a great number of eligible young men are shy of matrimony; but who knows how many Benedicts there are so in love with wedded life that they would gladly add to their stock of blessings? The renowned “Seven” startled comfortable deans and vicars with their notions on cosmogony and criticism; but nobody impugned their social morals. Now, Bishop Colenso justifies a plurality of wives; and the laity, as well as the clergy, may well be frightened. Imagine a man being dragged before Sir Cresswell Cresswell by four wives at once, possessing half-a-dozen mothers-in-law, or ordering “caudle for three!” Really Convocation must look to it.

HISTORY OF JOSEPH SMITH.

(Continued from page 594.)

The Convention was addressed in an eloquent speech by Sidney Rigdon, Esq., showing the political dishonesty of both Henry Clay and Martin Van Buren, and stating his views, and the present condition of the country.

Dr. Goforth rose and addressed the Convention in the following eloquent strain:—

‘Mr. Chairman and Fellow-Citizens,—

As an American, a citizen of St. Clair County, and of the State of Illinois, with the deference ever acknowledged on occasions like this, I feel the spirit of obedience that was required of one of old, when he was bade to take off his shoes, for he was walking on holy ground, and that this was a holy cause.

Influenced by the distinguished honours paid me on the 24th of April in the Con-

vention then here held, and the invitation to associate on this occasion, I feel that on occasions of this importance it commands the rallying excuses of more than a Bonaparte or Mortier desperation; that to have names now brought before an American people that have for the last fourteen years, or longer, been like the foot-ball of the sportsman and the extraordinary selected subjects of derision and contumely, that new expressions are about to be made that the people are about to trace back the erroneous doings of a nation, to weep and repent for malefactors, to examine the old building that in those days was founded by our forefathers, and, for want of qualified tenants, has become occasionally tinged with filth and spurious matter; that its anticipated solidity to the beating storm has ceded,

and its firmness in various ranges assumed dubitable type.

The Jeffersonian doctrines have been forsaken, MERIT and QUALIFICATION have been abandoned, humbuggery and sarcasm in their stead adopted, and modern American growth in the unhealthy tones of vice, farce, non-sustenance of truth, and non-valorous deeds in their stead, the only objects for promotion captioned by these expressions, to this august assembly.

In the character of a delegate from St. Clair County, I say that reform, politically as well as morally, claims the present field; that the many gubernative exercises of the various Presidents since those days that were honoured by a Washington, a Jefferson, Madison, Monroe, and Jackson, have been to AMERICANS thorns, whose irritability never cease, whose national *maligne depot* has been indelible, and that has cankered the lovely cement that germinated in the days of the Revolution in 1776, and that were by our forefathers fostered with hope of ameliorizing the conditions of this and previous generations.

Unwilling as I may be to offer to my nation the least attack of reproach, yet, as publicity was given of a western convention to take up the subject of a national merit—by delegating and instructing delegates, by the expression of a will to submit to the nomination of the Baltimore Convention and covenant to support the nominee—and *with all the utterance of our disapprobation* of Martin Van Buren's ever standing before the lovers of the "76" cause in any character that might respect or recognize him as a portion of material in the erection or construction of this American microcosm, I on this occasion stay the ceremony of exposition; I tumble for our once happy country, at the threat of Van Buren's election again by the Americans to the Presidency, and thank God that the age of gray hairs will to every American in these days say, 'Look ere you leap.' Since 1819 I have risked an American's part for the sustenance of democracy; and I do assert, JEFFERSONIANISM, ever shaded by the promise of better times, while the LOCKER was opened and the AMERICANS hope till spill'd.

On this occasion, delegates hasten to the Baltimore Convention, and like Americans, we trust, will represent the cares of a nation, and claim the western people's choice—open again, as in the 'Declaration of Independence,' the assertion 'that all men are created equal, that they are endowed by their CREATOR with certain unalienable rights; that among these are LIFE, LIBERTY, and the PURSUIT OF HAPPINESS. That to secure these

rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of the ends, it is the right of the people to alter or to abolish it, and to institute a new government laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.'

'LIGHT AND TRANSIENT CAUSES' may be by party opposition to be the movers for this proposition of REFORM. But with one voice we will respond, No! No!! No!!! For very many years agitating ceremonies have roused from their slumber, and caused the offspring of '1776' to look back and rehearse the tales, remembering the savage shriek, and calling up to horrible vivification the bloody banners of Britain, when the unholy proffer was made for 'SLAVERY OR DEATH,' when the *cradle* was only a *forest* of uncertainty, and our MOTHERS as in the hands of heaven's King sustained to impart the voice of patriotic perfection and excellence.

This day associates with our recollection much of the history of Americans; and, but for the want of time, it would be rehearsed. This day sweetens recollection with the privilege of a convention to tell over the national grievances—the *omissions of official* duty, and the *usurpation* of aristocratical power. This day only whispers the silly Lilliputian efforts of Missouri, *sanctioned* by VAN BUREN, BENTON, and BOGGS. This day, published for days passed, has told the world that to be free was our privilege, that to renounce VAN BURENISM would be *healthy* to Americans—that to *dissanction* the deaf-eared costumes of a *White Housed scorpion* was prudent, and to tell the old veterans of 1776 that those rights occupy our wills, and the spirits of our fathers yet mingle in our blood and stimulate our actions, to nobly die defending the covenant made by the signers of the 'Declaration of Independence' on the 4th day of July, 1776.

Nail to the topmast the *Flag* with letters of *gold* legible to all 'FREE TRADE AND SAILORS' RIGHTS, PROTECTION OF PERSON AND PROPERTY.'

Americans now begin to examine their privileges, and like the skilled physician examining a diseased heart, will thump in proper character on its environs for a flat cone—if flat, they'll say 'beware'—if cone, 'all's right'—the diseased heart has been detected, and in its furious race is hastening the exit of that *aspirant*, who, while in its *premonitory* stage said, 'Your cause is a good one, but I cannot

afford you any assistance in your present distressed condition;' and that man who refused the hearing of the Mormon grievances, when by a Young, a Steward, and a Reynolds they were offered for Congressional action, (Benton,) asserting that the Missouri mobocracy—the Bogg decree, (the woman and babe destroyer,) and the expatriating or exterminating feat from Far West was not only just, but that he was clad with *proof*—with legal justification, and the Mormons merited all and more than they had received of *virulence* and *brutality*. If American jurisprudence be on these decisions, and by the men whom democracy sustained, the deeds of valour which again will place them at the head of our affair, the *strands* are broken, the *links* have sprung, and the *anchor fangs* refused to hold; may we now say that, in 1844, JOSEPH SMITH, the proclaimer of Jefferson democracy, of free trade, and sailors' rights, and protection of person and property, with us stands first to the Baltimore Convention, (and if his want of success in the nomination exists, instruct our delegates to say Henry Clay,) and, like men, stand firm—to a man *vi voce* speak out, and herald the tidings north, south, east, and west, admitting that

'None but mean spirits dread the face of care,
And none but cowards life's afflictions bear;
All dastard spirits sink at distant war,
And tremble as it threatens from afar;
But, rich or poor, true minds preserve their weight,
And, if exalted or debased, are great.'—*Cruden*."

"SYNOPSIS OF THE REMARKS OF HON.
JOHN S. REID.

Mr. Chairman,—

I cannot leave this subject and do justice to my own feelings and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith was about the year 1823. He came into my neighbourhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of

God concerning his children here below, often speaking of those things which professed Christians believe in. I have often observed to my best informed friends (those that were free from superstition and bigotry,) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great Dispenser of all good to do a great work. What it was I knew not. After living in that neighbourhood about three years, enjoying the good feelings of his acquaintances as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles to his father's, in which neighbourhood he should find hid in the earth an old history, written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation, unfolding the destiny of all nations, kindreds, and tongues. He said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he has passed through in consequence of maladministration, mobocracy, and cruelty, I feel to lift up my voice to high Heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates, and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighbourhood of Father Knight's, about four miles from me, and began to preach the Gospel; and many were pricked in their hearts, believed, and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville; his meetings were numerous attended, and the eyes of all people were upon him with astonishment. Oh, Mr. Chairman, the world was turned upside down at once, and the Devil—always ready to assist and help along in all difficulties that arise among men—personified in some of the religionists, began to prick up his ears, and jump, and kick, and run about, like Jim Crow, calling for rotten eggs to help in the wake. You would have thought, sir, that Gog and Magog were let loose on the young man. He called upon the world's people (as they are called), but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to

his aid, and uniting their efforts, roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. Their cry of 'False prophet! false prophet!!' was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent were heaped upon him. Yes, sir; the same spirit that influenced the Presbyterians of Massachusetts about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots, who were afraid, if they let them alone, their doctrines would come to naught. What was the result of the persecution in Massachusetts? Why, sir, warrants were made out by those

churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy by those religious fanatics, and three of them were hanged by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. 'Tell it not, in Gath,' nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves, and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand republic.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 21, 1861.

PEACE AND WAR—CONTRAST BETWEEN 1851 AND 1861.

Most of our readers, doubtless, will remember the hopes that were entertained about ten years ago by Christendom generally respecting the ushering in of an era of peace. At that time, war was considered an unmitigated evil—an evil so odious, so unworthy of the spirit and genius of the age, so antagonistic to the principles of the common Christianity of Europe, that no nation having any claims to civilization would, in the opinion of a certain class of theorists, think of resorting to it. It was then thought that, if proper measures were adopted, it might be banished entirely from the earth, or at least from that portion of it which claimed to be civilized. A Peace Congress, composed of distinguished men from the United States and the various nations of Europe—men famous as philanthropists, philosophers, and statesmen—held its meetings for the purpose of arranging a plan which would be acceptable to Christendom, and would render any further appeals to the dread arbitrament of the sword altogether unnecessary. Peaceful arbitration was the proposed substitute for war. Whenever difficulties should occur between nations, instead of marshalling armies and leaving the settlement to be made after a trial of arms and the expenditure of an incalculable amount of blood and treasure, as had been the case up to that time, they advocated the assemblage of an International Congress, to whose arbitrament the question should be left. Their arguments in favour of the method of settling difficulties were unanswerable. The truth and cogency of their propositions were admitted on all hands. The experience of all history proved and sustained them; and the peaceably-inclined throughout Christendom sanguinely hoped that the

day had at last dawned when swords would be beaten into ploughshares, and spears into pruninghooks, and nations cease to learn war any more. So deeply had this idea become rooted in the popular mind in this country, that ten years ago it was proposed to exclude a model gun from the Great Exhibition held in London, on the ground that instruments of war were unbecoming, if not obsolete, illustrations of industry and science!

How soon those ideas and theories were to be rudely shocked and blown to the winds when the Russian war broke out, all will remember. As if in mockery of the attempts of these peace philosophers to patch up the affairs of the world and bind the power of evil with a rope twisted from the product of their own brains, England, the enlightened, the Christian, with four other great nations, became involved in a deadly struggle, the throes of which convulsed Europe to her centre. For a time the peace of every nation within her limits was threatened. Since the termination of that great war scarcely a year has elapsed without furnishing its crop of difficulties and bloody struggles, until men look back upon the theories of the past and wonder how they could have been deceived with such impracticable ideas. In the United States, the former advocates of peace, have, in the course of events, been metamorphosed into welcomers of war. Cannon—the last argument of kings—is the only arbitrament they are now willing to submit to there; and they welcome and accept war “as the Red Sea through which the nation has to pass, to gain the Canaan which lies beyond.” How much opinions have been revolutionized in this country also upon this subject, may easily be perceived by reading the proceedings of the British Association now assembled at Manchester. This association has for the objects of its assembling the encouragement of scientific researches and the registration of scientific discoveries. Of course the development of mechanical science comes within its purview. And as the development of this science has been almost entirely in the direction of the manufacture of instruments of warfare, the association finds its attention occupied with discussions upon this subject. Instead of thinking now that instruments of war are unbecoming or obsolete illustrations of industry and science, the best minds of the Association are engaged in elaborating and comparing their views upon the best methods of manufacturing them. Artillery, rifled cannon, elongated projectiles, and irresistible shot for attack, and armour and iron-cased ships for defence, are the topics now viewed as all-important, and they take the precedence of those of a more peaceful character. The inventors and manufacturers of those engines of destruction are amongst the most honoured men of the nation.

However correct the originators of the Peace Congress might be in their theories and reasonings, it is now very clear that they made a great mistake in imagining that the nations of Christendom could be induced to settle their disputes without recourse to war. Universal peace is a beautiful idea to dwell upon. The settlement of difficulties among nations by bloodless arbitration instead of war, the flinging aside of the sword and spear, the disuse of artillery and weapons of every description, and the devotion of man to the peaceful pursuits of life, are all subjects which afford almost unlimited scope to eloquence. But the advocates of this movement themselves could not maintain sufficient peace in their own Congress to decide upon or adopt anything definite, or at all equal to the exigencies of the case which they had in hand. How vain it was, therefore, to expect that nations armed to the teeth and prepared for conflict could settle their difficulties peacefully!

It is worse than useless for men to cry "peace, peace, when there is no peace," or to flatter themselves that the terrible issue of war can be avoided. The decree has gone forth respecting the nations of Christendom. War in their midst is inevitable, unless they take the course pointed out by the Lord; which, however, they seem determined not to take. They are to be wasted away by war; and England and France and the other nations, in preparing so extensively and persistently for it, are only getting ready for a contest which they instinctively anticipate, but which they still hope will continue to be postponed. It is under the inspiration of this instinctive apprehension of danger that the inventive faculties of England's scientific manufacturers of machines of warfare are kept on the constant stretch. The entire attention of the nation is also directed to the consideration of the subject. But, notwithstanding the advancement made in this direction by every nation, and the precautions each is taking to preserve its *status*, Babylon must fall: no power can avert her destruction. Machines of warfare, machines of offence and defence of every description, will be needed in great abundance to complete her destruction; and it must be confessed that the nations of which she is composed are doing all in their power to furnish them for the occasion. After she is thrown down, then can the sword be converted into the ploughshare, and the spear into the pruninghook: they will be no longer needed for warlike purposes, for war will then have ceased to be the study of man. There will be nothing to hurt or destroy in all the holy mountain of the Lord. But until Babylon meets with her long-promised fate, the manufacture of machines and weapons of war will be continued, and peace may be looked for in vain among the nations of the earth.

EVACUATION OF CAMP FLOYD BY THE U. S. ARMY.

Among the many lessons taught the people of this generation respecting the utter futility of any attempt on their part to injure or retard the progress of the Church and kingdom of God, there are none, perhaps, that stand out so prominently before the world as that resulting from the sending of the United States' army to Utah. When the scheme was first broached, and it became known that the Government had fitted out and started an expedition, a cry of exultation rose from every corner of the earth where an enemy of the truth resided. How boastfully they paraded the news, with their comments and anticipations as to the results which would follow such a movement, is too recent to be forgotten. In public journals and in private conversation the step was dwelt upon with approval, and congratulations were exchanged upon the favourable prospect which presented itself of a speedy overthrow of our religion. So prevalent had become the belief that its downfall in Zion was certain, that there was not a contemptible, vile fellow in any country where Latter-day Saints resided, who did not take upon himself additional airs in his treatment of his neighbour who happened to be of the obnoxious faith. These enemies were not disturbed with a doubt respecting the success of the crusade against us, and all classes revelled in the anticipations of the triumph of the undertaking, as much so as though the triumph had actually been achieved. The Saints who at that time were in this and other countries, not having been gathered to Zion, will probably never forget the embittered feelings and domineering manners exhibited during those days by their opponents. The latter, in many instances, treated them as though they had forfeited almost every right as

human beings, because they had exercised their right to worship God according to the dictates of their own consciences. Some, indeed, went so far as to think that life itself was a boon too good for such as they to enjoy.

But the triumph, in the anticipation of which there had been so much rejoicing and delight, and upon the anticipated accomplishment of which there had been so much terrorism and abuse exercised, never was achieved. The world became conscious of the fact that a successful consummation of the expedition was a more difficult undertaking than had been imagined. When this began to be realized, and when afterwards it was found that there was no prospect of the system's being overthrown by the army, a reaction took place. Many have become ashamed of their past conduct and treatment, and all have apparently become satisfied that this plan, at least, has been a failure.

By letters recently received from the Valley we learn that the last remnant of the once famous army has left Fort Crittenden, or, as it is better known, Camp Floyd, (the head-quarters of the military in Utah Territory,) and taken up its line of march eastward. Before leaving, everything they could not take with them, excepting the guns and ammunition they could not carry, was sold out. These latter, consisting of guns, powder, lead, and shell, they destroyed. An action of this kind requires no comment. After the army had been detained in the mountains by the threatened resistance of the people of Utah, it was asserted that one of the principal objects the Government had in view in sending them there was to protect the settlers in that country and the emigrants who might be passing through from the attacks of the Indians. They tried to persuade the people of the Territory that they, in preventing them from entering into the Valley, were interfering with the generous intentions of their true friends. This was the view, also, they gave to the world. Of course, upon their being called away, it might have been expected that, as they could not be there themselves to assist in the defence of the people and country, they would at least have left what arms and ammunition they could spare. But no: they would neither sell nor leave to be used munitions of this kind. The orders of the War Department were inexorable, and they must be sold. Very low prices ruled at the sales, such as flour, 52 cents (2s. 2d.) per sack of 100lbs. in double sacks; sugar, 12½ cents (6½d.) per pound; and wheat, bacon, harness, tents, and all kinds of tools, &c., &c., equally low. The buildings also, we learn, were disposed of very cheap. In one letter that we have seen, the writer estimates that four million dollars' worth of property were sold for one hundred thousand dollars.

Thus has ended the great expedition against the Latter-day Saints in Utah, which had become world-renowned, in consequence of the extravagant hopes that were indulged in by its originators respecting its success. It should be known hereafter in history as "Buchanan's Folly." Though, to do Mr Buchanan justice, we ought to say that we have cause to believe that he became partially conscious of having done us a great wrong, and endeavoured, towards the end of his administration, to turn aside some of the evil designs of our enemies. Truly has the promise of the Lord been fulfilled to his servants—the weapons that have been formed against them have not prospered, and the tongues that have arisen against them in judgment have been condemned. All the world noticed the advance of the gallant army; but who will draw any lesson of instruction from their return?

NEWS FROM HOLLAND.—We have received a communication from Elder Paul A. Schettler, dated Amsterdam, August 26th, in which he informs us that he and Elder Van der Woude arrived at Rotterdam on the 5th, when they dedicated themselves to the Lord in prayer for the mission appointed to them in that country, and afterwards separated, Elder Van der Woude going to Amsterdam, and Elder Schettler to Zeist, near Utrecht, where his relatives resided. He says—

“My old friends and relatives, who are in prosperous circumstances, received me very kindly; but in a few days, after I had preached to them a little of our doctrine, they found out that I had become a “Mormon,” though I had never mentioned the word; and it was very difficult to prevail upon them to listen to sound reasoning from that very hour, because their minds had been prejudiced against us to a great extent, through the reading of the most vile and slanderous reports in Dutch and German newspapers. I had several interesting discussions with their preacher and some others of their learned men, who knew me personally, and they could not refute one of the doctrines which I advanced. At last they said they were convinced of the integrity of my intentions, but that I was deluded and a fanatic. In order, however, to enable them to read and study our doctrines as published by ourselves, I wrote to brother John L. Smith in Basel, who sent me a few books and pamphlets in the German language, which I left in Zeist, hoping they will produce some fruits. My friends all promised to peruse them diligently, and I parted with them in pretty good feeling.”

Having thus introduced the Gospel there, Elder S. then transferred his labours to Amsterdam, where he found Elder Van der Woude doing his best to effect an opening in that place. Coming in contact with a converted Jewish rabbi, who appeared to be diligently searching after truth, they discussed with him the principles of the Gospel; and from the interest he took in the subject, they were led to hope that he will ultimately embrace the same. From him they gained the following information:—

“He told us that there were two private societies of people in this city who believed the same principles which we advanced, and came together only to read the Bible among themselves, believing in no preacher’s authority. Next Sunday, the 18th, we accordingly went to two of their meetings, and introduced ourselves as friends of Bible truth, from America, and were kindly admitted. In the evening a chance was given to brother Van der Woude to speak a little while; and having heard that they had baptized one another by immersion, we inquired by what authority they had done so. This question they promised to answer us in a few days, and also if they would allow us to preach in their meetings. We had given them a short history of the rise, progress, and doctrines of our Church. There being a few able to read the English language, I left with them, on request, the ‘Voice of Warning.’”

On the 21st, Elder Van der Woude left Amsterdam to introduce the Gospel into Workum, in Friesland, where others of his relatives were residing. On the 23rd, Elder Schettler, who remained in Amsterdam, received back the loaned “Voice of Warning,” with a communication from the society declining to assist him in spreading “Mormonism,” as they did not acknowledge any book of Divine authority except the Bible. In return, however, Elder S. forwarded several copies of the “Authenticity of the Book of Mormon,” and some other tracts which he translated and printed into the Dutch language, with quotations from the Bible, proving the truth of our doctrines. He also had several favourable interviews with some ladies to whom Mr. Meyerse (the baptized Jew) had introduced them, and who appeared to feel considerable interest in the work. Much opposition, however, at the date of the letter, was being manifested in all directions, by the preachers going about warning the people not to converse with the “horrible Mormons” who had arrived there and were “trying to seduce the people.” Thus the Adversary, who has ever sought to subvert the influence of the servants of God, is on the alert, endeavouring in various ways to nullify the efforts of our brethren, and prevent the establishment of the Gospel standard in Holland. But greater is He who sent them, and who has said that his word shall not return to him void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he sent it.

CORRESPONDENCE.

ENGLAND.

London, Sept. 4, 1861.

President Cannon.

Dear Brother,—Having laboured in the Southampton District during the past year, in connection with Elder Zyderlaan, I forward you a brief report of our labours.

The Saints in the Reading Conference are in a very scattered condition, which causes the Elders to perform considerable leg-service in visiting them in some parts of the Conference. The people do not appear to relish the truth, as the meetings are seldom frequented by strangers. In other parts a spirit of inquiry appears to be manifested.

In some parts of the Wiltshire District, open-air preaching is carried on extensively. The people seem to appreciate the teachings of the brethren, who command their attention. I feel thankful for the experience I have gained while here. I have not baptized a great many, but still realize that my labours have not been in vain. Many of the Saints are preparing for next spring's emigration.

Elder Zyderlaan reports the Dorset Conference in a healthy condition.

President Fotheringham, also brothers Talbot, Zyderlaan, and myself, have been busily engaged while here visiting the Branches in the London Conference. The Saints are feeling pretty well. The brethren are baptizing every week. Open-air preaching is carried on extensively, with very little opposition manifested. It is anticipated that a great number will emigrate from here next spring.

As brothers Fotheringham, Talbot, Zyderlaan, and myself, are about to embark for Africa's shores, we crave an interest in the prayers of the Saints, that we may be the humble instruments in the hands of God of bringing many souls into the fold.

With love to yourself, Presidents Lyman and Rich, and associates in the Office, in which brothers Fotheringham, Zyderlaan, and Talbot join, I remain your brother in the Gospel of Christ,

HENRY A. DIXON.

Newcastle-on-Tyne, Sept. 5, 1861.

President G. Q. Cannon.

Dear Brother,—You will learn by our statistical report, there has been something like forty added to this Conference this last half-year, the principal part of that number being prodigals, who for a season had forgotten their Heavenly Father and his interests; yet my heart is made glad in knowing that we have been abundantly blest while visiting the wanderer at the fireside, inspiring him again with the same noble feelings that stirred his soul when the first Elders of Israel, bore to him the words of life.

I can assure you, dear brother, it is gratifying to be able to bear testimony to the disinterested conduct of brother Gleason and others filled with a yearning desire to bless the people; and in labouring with such men I have ever felt free to preach the Gospel and administer to the Saints of God, many of whom anticipate this coming year to cross the briny main, to seek a home in the land of Joseph.

The spirit of inquiry is taking deep root in the minds of many of our friends in this quarter, which increases our desire to be more diligent in serving out the bread of life to the hungry, starving soul; and with the flattering prospects before us, my confidence grows stronger every day that the north will patronize largely the kingdom of our God by turning out hundreds and thousands of her honest children to swell the great theocracy of latter days.

Praying that success may attend your administrations and the ministry throughout the world,

Yours in the cause of truth,
WILLIAM DALLIN.

SCOTLAND.

Glasgow, Aug. 27, 1861.

President G. Q. Cannon.

Dear Brother,—Feeling that a little information concerning the condition of the Glasgow Conference might be acceptable, I embrace the present opportunity of furnishing you with the same.

Since I parted with you in Glasgow, on the 25th July last, I have been actively engaged, in company with President Stuart, travelling through the Conference, attending Branch meetings, and visiting the Saints at their homes; during which time myself and the Saints generally have been much benefited by President Stuart's counsels.

I feel glad to see the spirit that exists amongst the Saints throughout the Conference. I find them everywhere rejoicing in the light and liberty of the Gospel; for the truth makes them free, and stimulates them with future hopes that "none but Zion's children know." The Priesthood, with but few exceptions, are united in their efforts to do good. I find them willing to act as they are directed for the furtherance of the work amongst the Saints, and spreading the principles of salvation amongst those who are ignorant of the tidings of the Gospel, which God has sent to redeem fallen humanity.

In consequence of the present American struggle, some branches of trade are considerably affected, which prevents a good number of the Saints from saving for their emigration so fast as they could wish, and attending to other duties they have a desire to do; but perseverance prompts them to make the best of their present opportunities, while hope proclaims "there's a good time coming."

Our meetings are pretty well attended with Saints, and sometimes a few who are inquiring after the truth come amongst us. We continue to add some to the Church by baptism in most Branches; but they are few, compared with what we might expect, considering the large number of intelligent persons who live within the limits of this Conference.

Religious bigotry reigns in this district of country to an unlimited extent. It chains the minds of many thousands within the narrow limits of human creeds, and prevents them from giving heed to the voice of those inspired by Heaven, who invite all to freely explore the inexhaustible field of truth, which contains all that is sufficient to satisfy the highest aspirations of God's sons and daughters.

President Stuart left here for Edinburgh on the 17th. Brother William Warnock continues to labour faithfully with me. He is our only Travelling Elder

in this Conference at present. Praying God to bless you in all your labours,

I am your servant and brother,
ROBERT SANDS.

SCANDINAVIAN MISSION.

Aalborg, August 29, 1861.

President George Q. Cannon.

Dear Brother,—The day, long-expected, has finally dawned, that Presidents Lyman and Rich have come to our shores. They arrived in this city on the 23rd instant, accompanied by President Van Cott, with the steamer *Dania* from Copenhagen, and attended a Conference meeting with us in Vensyssel on the 25th, which was to us and the Saints a day that will never be forgotten.

While travelling through the country, Presidents Lyman and Rich were taking special notice of the appearance of the same, and the situation of its inhabitants. You will easily form an idea how the people were astounded and gazing at the appearance of Apostles, as they and their generations for centuries back never saw the like in this northern clime. There has been a general time of rejoicing all through with the "Mormon" and many friends. Others were standing still and wondering. The editors do not fail to give in their accounts of the grand events that thus transpire. It was rumoured in this city to-day, and actually believed, that President Young is here; and they did not know what to make of it.

The work is still moving onward, although very little opportunity offers itself to the Elders to preach, except on the Sundays, save it be among people who study the principles of our religion.

Here in Aalborg there have not been so many baptized as last quarter (31 persons were baptized), but in Vensyssel we have baptized 108 during three months. This is almost a wonder, as this time of the year is no time for baptisms at all in this country. The future prospects of the work are very bright, particularly in Vensyssel.

My relatives there have begun to investigate the truth; some of them are near baptism. I have never had any influence with them till lately, now they melt at the sound of the Gospel.

Yours respectfully,

A. CHRISTENSEN.

SUMMARY OF NEWS AND PASSING EVENTS.

HANOVER.—Disturbances have recently broken out in various parts of the kingdom, previously to which demonstrations of all kinds were made. The cause is partly to be found in the enormous price of all kinds of food, and partly in the desire of the work-people to have holiday on Saturdays as well as Sundays without any diminution of their pay. Things went so far that the officers were attacked; and one of them, who endeavoured to appease the people, was so badly wounded, that he yet lies in some danger. About 250 soldiers were sent from Norheim, to prevent further outbreak from taking place.

POLAND.—In Kalisch, on the anniversary of the coronation of the Emperor Alexander, no general illumination took place. The people smashed the windows of the few houses that were illuminated, and hissed the troops sent to disperse them. The military acted with great violence—beating, and even robbing the people. Many persons were arrested, among whom are several of the principal citizens. Some have since been set at liberty, but forty are still in prison. A letter from Warsaw states that nothing can be more distressing than the accounts from Lithuania, and even the provinces which belong to the so-called kingdom of Poland. With the exception of Warsaw, where the performance of making concessions and yielding to popular wishes on the part of the Government is given for the sake of the public opinion of Europe, the whole country is ruled with the utmost severity of military arbitrariness. There are no means which are not resorted to in order to smother and subdue the national spirit. Domiciliary visits, executed with the utmost disregard for common-place propriety, and even decency; arbitrary arrests, without any trial, and often without any plausible reason; removal to the Russian fortresses, or to Siberia, to citizens who are particularly esteemed in the locality where they are residing; the continual interference of savage hordes with even domestic life—all these means seem not to be sufficient for the safety of the Russian Government in those countries. It has recourse to all the means by which an unprincipled and cunning policy can arrive at its ends.

MADAGASCAR.—*Le Nord* states that the Queen of Madagascar, who was remarkable for her barbarous and anti-European policy, is dead, and a French squadron has left Bourbon to support her successor, who is a Roman Catholic.

INDIA.—Harvest prospects continue excellent, but the cholera had ravaged the north-western provinces. At Peshawur 1,400 houses were destroyed by a storm. The cholera is committing dreadful ravages in Agra and Meerut. Very bad accounts of the indigo crops are received from Sirhoot and Benares.

AUSTRALIA.—Disturbances resulting in a fatal collision with the police have taken place at Lambing Flat diggings. A renewal of the war in New Zealand is imminent. Peace with the natives is considered hopeless. General Cameron will await reinforcements before taking the field. All the men-of-war have been ordered to assemble at Auckland.

AMERICA.—Governor Denison has received the following telegram from General Cass. "Authentic reports show that 15 of our men were killed and about 40 wounded, at the recent fight at Summerville, in Western Virginia. Large numbers of the 7th Ohio regiment were scattered during the fight, and are missing; but it is hoped most of them will escape." Washington despatches to the 29th state that the Confederates are in full possession of Bailey Cross Roads, and are bringing up their baggage from Springfield station. Four New York regiments, composing Franklin's Brigade, were ordered to advance, and marched within two-and-half miles of Cross Roads. Several picket skirmishes are reported, several being killed on both sides. A rumour from St. Louis states positively that General M'Culloch is marching on Jefferson city with 10,000 men. Information has been received that the Unionists are leaving Harper's Ferry in great numbers. Texas advices state that Fort Staunton has been abandoned and fired by the Union forces. The post-office, in consequence of violation of mails, have discontinued the service to offices in Kentucky and West Tennessee River. The Secretary of War has ordered the stoppage of telegraphic despatches to points south of Kentucky. Martial law is proclaimed in Missouri. Insurrectionists' slaves are to be freed. The Richmond *Examiner* of the 26th says the Confederate Congress has decided to repeal the law establishing ports of entry, and throw all the Southern coast open to foreign commerce, providing that vessels which run the blockage into shore inlets shall pay the Confederate duties at the port nearest their landing. Advices from Kentucky represent the secession feeling to be increasing. A defeat is rumoured of the Federalists at Cape Guardean, in Mississippi, below Cairo.

VARIETIES.

REMEDY FOR TOOTHACHE.—Two or three drops of essential oil of cloves, put upon a small piece of lint or cotton wool, and placed in the hollow of the tooth, will often ease the toothache, without destroying the tooth or injuring the gums.

COLOURLESS CEMENT FOR BROKEN CHINA AND GLASS.—Dissolve $\frac{1}{2}$ oz. gum acacia in a wineglass of boiling water, adding plaster of Paris sufficient to form a thick paste, and apply it with a brush to the parts required to be cemented together.

On a tombstone near San Diego, California, reads thus:—"This yere is sakrid to the memory of William Henry Skaraken, who caim to his deth by bein shot by Colt's revolver—one of the old kind, brass mountid and of sutch is the kingdom of heavin."

ARE THE PLANETS INHABITED?—When we walk abroad on a clear starlight night, and direct our view to the aspect of the heavens, there are certain reflections which will present themselves to every meditative mind. Are those shining orbs, which in such countless numbers decorate the firmament, peopled with creatures endowed like ourselves with reason to discover, with sense to love, and with imagination to expand to their boundless perfection the attributes of Him of "whose fingers the heavens are the work?" Has he who "made man lower than the angels, to crown him" with the glory of discovering that light in which he has "decked himself as with a garment," also made other creatures with like powers and like destinies, with dominion over the work of his hands, and having all things put in subjection under their feet? And are those resplendent globes which roll in silent majesty through the measureless abysses of space the dwellings of such beings? These are inquiries against which neither the urgency of business nor the allurements of pleasure can block up the avenues of the mind.—*Lardner.*

POETRY.

LINES ON THE DEATH OF A BROTHER.

A faithful son of God has passed away
To glorious realms of never-ending day,
From a sad world of sorrow, sin, and strife,
To taste the opening sweets of endless life.

Oh! what a happy sphere he basks in there,
Where he can labour free from pain or care,
Untrammelled by this cumbrous mortal coil,
That's subject to unceasing weary toll.

I saw him fighting with the deadly foe
Of dire disease, while toiling here below;
His noble course pursuing manfully,
Until the Lord saw fit to set him free.

If honesty is all that's worth a name,
Then he has carved out an eternal fame:
His memory lives in hearts that love him well,
And of his Godlike deeds they love to tell.

How many that were sick with grief and care,
And ready to give up in deep despair,
With his pure sympathy took heart again,
And bloomed with life, like flowers refreshed with rain.

May we tread in his footprints left behind—
Footprints which every honest Saint may find:
We'll then our destiny fulfil on earth,
And earn a crown of never-fading worth.

London.

WILLIAM SPRING.

ADDRESSES.—J. G. Bigler, 31, Irwin Street, Belfast.

George Webb, care of Mr. James Brewer, Saddler, Beccles, Suffolk.

Richard Bentley, Chapel House, St. Paul's Opening, Norwich, Norfolk.

Septimus Sears, care of Mr. John Cushing, builder, &c., Shipdham, Norfolk.

John Miller, care of Mr. William Ringwood, Chandler's Hill, Wymondham, Norfolk.

DEATH.—On the 2nd instant, at Belfast, Elder William M'Kay, of bleeding of the lungs, after an illness of thirteen days.

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ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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OBEDIENCE BRINGETH BLESSINGS.

That the people of God have always been, are still, and will continue to be blessed according to their obedience to his commandments, is a truth admitted and dearly prized by all true Saints. They have proven it for themselves, and can rejoice in the strong assurance it gives them that God is ever mindful of his children, and rewards them according to their diligence; and their own experience confirms the veracity of the recorded dealings of the Lord with his people in former ages. In both the Bible and the Book of Mormon the principle is amply illustrated; for in each we find that when the people were obedient and diligent in hearkening to the word of the Lord, they grew and prospered, and his blessings attended them, while when disobedient to his commandments they suffered and were punished. When, through transgression, they had stripped themselves of the power they enjoyed while honouring his laws, their enemies were permitted to waste and destroy them, and they suffered all the effects of their enfeebled condition; yet when their hearts were turned in penitence and humility to heaven, and their desires to walk righteously before the Lord increased and strengthened, the same kind Providence, who ever remembered the promises made to the fathers, visited them in mercy and extended anew his protecting care

over them. This was and is true of individuals as well as of a collective people, and the same obedience which bringeth blessings to a community must bring blessings to the members composing that community. But of the nature of this obedience many people seem to be ignorant, and in consequence of that ignorance fail to receive the blessings, which, if knowing better, they would labour to enjoy. It is not a mere outward adhesion to certain ordinances, forms, and ceremonies, which constitutes an obedience acceptable before God, but a whole-souled desire to keep the commandments of the Lord, manifested by a continued willingness to honour every law that may be revealed, with an earnestness and sincerity of purpose and a purity of motive lying deep in the heart.

Mere lip-service offered in the act of prayer is not sufficient to obtain the blessings promised to those who seek them at the throne of heaven in that act of devotion; but the soul's sincere desire breathed forth in fervency and truth is required to draw down an answer from the God of prayer. Simply attending to the ordinance of baptism will not secure a remission of sins, unless faith and repentance precede and accompany it. Thus Peter could say with truth to Simon Magus that he was "in the bonds of iniquity and the gall of

bitterness," though he had been baptized with the others to whom Philip administered that ordinance at Samaria. Individuals thus baptized might have hands laid upon them a thousand times by the holiest men who ever lived, and yet they would not receive the gift of the Holy Ghost, because they would not be in a condition for that holy influence to rest upon and abide with them. Numbers, through a variety of motives, different from that simple and earnest desire for salvation which God loves, have been baptized members of the Church,—some because acquaintances or associates, whose actions they liked to copy, had been impressed with the truth of the Gospel and rendered obedience to it; others, seeking after change, and ready to embrace the newest novelty, have been charmed with the opportunity thus afforded them of gratifying this changing propensity, and have been numbered for a season with the people of God; while others, again, have been persuaded and influenced by well-meaning friends to be baptized, and have permitted themselves to be led down to the water, manifesting but little, if any, mind of their own in the matter, and suffering the ordinance to be administered to them, scarcely animated by a desire or motive of any kind. In the sifting and cleansing process ever going on in the kingdom of God, these characters sooner or later find themselves outside that kingdom, their salvation unsecured, and themselves ignorant of the nature and character of the work with which for a brief time they had been connected. Those who abide a commandment of God from any other motive than the desire to perform a duty which they feel it a privilege to perform are not in a position to receive the blessings which are to be obtained through a willing and perfect obedience to it; hence, they who are obedient through fear or dread of punishment cannot enjoy the happiness or secure the blessings that an obedience which springeth from love secures. They are the subjects of the law, living in terror of it, desiring to do evil, and only restrained because of the consequences which would inevitably follow. The evil which thus exists in the heart is incompatible with the presence of the Spirit of God, whose

influence is holy and pure, and prompts to righteous actions continually. There are some who, when baptized into the Church, seem to consider that they have done all that is necessary to secure their salvation, and are unwilling to obey any commandment which may be afterwards given them, unless their standings are imperilled through non-obedience. Such appear to have been baptized simply because they were afraid of the punishment which would inevitably await them in the future for their transgressions, without seeming to realize the nature of the inestimable blessing which was to follow upon a righteous obedience to that ordinance,—namely, the reception of the Holy Ghost, to qualify them continually for the upward march to celestial exaltation and glory. They do not appear to realize that they can only travel in the path of perfection, which leads to the holy and glorified associations of eternity, through continued and progressive obedience to the commandments of God; for which they are qualified by the ministrations of that Spirit. If such would hearken to the instructions of the Priesthood, and strive to understand and apply them, they would obtain a better knowledge of the plan of salvation than they seem to be in possession of; and secret acts of iniquity, which are occasionally coming to light, would not be found among the Saints; for the truth would be loved by them for its own sake, and righteousness practised because it was acceptable before God, and not because their standings in the Church would be imperilled by doing that which is evil. It is an entirely wrong conception of the economy of God to suppose that evil can be committed in secret, and be hidden without coming to light, and the consequence following it. The very fact of an individual sinning in secret where no eye beholds him but God's, even though all mankind might remain ignorant of the sin, may be enough, in the magnitude of the crime, to cut that individual off from the communion of the Holy Spirit as effectively as though the Church had been cognizant of and taken action on the case. Such persons would wither up and die to the life of the spirit, and their subsequent actions would reveal themselves to all. Even if the sin was not

so deep as to produce such dire results, still the grieving of the Spirit of God, through a departure from its monitions, and the misery which would inevitably follow, attest the perfection of that plan by which God has decreed that a continued and heartfelt obedience to the principles of righteousness can alone secure the blessing of the continued ministrations of the Spirit of life, with power to progress towards celestial exaltation.

If any of the laws of heaven which for years have been before the Church, but which are by many virtually disregarded, were in any way made binding upon the Saints as a matter of fellowship and a test of standing, how many there are who would obey them, by whom they are now all but ignored. But would this obedience be acceptable before God? No; for God desires to be served in love, and not through fear. If attendance at meetings, obedience to the "Word of Wisdom," and payment of tithing, with other kindred duties, were made matters of fellowship, many who are now remiss in these things would be found attending to them, not because they could derive additional blessings from so doing, but because their standings would be imperilled. But they could not obtain the blessings which a voluntary observance of these injunctions would entitle them to; for instead of acting as intelligent agents upon knowledge which they possessed and appreciated, they would be rendering an unwilling and servile obedience to Heaven, which God cannot love, neither bless. This has been fully exemplified in this Mission within the past twelve months as regards the law of tithing. No sooner was it understood by the Saints that payment of tithing was not a matter of fellowship, than numbers who were in a position to pay it ceased to do so, and have continued negligent up to the present time. Such individuals never could have understood the nature of the privilege thus given them, neither realized that they were being placed in a position where they could manifest by a voluntary obedience their knowledge and appreciation of the principle. They could not obtain the full blessing of a tithepayer while paying tithing, because they acted under a compulsory influence, and not

from love of the principle. With many this was not so. Such can testify that the Lord blessed them above their expectations, and they prospered in their undertakings, for the Spirit of God rested upon them as they sought to live in accordance with its holy inspirations. Such Saints would grow rich, not only in faith, but in means; for the Lord would recognize their desires to magnify their stewardship of the things committed to their care; and in striving to build up the kingdom of God, they would pursue the most effectual course to build up themselves.

But tithing is only one law out of the many which require a voluntary and honest obedience. Coercive influence would be powerless to exalt any individual. We might drag a man to the water, and immerse him in it,—whether that dragging was physical or merely an undue influence exercised upon him; but unless, in sincerity of heart, he had believed and repented, his sins would continue to shroud his soul in all their dark and hideous drapery. He would go his way an unrepenting, unforgiven sinner. We might force him to open his lips in prayer, but the Spirit of God would not dictate the words he might utter, and the heavens would be sealed against them. We might lead him to the assemblies of the Saints; but his feelings and desires would not be in unison with theirs, and he would depart unblessed by the hallowed influence which might have shed its happiness and blessings upon them. We might compel a man to pay his tithes and offerings; but if it required compulsion to make him do so, they would be unsanctified to him, and the blessing of Heaven would not rest upon him for such obedience. It is only through a voluntary and willing obedience to all the requirements of Heaven that the possession of those blessings which accompany the Gospel of salvation can be secured; and while obedient through fear, or under coercive influence, that knowledge of the truth can never be obtained, the possession and application of which can alone prepare mankind for the enjoyment of an exaltation in the future. Obedience to certain laws and ordinances may be enforced upon a people, and submitted to for a time; but when that coercion is removed they

will be found in no better condition than before it was applied.

By obedience to the first ordinances of the Gospel the Saints obtained and enjoyed certain blessings; but that obedience was voluntary and sincere; and on the same principle, a willing obedience rendered to all the commandments of God as they are revealed will secure to them everlasting blessings. While subject to the law, they never could rise superior to it; hence they would never be qualified to possess the kingdom and assume the responsibilities thereof, if it required compulsion to secure their obedience to the laws of the kingdom. By continued progression in the understanding of the truth, and by a deep love for that truth, manifested in a voluntary and humble obedience to its sacred injunctions, will the Saints become qualified for future exaltation and greatness. Receiving truth after truth

and commandment after commandment revealed for their acceptance, and rendering a willing obedience to each in its place, they will, themselves, rise superior to the law and become fitted to be its dispensers to others, enjoying the blessings which a knowledge and application of the truth ever secures. The condemnation of a people will not lie solely in their ignorance, but in their disobedience to principles which are laid before them and are rejected by them; and their exaltation will be produced by their reception of the truth, not in word only, but in deed also. Hence the necessity which exists for the Saints to make a practical acquaintance with all the commandments of Heaven, and progress from faith to faith, that by their diligence and obedience they may inherit the blessings which are laid up in store for the faithful.

LITTLE EVILS.

It often happens that evils which may not be very glaring in the eyes of other people are allowed to grow until they become so matured that the Adversary of man's progress effectively uses them to prevent the full salvation of the body and the spirit. These so-called "trifling" evils are numerous, which bring a feeling of remorse and leave a sting, notwithstanding the perpetrators thereof try to satisfy their own better judgment and the good sense of others by the hypocritical adage—"There's no harm in it." It is true that our own imagination may foresee no monstrous effects flowing from them, from our own familiarity with the same; and, possibly, our taste may urge an argument in their favour; but we hesitate not in saying that the refraining from such will produce benefit.

We here enumerate a few of these evils that are common among the aspirants to progression, and which have often proved barriers in the way, and which we would caution all to shun, as the indulgence in any mentioned or similar weaknesses will surely be quickly followed by unprofitable consequences: nay, more, even dire results will inevitably flow from them.

To be thoroughly versed in other people's affairs that do not require our attention, overlooking our own at the same time, and entirely forgetting the "Mormon" creed—"Mind your own business."

To allow the mind to find no pleasure but in planning for and indulging in ill-timed courtship, so contrary to the counsels of authorized teachers.

To let months and perhaps years pass without one meditation or reflection upon our actual spiritual condition, whether progressive or stationary.

To merely "look over" the *Star and Journal*, instead of well-storing the mind with their useful contents.

To indulge in loose conversation upon anything and everything but the Gospel.

To allow a household to retire to rest, singly, and perhaps surly, without one word of prayer for past favours or future requirements.

To be in such great haste to partake of our food, that we can find neither time nor inclination to ask a blessing thereon.

To boast of possessing peculiar ill feelings towards somebody that no one can alleviate or destroy.

To pride ourselves of being able to smite down the reasoning of a friend with the multitude of loud words, void of meaning.

To sanction by word or look the epithets of the truth-hater, only "to keep friends with everybody."

To make sport at another manifesting an imperfection while searching for knowledge, when our own wisdom is wholly contained in the haw-haw! or the sneer.

To be fond of showing ourselves at sectarian meetings, under pretence of getting a little good; when, with the Saints, we have not the trouble of sifting for the little—the whole being good.

To spend a number of shillings yearly for fashion, tobacco, snuff, &c., when our emigration stands in such great need of all our spare money.

The frequenting of the ale-house, and using the glass as our *companion*, until conscience and honest men justifiably surname us "tipplers."

To exalt ourselves on the ruins of others, lowering them in order to raise our own importance.

To possess such self-importance that the will must not bend even to the superiority of wisdom.

To cover the crime of present negligence or lukewarmness by our past mighty mountains of good works.

W. FULLER.

HISTORY OF JOSEPH SMITH.

(Continued from page 610.)

O my God! when in one portion of our country blood is flowing for the crime of worshipping our Creator according to the dictates of conscience or as the Spirit directs, and in the other are great rejoicings in consequence thereof, where, I ask, is that boasted freedom for which our fathers fought and bled?

O Thou who holdest the destinies of all things in thine hands here below, return these blessings unto us, that we may keep them as precious jewels till time is no more. But, Mr. Chairman, I am wandering too far from the subject. I will return to the persecutions which followed General Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon soon made up a false accusation against him, and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind.

The case came on about 10 o'clock, a.m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir; let me say to you that not one blemish nor spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt.

The trial closed about twelve o'clock at

night. After a few moments' deliberation, the court pronounced the words 'Not guilty,' and the prisoner was discharged. But, alas! the Devil, not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell or to Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial.

I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep, as I had been engaged in law-suits for two days and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go, and started with as much faith as the Apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David.

We rode on till we came to the house of Hezekiah Peck, where a number of Mormon

women had assembled, as I was informed, for the purpose of praying for the deliverance of the Prophet of the Lord. The women came out to our waggon, and Mrs. Smith among the rest.

O my God, sir, what were my feelings, when I saw that woman, who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes! Yes, sir, it seemed that her very heart-strings would be broken with grief. My feelings, sir, were moved pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning, about ten o'clock, the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to ensure their success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing.

They sent out runners and ransacked the hills and vales, grog-shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the sootboy thereof, which they brought forward to testify one after another, but with no better success than before. Although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner, nothing was proven against him whatever.

Having got through with the examination of their witnesses about two o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir; he came out like the three children from the fiery furnace, without the smell of fire upon his garments.

The court deliberated upon the case for half-an-hour with closed doors, and then we were called in. The court arraigned the prisoner and said—"Mr. Smith, we have had your case under consideration, examined the testimony, and find nothing to condemn you; and therefore you are discharged."

They then proceeded to reprimand him severely,—not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those friends in human shape, who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said—"This court puts me in mind of a

certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or bonds. Yet, to please the Jews who were his accusers, he was left bound, contrary to law, and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers."

We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself: it was the Lord's work, and marvellous in our eyes.

This, Mr. Chairman, is a true history of the first persecution that came upon General Smith in his youth among professed Christians, and in a country heralded to the ends of the earth as a land of freedom, where all men have the constitutional right to worship as they please and believe what they please, without molestation, so long as they do not interfere with the rights and privileges of others;—yes, sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to naught by that overruling Power that controls all things, and brings to naught the counsels of the wicked.

Mr. Chairman, little did I think that I was defending a boy that would rise to eminence like this man—a man whom God delights to honour as a Prophet and leader of his people—one to whom he has given the keys of heaven and earth, and the power of David, and said to him, Whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness! I know, sir, that God has made him a leader of many thousands of people; and may he teach them in meekness, and with that wisdom and judgment that God shall direct.

I add no more."

The Convention adjourned *sine die*.

URIAH BROWN, President.

F. Merryweather, Secretary."

I rode out in the afternoon.

About 6 p.m., a caucus was held; but, Emma being sick, I could not attend. At night a large assemblage burned a barrel of tar in the street. I went out to see what was the matter, and found they were giving toasts; and as soon as they became aware of my presence, they carried me on their shoulders twice

round the fire, and escorted me to the Mansion by a band of music.

Elders Franklin D. Richards and Joseph A. Stratton were ordained High Priests and set apart to go on a mission to England by Elders B. Young, H. C. Kimball, and Willard Richards.

Saturday, 18.—At 9 a.m., I went with Heber C. Kimball to visit President Brigham Young, and afterwards went out to the regimental training, and also in the afternoon riding on my horse "Joe Duncan."

At 5 p.m., two cannons were fired opposite my old house, and the regiments were dismissed.

The High Council cut off from the Church James Blakesley, Francis M. Higbee, Charles Ivins, and Austin Cowles, for apostacy.

Sunday, 19.—Cloudy morning; rain about noon. I remained at home. Elder Lyman Wight preached at the stand in the morning. The usual prayer meeting at 2 p.m. was dispensed with, on account of the mud and rain.

In the evening I talked to the brethren at my house, Esquire Reid, my old lawyer, being present. W. W. Phelps read my last letter to Henry Clay to the company.

Monday, 20.—Emma continued very sick, and I was with her most of the time.

At 10 a.m., there was a meeting at the stand for the purpose of collecting means to enable Elder Lyman Wight to go to Washington.

The Circuit Court commenced its sitting at Carthage, Judge Thomas presiding. Brother Phelps and many of the brethren went. Phelps returned in the evening with the intelligence that a summons was supposed to be issued for me to appear on the same case on which I was set free by Habeas Corpus on the 8th inst. The lawyers agreed to move an abatement. A good influence in favour of the Saints appears to have prevailed.

A general court-martial of the Legion was held, Brevet Major General Hyrum Smith presiding. It was adjourned to the 10th June next.

Tuesday, 21.—A very pleasant morning. I rode out on horseback to the prairie, with Porter Rockwell and Mr. Reid. At 7 a.m., Elders Brigham Young, H. C. Kimball, Lyman Wight,

and about a hundred Elders, left this city on the steamer *Osprey* (Captain Anderson) for St. Louis.

The *Maid of Iowa* arrived at 8 a.m., with sixty-two Saints from the Eastern States on board, all in good health and spirits. The clerk, Thomas Bullock, reported the fields on each side of the river covered with water to the depth of upwards of sixteen feet, and all the farms on the flats of the Mississippi river were submerged, and the river was still rising eight inches per day. The *Maid* started up the river for Wappelo on the Iowa river at 3 p.m.

I was at home towards night with Emma, who is somewhat better. I shovelled dirt out of the ditch, while Wasson stood on the corner of the fence to watch. An officer arrived having a summons and an attachment to take me to Carthage, but he could not find me. I rode out in the evening to see David Yearsley's child, who was sick, and returned home at 9 p.m.

I copy from the *Times and Seasons*:—

"Newark, Kendal Co., Ill.,
May 21, 1844."

EDITOR OF THE TIMES AND SEASONS.

Dear Sir,—We arrived at Ottawa on the 17th inst., after driving four days through constant rains, and over roads almost impassable for man or beast. We were soon informed that the Conference was removed twenty miles up Fox River, at the Newark Branch.

Notice had been given for a political address to be delivered in the Court House in the evening by one of the Twelve: several hundred citizens assembled, and were addressed by Elder G. A. Smith. The speaker considered General Smith the smartest man in the United States, and best calculated to fill the presidential chair, which was applauded by the assembly. His political views as presented on that occasion seemed to please most of the people. At the close of the speech the congregation quietly dispersed. Elder Woodruff continued his journey ten miles, and held a meeting with the La Salle Branch of 46 members, mostly emigrants from Norway. On the 18th we arrived at Newark, and attended the Conference according to appointment.

The following is a copy of the minutes, which we forward for publication:—

'Newark, Kendall Co., Ill.,
May 18, 1844.

Conference convened pursuant to notice. There were present two of the Quorum of the Twelve, one High Priest, two

Seventies, nine Elders, one Priest, and one Teacher.

Conference called to order by Elder Woodruff.

Elder George A. Smith called to the chair. Conference opened by singing, and prayer by the President.

Representation of the several Branches was called for, when the following Branches were represented as follows:—

Newark Branch, 35 members, 1 Elder, 1 Teacher; La Salle Branch, 46 members, 2 Elders; Ottawa Branch, 16 members, 2 Elders; Bureau Branch, 15 members, 3 Elders; Pleasant Grove, McHenry Co., 10 members, 2 Elders; Indian Creek Branch, 5 members; Big Vermillion Branch, 4 members; French Creek Grove Branch, 2 members. Total, 133 members, 10 Elders, and 1 Teacher.

Canute Petersen, Severt Olson, Zimri H. Baxter, Levi Lightfoot, Simpson D. Huffaker, Mades, Madison, Vance Jacobs, and Oder Jacobson, were ordained Elders; also Henry Saba, ordained a Priest; Ole Johnson and Peter Maclin ordained Teachers, under the hands of Elders Wilford Woodruff, Geo. A. Smith, and Ezra Thayer.

Appropriate remarks were then made by Elders Woodruff and Smith, by way of counsel and instruction to those who had been ordained; followed by Elder David Savage.

Adjourned until Sunday morning, 10 o'clock.

Sunday, 19th.

Met according to adjournment.

Opened by singing and prayer by Elder A. M. Wilsey.

A discourse was then delivered by Elder Wilford Woodruff, in which he instructed the Elders to be careful to preach the first principles of the Gospel and doctrines of Christ, and not to spend their time in warring with the opinions of other men; showed the importance of revelation, and the necessity of a Prophet of God, as the head of the Church on earth, being as necessary in order to exist and advance in knowledge as for a natural body to possess a head in order to live. He considered we were enjoying the society of as good a Prophet in this day as any people ever enjoyed in any age of the world, and believed all good men would think so, if they were fully acquainted with him and his principles.

He was followed by Elder Geo. A. Smith, who bore testimony to the truth of the fulness of the Gospel, counselled the Elders to be humble, and not get head and shoulders above their brethren, lest they fall, like the tallest trees of the forest, that are first swept down by the raging storm.

Two o'clock, met according to adjournment, when the sacrament was administered, and many testimonies given from the Elders and members present concerning the truth of the work they had received.

Conference was dismissed amid the best of feelings, which was manifested not only by all the Saints, but by the whole congregation of citizens that attended. Good order prevailed through the whole Conference. Attention, kindness, and civility were manifested by all.

Geo. A. Smith, President.

Asa Manchester, Clerk.'

At the close of the Conference, Elders C. C. Rich, David Fullmer, Henry Jacobs, and Moses Smith arrived direct from Nauvoo, on their way to Michigan.

20th.

We have appointed a political meeting in Newark, this evening, and one at Juliet to-morrow evening, where we expect to present to the citizens General Smith's Views of the Powers and Policy of the Government, and discuss the subject of politics.

W. WOODRUFF,
Geo. A. Smith."

Wednesday, 22.—At home, watching, as the officers from Carthage were after me.

At 10 a.m., about 40 Indians of the Sacs and Foxes came up in front of the Mansion, four or five of them being mounted, among whom was Black Hawk's brother, Kis-kish-kee, &c. I was obliged to send word I could not see them at present. They encamped in the Council Chamber afternoon and night. I was with the police on duty, and saw several individuals lurking around.

Very pleasant day.

President Brigham Young preached to the brethren in St. Louis this evening.

(To be continued.)

A remarkable reaping machine has been tried in a village near Newcastle. Its weight does not exceed 670 lbs.; one horse can draw it, and yet it does as much work in as little time as the ponderous vehicles that require the services of three horses. The inventor is the son of a Northumbrian farmer.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 28, 1861.

REVELATION.

At first thought it may appear very surprising that there should be such an indifference manifested by man towards the important principle of direct revelation from God to man—that precious gift which was enjoyed anciently by numbers of individuals of whom the Bible speaks. Also that when the principle is declared to them and proved to be a scriptural one, they do not receive it gladly, instead of opposing and denouncing it. At first thought, we say, it appears surprising; but if we reflect upon the injury that would be inflicted upon the kingdom and influence of Satan by this principle being received and acted upon, and know what power he has over the minds of the people, we shall cease to feel any surprise. There is no principle that has received more bitter opposition, since the organization of the Church in these latter days upon the earth, than this. There was no principle that was more hated in ancient days; yet it is a principle which, if believed in and fully and properly acted upon by man, would confer more important benefits and blessings upon him than any other; because, if he should fully enjoy this principle and be governed by the knowledge he would receive through it, he would appreciate and practise every other principle of truth which would be revealed unto him as he would be prepared to receive it. Man would thus become perfect as his Father in heaven is perfect. This, of course, Satan does not want; hence he fills his adherents with hatred and animosity towards the principle of revelation, and towards the men who teach it; and they are inspired by him to seek their lives. In this manner, by the cunning of the Adversary of souls, man is converted into the destroyer of his own happiness, and is arrayed on the side of his greatest enemy.

What revelation did for men who obtained it in ancient days, the Bible partly, but very plainly describes. It gave them a signal superiority in every respect over their contemporaries who did not possess the gift. By its power thrones were upheld, nations were saved from destruction, and men were not unfrequently elevated from the lowest and most ignoble positions to rank and station; and even the Lord Jesus himself owed his deliverance from the sword of the child-slayer Herod to it. There was no righteous man, of whom the Bible gives us any account, but who had recourse to its aid, and always successfully. Whenever a difficulty arose between two nations or two individuals, the contest was invariably in favour of the one who could obtain knowledge through this principle. By the knowledge and light it bestowed, men were aided in every department of life, in the discharge of the most lowly and simple, as well as the most exalted and intricate duties that devolved upon them. Saul learned through it that his father's asses which he sought were found. Joseph obtained such wisdom as enabled him to arrange for the subsistence of a large nation through a seven years' famine. Abraham, we are informed by record, made great progress in the knowledge of astronomy and other sciences; and many

other men eminently distinguished themselves in various ways, benefiting themselves and all around them who would be governed by their counsels.

What revelation from the Almighty to man on the earth has done in these days is plainly visible to the observant. How many perils have the people of God escaped through its warnings! How much misery and woe might the human family have escaped, if they had only believed it possible for the Lord to speak now as he once did! America might now have been free from civil war; Europe might escape the terrible destruction for which she is arming; Asia might have been spared the famine from which she is emerging, and the pestilence which is now committing its dreadful ravages among her Indian population. But it is not only on these points that the superiority of the believers and recipients of revelation is apparent; for while unbelievers in the principle are floundering in the midst of the most absurd and erroneous theories upon many points, writing book after book, and spending valuable time in propounding and controverting ideas, without being able to arrive at anything definite or satisfactory, they to whom knowledge has been communicated by revelation are lifted up, far above the mists of doubt and uncertainty, to a purer element where they can see and know the truth.

To illustrate this fact more fully, we may ask, What do the world know about the lost ten tribes of Israel? Volumes have been written to prove that their descendants are in America, others that they are in Asia, and others again in Africa. Travellers have sought for them, but in vain. But when God spoke respecting them, those who believed what he revealed had no more room for speculation as to whether the American Indians, or the Jews in China, or the Jews in Africa were they, or not: they knew that the ten tribes were not among any of those nations, and that the theories of men respecting their whereabouts were incorrect. So also with the ruined cities of Central America, which excited the attention of the learned at the time of their discovery and exploration about twenty years ago. How many speculations were indulged in as to who were the builders of those beautifully finished and extensive cities! Were the ancestors of the present American Indians their builders? or were there another race superior to them, and which had succumbed before them, by whom these cities had been built and inhabited? were questions often asked. But revelation had cleared away all uncertainty upon these points for its believers. The history of generations and ages lay unrolled before them, and they could satisfy themselves respecting all the particulars. Before the cities were discovered, revelation had pointed out the country where they had formerly stood, and the discovery corroborated its truth. The location, also, of the garden of Eden is a matter that has occupied the attention of many, and been much mooted. Explorations have been made to find the spot; but, notwithstanding all the efforts made in that direction, they have proved utterly fruitless and vain. Revelation, however, has sent forth its ray of light upon the sacred spot of "Adam-ondi-Ahman," leaving the speculations of men to wither in the shade. So, likewise, it is with the disputed question of the origin of man, and kindred subjects, now occupying the attention of the learned and philosophic world. The sum of all their knowledge is that they know nothing about the matter. But one single gleam of revelation, thrown like a sunbeam upon the subject, makes visible, as it were, the darkness of mere human theories, which are at best but the offspring of ignorance and uncertainty, while it irradiates the mind of the believer, and opens the way to the attainment of true knowledge, which is certain and sure, eternal and divine.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Owen, writing from Newport, on the 13th instant, informs us "that the work is still moving on steadily in that Conference, and that the Spirit of the Gospel is increasing in the hearts of the Saints as a general thing."

Elder W. G. Smith, in a letter dated Cheltenham, Sept. 21, says—"I feel that I can say in truth that this Conference is getting along very well at this time, considering all things. The Saints that compose the Conference are a kind, warm-hearted people: they feel to do everything that will add to the comfort of the Travelling Elders, and also forward the purposes of God. There is quite a number of the lost sheep working back towards the sheepfold again, and I think will soon be numbered among the Saints; and I am doing what I can to bring about this event."

CORRESPONDENCE.

LONDON DISTRICT.

Kent, Sept. 12, 1861.

President Cannon.

Dear Brother,—It is with pleasure that I write to let you know of the prosperity of the cause of truth in the London District.

We are improving, and are somewhat on the increase. According to the daily papers in London, we are doing an extreme business. They have reported the departure from London of no less than three companies of Saints for Zion since the sailing of the *Monarch of the Sea*. Only a few days ago it was stated that a party of seventy "Mormons" left London under the presidency of Elder Gibbs for Liverpool, *en route* for Zion, being the contingent of the London District to a company that were to sail in a few days for New York. The editor of one paper seemed to rejoice that England had got rid of seventy more of that despised people, and was only sorry that the Elders could not all be sent out of the country. It was a pity that "Mormonism" should be tolerated at all. I am not acquainted with Elder Gibbs and party, and know nothing of their departure; but I suppose it must be so, as it was announced in all the London papers.

There is a very good spirit existing among the Saints; and all, with few exceptions, are doing the best they can to live their religion, support the cause both by their faith and means, and work out their salvation and deliverance from Babylon.

The desire to gather as soon as possible is almost universal. Some who have lately embraced the faith paid into the emigration fund means for their deliverance before they were baptized.

Many of the Elders are diligent in out-door preaching, and thereby doing much good. They meet with very little opposition. On one occasion a minister asked a poor man who was listening to the Elders and reading the tracts—"Do the Mormons give you anything?" The man said, "No." "Well, here is a shilling for you. Don't go to hear them any more, nor read their tracts, and I will send you some beefsteaks."

We have a steady increase to our numbers. We lately baptized ten in London, and there is a good prospect for more. Within the last month there have been twelve baptized in the Kent, and six or eight in the Essex Conference.

With respects, I am, as ever, your brother in Christ,

JOHN BROWN.

NORWICH DISTRICT.

Norwich, Sept. 7, 1861.

President Cannon.

Dear Brother,—I embrace the present opportunity of writing to you by way of posting you up with reference to the work of our God in this part of the vineyard.

Since my last to you, I have travelled pretty much through the entire District, and visited nearly every Branch; and I am happy to say that the majority of the Saints are doing about the best that

they know how, and feel a lively interest in the great cause of truth, and in the establishment of the kingdom of our God. But I am sorry to say that some are a little slow in their movements, and feel that a great deal ought to be done for them, exercising but little faith in the promises of our God that he will gather his elect from the four quarters of the earth, and make their feet sure on the rock of Christ in the land of Zion. However, I am happy to say that this number is very small in our District. Very nearly all feel a determination to put their shoulders to the wheel and roll on the cause of Zion.

Since my last to you, I have had the happy privilege of baptizing a few, and of organizing a Branch of the Church in the town of Northampton, and left them feeling buoyant in the good Spirit of our God. I find in a number of places that many of the honest in heart who in days gone by stepped out of the fold are now returning, as in the town above-mentioned. The truth still sticks to them, and many go to every one of the forms of godliness, but find no power therein. It is because the light of truth has made its way to their understandings, and loosed the dark veil from their eyes, and they have had the privilege of basking in the light of God's favour to them, and of walking in the sunshine and light of heaven. This is why many return, and we baptize them and receive them again into the great fold of Christ, and leave them rejoicing in that which they were once so happy in. It gladdens our hearts to witness the rolling on of the work of God, the upbuilding of the great Latter-day Zion, and the ushering in of that great reign of peace that had been promised so long to our fathers, who had to die without the sight. But thanks be to our God, he has spoken again from the heavens, and given us the privilege of establishing his kingdom and bringing in the great reign of peace, that his will may be done on earth as it is done in heaven.

In the course of our travels, we find many that believe the Gospel, but are afraid to embrace it, because some one might perhaps point the finger of scorn at them for embracing a doctrine every way like the ancient Gospel, and so very unpopular, that they cannot break off their old traditions and embrace it.

We find nearly everywhere a depression of trade, caused by the troubles in America, and the prospect is not very flattering that it will get better soon; but the great majority of the Saints in our District, notwithstanding the bad times, feel willing to do all they can financially for the spread of the Gospel and the building up of Zion.

The Priesthood are, as a general thing, actively engaged with us. Many feel such a yearning desire for the spread of the truth, that they walk miles on the Sabbath to bear testimony to it. Our out-door preaching is often attended with great success; and, with the untiring energy of many of our Travelling Ministry, we feel that much good seed has been sown, and bread cast upon the water, that we shall see after many days. It fills our heart with great joy and satisfaction to know that faithful testimony is being borne to this generation, and that we find men endowed with power from on high going forth to declare the simple truth as God has unfolded it in these the latter days.

With reference to our baptisms, we may not be doing so much as some, but we are happy to say that in nearly every Branch the good work is going on; for we are baptizing nearly every week, and many are bearing their testimony to the truth, and the gifts of the Gospel follow their works. Our in-door meetings are pretty well attended by strangers, but not so well as they are when the weather is more cool. From the good seed that has been sown during the summer, we look forward with fond anticipation that we shall do a good work in the coming autumn and winter; for there is quite a number of our friends that have more time to attend when the weather is cold and the nights dark.

In the course of our travels, we find in many places that the work of our God is looked upon very differently from what it was years ago, or even one year ago. So mighty have been the overturnings, that a great many look at it through very different eyes. The late troubles in our native land, America, have caused many to look with wonder and surprise. Indeed it is marvellous in our eyes to see the great calamity that has befallen that nation. But when we take another view of the matter, and

compare what our ancient fathers have said in reference to those matters with the mission of Joseph and his followers, we cease to wonder that the people of that nation war and spill each other's blood; for in their skirts is to be found the blood of Prophets and the blood of Saints that were martyred for the testimony of Jesus.

The Saints in our District have an eye to those terrible troubles, and are making every preparation to fulfil the command of our God to come out of her (Babylon), that they be not partakers of her sins, and receive not of her plagues; for they are sure that her sins have reached unto heaven.

I have word from Elders Bull and Bentley. They write favourably concerning the work of God where they are now labouring. My kind love to the Presidency. Praying God to bless all your efforts,

I am your brother in the truth,

ELIAS H. BLACKBURN.

DURHAM CONFERENCE.

Sunderland, Sept. 13, 1861.

President Cannon.

Dear Brother.—The Saints in this Conference are few in number, and are scattered over a large extent of country, extending forty miles from north to south, and the same from east to west, embracing quite a number of important towns and many villages, thus offering an ample opportunity to declare the principles which God has revealed, in order that peace might be restored to earth, and man be raised to that noble position to which he was destined by his Creator.

Although we have only added thirty-two in such an extent of country during the past half-year, I believe that much greater good has been done by introducing "Mormonism," as it is called, to a class of people to whom it was unknown, unless through the pen of the slanderer, or the tongue of the bigot. Many of this class say that our religion is more reasonable now than it was at the beginning, and that there is at last a chance for us to realize some of our hopes; and some of them, on that account, speak of emigrating before they

think of obeying the first principles. Wherever I have the opportunity of fully introducing the plan which God has revealed for the present and future redemption of a fallen, degraded world, it carries an influence and power with many of that class that I have not witnessed the like during the last twenty years. Truly God is at work with the nations, and men begin to feel it.

The Saints also, I am happy to state, are learning that there is more implied in the plan of redemption than praying, fasting, going to meeting, &c. They begin to understand that to have a kingdom of peace will require peace-makers; and, to obtain the favour of God, they themselves must be friends to truth, which is ever a friend to erring humanity; thus the Saints understand that God's plan of redemption is the true philosophy of human life, which will make a man great and good in this world, which is the only true policy of preparing for the next.

I am truly thankful that God has sustained this kingdom until it has attained its present position, in which position it holds out to the entire world a proof which cannot reasonably be denied that the arm of Omnipotence has sustained it. Why? Because they themselves know the opposition they have heaped against it: they have ever declared our weakness, our folly, and wickedness; yet we increase rapidly—increase not in numbers alone, but also in power amongst the inhabitants of the earth, and in peace and prosperity among ourselves. These consequences are nothing more than what the Elders have declared from the beginning would be the case, thus giving ample proof of their confidence in the promises of God towards this kingdom, and that Prophets do live, and that God regards them by fulfilling their sayings, as he has in all ages of the world. But still some men, as blind as in other ages, continue to ask for proof of the divinity of this work, with all these truths before them—as great proofs as were ever given by God or man to any people. To such we would almost be inclined to say that more evidence will be given as assuredly as those we have already received; but we much fear they will not be prepared to meet them, for they will come in earthquakes, and in thunders

and lightnings, and by the sword, while famine and pestilence will give the last proof that wickedness must cease, that the earth may enjoy her sabbath of rest, and the meek among men inherit the same; for which I long and pray, and

hope that I may so live that I may enjoy this rest with all the faithful of God.

I remain, dear sir, with kind regards,
yours faithfully,

SAMUEL HARGRAVES.

SUMMARY OF NEWS AND PASSING EVENTS.

GERMANY.—The Catholic society of Frankfurt, in a general meeting of that body, has called on M. Dollinger, the Professor of Canon Law, to retract the opinions he expressed in some of his recent lectures on the temporal power of the Pope. The professor has been compelled to make a full recantation, and to declare the temporal power essential to the spiritual supremacy of the Holy See.

SWITZERLAND.—The Evangelical Alliance, at its late meeting at Geneva, appointed a special committee to prepare a resolution on the subject of the American war, which, on being submitted to the members generally, was unanimously adopted. It was as follows:—"The Conference of Christians of all countries assembled at Geneva testifies to its brethren of the United States the lively sympathy which it feels for them in the terrible crisis which desolates their country. The members of this assembly desire to pray fervently that these deplorable events may be turned to the advancement of the interests of humanity, of liberty, and of the kingdom of God. Convinced that the existence of slavery is the cause of the war, the Conference prays to the Lord to incline the hearts of his children in America to bring about by wise and Christian measures the suppression of this institution, which is as contrary to the spirit of the Gospel as it is to the peace, progress, and prosperity of that great nation. And since our brethren of the United States have set apart the 26th instant as a day of solemn humiliation and prayer, the Conference invites Christians of different countries to unite on that day before the Throne of Grace to pray with their brethren in regard to their present trial, remembering that if one member suffer, all the others suffer with it."

SPAIN.—The *Correspondancia* declares in the most positive terms that Spain will now act on her own account against Mexico, and demand reparation of her long-standing grievances. A Spanish squadron is on its way to Cuba, where several thousand troops are ready to embark. This expedition has been long in preparation, and a steamer is about to start for Cuba with the final instructions of the Government.

POLAND.—The state of things at Warsaw is gloomy. Popular excesses continue to take place, shops demolished, windows, smashed, and furniture destroyed by the mob, without any interference on the part of the police who were present. On the night of September 19, the Polish mob continued to commit acts of violence against the German residents in Warsaw. Several shops were demolished. The situation of the Germans is full of danger. No measures for their protection are taken by the authorities.

MONTENEGRO.—France and England favour Montenegro, and England is for the principle of non-intervention. The whole military strength of Montenegro—that is to say, all the males from 18 to 60—has marched to the north frontier. Prince Nicholas has put himself at the head of the Guides. The war standard, bearing a white cross on a red ground, is floating before the palace of the Prince. Hostilities have also been opened in the south by Abdi Pasha, who made an attack upon the Christians of Vranina. But the Serbs of that place killed thirty Turks, made nine prisoners, and destroyed the fortress of Koscielna. All the inhabitants of that isle of Lake Scutari have fled to the mountain."

RUSSIA.—The Emperor of Russia has granted to the foreign Jews settled at Odessa permission to reside there permanently, and to engage in trade; but the provisions of the law on passports and vagabondage are to be strictly enforced as to those Jews who have more recently arrived in the country. Another Imperial order confirms to the Jewish citizens of Nicolaiew and Sebastopol the same rights as to trade, commerce, and domicile, as those possessed by the other inhabitants. The *Courier d'Odessa* states that the swarms of locusts that descended on the peninsula of Kertch had been nearly exterminated by the peasants, but that these insect pests had ravaged and destroyed many fields of wheat in the districts of Theodosia, Simpheropol, and Perekop. In the governments of Podolia, Kieff, and Tchernigoff, the destruction caused by the locusts is reported to be enormous.

AUSTRALIA.—Rioting has commenced at Lambing Flat, a place in the centre of the gold fields, where the most disorderly of the rioters congregate, and who resolved to drive the Chinese emigrants from the district. This led to a collision, and eventually to a pitched battle with the military police, in which the rioters were put down and several killed. The rioters afterwards assembled in such numbers that the police were forced to withdraw. By the last accounts, the district was in the hands of the rioters, but troops were assembling from all quarters.

INDIA.—Accounts from Meerut and Agra bring most heartrending stories of the ravages which the cholera is inflicting in those and the surrounding districts in India. Among the natives the mortality is fearful, especially of that class which was more subject to the influences of the famine, and the members of which thereby became pre-

disposed to disease. But the scourge has not confined itself to the natives. In the bungalows and the barracks it rages with almost equal force, and many officers and men have fallen victims to its fury.

AMERICA.—A New York despatch says the schooner *Middleton*, with naval stores from Charleston to Liverpool, was seized by the frigate *Roanoke* while trying to run the blockade. Eight more vessels were seized by the Government officers. It is reported that the Confederates are re-concentrating in the vicinity of the Chain Bridge. The Petersburg *Express* gives an account of the taking of Fort Hatteras, and says that a portion of the wounded escaped in a steamboat. It gives the number of killed and wounded at about 80, and says that those who escaped from the fort contend that the magazine exploded. The excitement throughout North Carolina and Eastern Virginia is intense.

VARIETIES.

BAD TEETH.—Liebig asserts that the English people, on the whole, have very bad teeth, and does not hesitate to ascribe this dental deficiency to the practice of eating white bread with alum in it. The sulphuric acid in the alum decomposes the phosphate of lime in the teeth.

POLYGAMY.—"Under the old dispensation, polygamy was practised by eminently pious men, who, while continuing in that state, were singularly blessed of the Almighty, without a single word of reproof, of intimation of God's displeasure being addressed to them on account of it. (iii.) From this circumstance, and the additional facts that passages occur in the Mosaic law, expressly recognising the existence of polygamy, and that not a word is found in the law or the Prophets, denouncing, or in any way condemning it, I am led to conclude that, though not in accordance with the mind and will of the Creator, it was yet suffered by Him to endure for a season, and is not to be regarded by us as being in all cases and under all circumstances (that is, without reference to the knowledge of his will, possessed by the persons who practise it,) sinful and displeasing in his sight. (iv.) I am confirmed in this view by finding that, whereas the Mosaic law punished adultery with death, no punishment of any kind is assigned in it to the polygamist; and polygamy is only noticed in the law to correct certain evils connected with it. I conclude, therefore, that polygamy was not considered to be adultery in the case of the Jews. (v.) Neither is it to be considered adultery among the Kaffirs or Zulus, who, in fact, though heathens and polygamists, distinctly punish and condemn the adulterer. (vi.) From the examples of the Old Testament, I infer that, though marriage, in the high and proper sense of the word, can only exist between one Christian man and one Christian woman, in which case it sets forth the mysterious union between Christ and his Church, yet there have been marriages of another kind permitted, or at least 'winked at' by Almighty God, 'in the days of man's ignorance,'—marriages which were lawful and binding, though not made according to the great marriage law of paradise. (vii.) I believe the marriages of the Kaffirs and the Zulus, to be precisely of this kind, and very probably derived from the days of Abraham himself, through their Arab descent. (viii.) It is certain that such marriages cannot be violently broken without very serious wrong and injury to the wives put away against their will, and to their children. (ix.) Hence, in dealing with the case of a polygamist convert from heathenism, we have to choose between two evils; either we must allow him to retain his wives and children, and discharge his duties towards them, until it pleases God himself in his Providence to interfere and release him from his obligations; or we must compel him to commit an act or acts of cruel hardship and wrong to others, and dismiss his wives and children, perhaps to rot and perish in the abominations of heathenism. (x.) I find no direction of the Apostles, and no authority of the ancient church, to guide me in this difficulty. (xi.) But I find a case somewhat similar provided for by St. Paul, who strictly charges a Christian to marry 'in the Lord,' yet allows—nay, requires, a Christian who had married a heathen before baptism to retain his wife, unless she choose to leave him,—however strange and unhalloved such a connection may seem to us, however likely to interfere with his own progress, and to corrupt the morals of his children; and a Christian wife, in like manner, to remain with her heathen husband. And I find also cases of incestuous marriages, contracted before conversion, which were

allowed in former days, in our own English Church, to continue after the reception of Christianity. (xii.) Under these circumstances, and considering that polygamy was tolerated by the Almighty in the case of so many good men of old, and that, consequently, it is not sinful and wicked in itself and contrary to all religion, though it is contrary to the spirit of Christianity, (whereas acts of injustice and wrong are positively sinful and wicked, and contrary to religion itself, as well as to the spirit of Christianity,) I believe it to be the lesser evil of the two, and, indeed, the only righteously possible course, to allow a polygamist convert, whose wives do not choose to leave him, to retain them, with the understanding that he shall take no more, exhorting him to endeavour, by God's grace, to live as a faithful servant of the Most High among them, according to the light vouchsafed to him, and like the polygamist Abraham of old, 'to command them and his children after him to do justice and judgment, and to keep the way of the Lord.'"—(*Letter to the Archbishop of Canterbury, by Dr. Colenso, Bishop of Natal.*)

MONEY LIST—JULY 1st TO SEPT. 14th, 1861.

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POETRY.

THE APOSTATE'S DEATH.

Alas, the gloomy shades of death
Are setting on his smitten brow;
The feeble pulse, the heaving breath,
Declare a sad departure now.

But ah! he lingers yet awhile
Upon the verge of mortal years;
Beyond he sees no deathless smile
To dissipate his gloomy fears.

Oh, now the lamp he cast away
To him would prove a light indeed:
The Gospel's life diffusing ray
He feels to be his only need.

How can he pass the gates of gloom
Or tread the chambers of the dead?

Dublin.

How dark, how dreary is the tomb,
Because the light of life has fled.

Oh, had he kept the way of life,
And turned not to the path of sin,
Angels would cheer this hour of strife,
And bear him on, life's crown to win.

But ah! he sinned; from grace he fell;
He turned his noonday into night:
Now, he has gasped his last farewell;
Earth fades from his bewildered sight.

Let not his latter end be mine;
Lord, let me serve thee evermore!
May I in endless glory shine
With thee, when death's dark reign is o'er.

RICHARD SMYTH.

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"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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Saturday, October 5, 1861.

Price One Penny.

UNIVERSAL EMPIRE.

The exalted destiny which awaits the kingdom of God, and which the future will reveal, is a subject that inspires the Saints with many bright hopes and glorious anticipations. When they compare the dark and troublous past through which it has already travelled with its present peaceful and proud position, they have much cause for thankfulness; but when they compare that past and the present with the brilliant future yet in the distance, and scan, with an eye of faith, the transcendancy of those glories which will shed their eternal radiance upon it, and which the most fervid imagination can form but a dim conception of, their souls may well thrill with the rapid pulsations of swelling joy, and their bosoms heave with proud emotions, while praise and thanksgivings rise to the heavens in unison and love, from grateful hearts, for the day having arrived, so earnestly looked forward to by holy men of yore, when God's kingdom would be established upon the earth.

To arrive at universal empire has been the day-dream of many of earth's proudest children, whose names stand highest on the blazoned scroll of fame, and who have waded to eminence and power through blood, tears, and ruins. Sparring neither age nor sex, friend nor foe, who stood in their pathway to ambition's highest pinnacle, they deluged

the earth with blood, and marked their tracks with desolation and misery, in the vain hope to obtain universal dominion. The merciless acts and bloody purposes of some of these aspirants to unlimited power form the darkest pages in the records of a world whose history teems with crimes, and whose greatest recognised heroes were often its greatest criminals. Boldly and daringly were their plans conceived, ruthlessly and relentlessly were they executed; and war, in all its mad play of conflicting elements, seemed but a toy at their disposal, as they rode on the topmost crest of the wild tornado of strife, like embodied spirits of vengeance let loose upon humanity, while they watched with exultant glance the devastation spread around, as they swept their way towards the pinnacle of universal empire—a point they were never destined to reach. Men sometimes talk of this nation or that power having swayed universal dominion, but in doing so they speak comparatively. No nation has ever yet attained to such a position—no man has ever controlled the destinies of the earth; and the very means by which the greatest and mightiest empires of the earth gained their preeminence precluded the possibility of their retaining it. Almost every schoolboy has heard the anecdote of the Macedonian Alexander, who is said to have sat down and wept

because there were no other worlds he could conquer. This might be called a historical fiction, for he had not conquered the world he lived in, neither all the countries with which he was acquainted. To the north lay the Scythians, who, though defeated, but unconquered, spurned his sovereignty with contempt; to the west the various tribes that inhabited Gaul; while to the east lay the regions of farther India, where his troops refused to follow him: so that even Alexander did not attain to what might have been called universal empire in his day. From the vast extent of country conquered and governed by several nations at different periods of the world's age, they have been spoken of as having gained this wide-spread dominion. Thus Babylon, Persia, Greece for a brief period, and Rome, which stand conspicuous as the four great powers of ancient times, have been severally looked upon as having attained to universal empire, (but such was not the case,) while other nations in more recent times have wielded for a space, almost if not altogether, as great power, and exercised sway over nearly as wide dominion, that have not such an exalted position assigned to them. Babylon's dominions were confined almost exclusively to Asia; Persia vainly endeavoured to subjugate Greece, by whom she was ultimately conquered; Alexander's conquests were bounded, as has already been observed; and Rome, in her days of most wide-spread dominion, saw a duplex crown governing her eastern and western parts, whose contending hosts were often marshalled against each other. But coming farther down the channel of time, we find Mahomedanism struggling hard for universal conquest. Urged on by fiery zeal and impetuous valour, the successors of Mahomet carried the crescent from Asia to Europe, till their attempts at universal subjugation were successfully contested by the growing might of the west. Still later on, Tamarlane swept like a fierce scourge from China to Turkey, and threatened for a time to subjugate humanity to his ruthless power; while, in more modern times, the first Napoleon aimed at, and avowed his desire of realizing, universal empire.

To some these facts may appear dry, but they are cited to make certain

deductions from them that may have a definite bearing upon the subject under consideration. At the outset it may be observed that the language of Jesus has been most singularly illustrated in the history of all these powers—"All they that take the sword shall perish by the sword." In the next place, the more rapid their growth to greatness and power was, the speedier was their decline. When, as in the case of Alexander, Tamarlane, and Napoleon, a power swelled suddenly great and plethoric under the guidance and direction of one master-spirit, it sank as rapidly, when that presiding genius was removed. The mighty fabric reared by the power of the Macedonian was parted almost in a day; and from being a unity, great in that unity, it became split into contending sections under his four great generals, neither of whom could claim the mantle of his fallen master. The blood-built power of Timour the Tartar or Tamarlane, became the greedy prey of rival chiefs as soon as his ruthless spirit ceased to animate the clay it had so empowered and exalted; and the ultimate defeat of Napoleon was but the signal for a reorganization of European kingdoms, and a re-erection of many of the national boundaries he had removed in his power. On the other hand, nations which grew in power and greatness gradually, and rose from eminence to eminence by degrees, acquired a stability which enabled them longer to retain their position and resist with greater force the circumstances which operated on them for their overthrow. But of all the powers which aspired to universal dominion, not one now remains which can lay claim to such a preeminent position. Well might the poet exclaim—

"Assyria, Greece, Rome, Carthage, where are they?" All have passed away! and ruined edifices, desolated cities, crumbling monumental remains, and a degraded population are the mournful relics of a greatness which once awed the world and shook the very foundations of human liberty and freedom! O man, man, who prides thyself on thy power and greatness!—power as feeble and fleeting as thine own earthly existence, and greatness as evanescent as the morning dream!—look upon these ruined memorials of the past, and learn how impotent thou art, and how tran-

sient and hollow are the pomp and pride, the glitter and tinsel which shroud man's vaunted greatness and fancied supremacy!

It has been observed that the very means by which these great powers obtained their preeminence precluded the possibility of their retaining it. To obtain and retain universal dominion, mankind must be imbued with a knowledge of correct principle, be instructed in law and order, and understand the benefits to be derived from obedience to them; and they must be governed in justice and equity, not treated as slaves by a powerful conqueror, who are compelled to render an unwilling servitude because they are weaker than the power which controls them. Where such servitude is compelled, there fear is; and closely allied to it, hate. Sooner or later this fear inspired by hate, or the nobler feeling returning courage, would prompt them to cast off the shackles of bondage, and assert their right to be governed according to their freewill and choice. Rebellions thus engendered would weaken the power, exhaust the resources, and sap the foundations of the giant authority which coerced them into an unwilling subjection. Hence, the conquests made by force, and maintained by the power of arms, would sooner or later, through a reactionary and revolutionary principle, prove the overthrow and destruction of the government which extended its dominions by this means. Still there is nothing unreasonable, improbable, or impossible in looking for a realization of this great governmental power. That man has been unable to reach the summit of authority, is no reason why it cannot be reached; and if the wealth and power of a people increase as the nation which they represent grows in power and true greatness, by the cultivation of the arts of peace and the development of agriculture, manufactures, and commerce, the members of a universal empire would occupy a greatness and power in a proportionate ratio to the overwhelming greatness of such an empire, if that empire was based upon principles which would ensure its permanency. Hence, if mankind would cease their wars, and, becoming acquainted with the principles of eternal truth, regulate their actions thereby,

being governed by wisdom, justice, and righteousness,—if they were united together in one vast brotherhood, whose talents, abilities, and powers were directed to increase the general good and promote universal welfare, under a government which could command their confidence, love, and esteem, it would be impossible to calculate the vast amount of happiness and blessings of which they would be the recipients. Such a condition might be deemed extremely utopian, yet God has declared by the mouths of his holy Prophets that he would set up a kingdom in the last days which should never be destroyed, to which universal dominion should be given; that Jesus himself would preside over it in power, rule in righteousness, and reprove with equity; that mankind should beat their swords into ploughshares, and their spears into pruninghooks; and that peace, with all her angelic train of blessings, would visit and abide with the children of men.

When we turn aside from contemplating the dark picture revealed in the past, and gaze in ecstatic vision upon the opening glories of the future, it is no wonder that a glow of heavenly delight fills our souls and makes the present ills seem light in comparison with the blessings and greatness which that future will reveal. When holy men of old were saddened and cast down in heart at beholding the wickedness and degradation of their fellow-beings—even they were persecuted, stoned, and even martyred for the truth's sake, and their fainting spirits almost succumbed, the Lord mercifully lifted the mighty curtain of the future, and permitted them to gaze upon that kingdom of power and majesty, in whose greatness and glory they were to be participants. The providences of God in leading and guiding that infant kingdom have been signally and manifestly displayed. Preserving it amid opposition, the fiercest and most bitter that ever a young and growing power had to contend with, making events in its history which under ordinary circumstances would have proved its overthrow, the stepping-stones to its exaltation and ultimate greatness, turning the apparently most untoward causes into the most beneficial results, guiding it

through difficulties of the most trying and intricate nature, its history is without a parallel in the records of any people or nation. That which approximates nearest to it is the providence manifested in the early history of Israel; but though the salient points are in many instances somewhat similar, still the difference between them is marked and observable. Cradled in earthquakes, reared amid hurricanes, injured to the bitterness of the fiercest tempests, it can stand—while God protects it—inulnerable amid the wildest lashings of evil's raging billows. Its claims to universal dominion are firmly founded and stable. While every other power and nation has within it the seeds of its own destruction—while disunion, strife, contention, and mad war prey at the vitals and sap the foundations of all earthly governments, it alone possesses unity, peace, and harmony—the elements of true power and permanent greatness. Founded on truth, its subjects will learn true principle, that they may govern themselves. Its conquests will be made

by a power of whose force the world is ignorant. Its government, ruling in righteousness, will be sought for by the ends of the earth, and honest-hearted and peace-loving men will hail its advent with joy as the dawning of a brighter day on this strife-tossed planet, while peace extending from its borders blesses all who bask beneath its heavenly radiance.

As a people, we have every cause to rejoice, and in the midst of that rejoicing should ever seek to remember His guiding hand who has led his people in the path to ultimate greatness, that the Israel of the last days may be preserved from pride in her coming glory, as she has been preserved from abasement in her past difficulties. It is the Lord's work. He alone has the right and the power to institute universal empire, for under his government alone can mankind find true justice, perfect righteousness, and permanent peace. His kingdom will grow, and increase, and have no end.

MINUTES OF A CONFERENCE

HELD IN NORRE UTTRUP, DENMARK, SEPT. 1, 1861.

Present—Amasa M. Lyman and Charles C. Rich, of the Presidency of the European Mission; John Van Cott, President of the Scandinavian Mission; O. A. Madsen, President of Aalborg and Vensyssel District; L. Larsen, President of Aalborg Conference; Elders Jesse N. Smith, Hansen, and Weiby; a number of Travelling Elders, upwards of 850 Saints, and with a few strangers.

At 10 a.m., after singing and prayer, President Rich said—"I am exceedingly glad to be in your midst this morning. However desirable it would be for me to be able to speak in your language, or you to understand me, one thing I am fully aware of—that you have embraced the truth, and mingle with us in the same spirit; and your faith, anxiety, and fond hopes are directed in the same channel as ours. You have received the testimony of Jesus by obeying the Gospel, which is the greatest gift that human beings can obtain upon the earth. It matters not what your circumstances may be, the

Gospel will lead you to obtain wealth, honour, and immortality. It is not riches, glory, and fame that will accomplish it. It has nothing to do therewith. It is of a different nature and organism in itself. You have got to grow and increase continually in this work. Our growth is like unto a child's growth when born into the world. It must learn how to walk, talk, &c., until it arrives at manhood and is like its father. So with us: our course will be onward till we are like our Father in heaven. The Lord has called and sent forth his servants to teach the principles of life and salvation, and we must consider them as his delegates—as if it were the Lord himself. They teach men to cease to do wrong, and do the work of righteousness, and advocate its principles. As far as their teachings are received, they produce happiness and salvation, and brings us near to our Father in heaven. He loves truth and righteousness. It is his design that it should reign predominant upon the

earth, and this dispensation will bring it to pass. When nobody steals, there is no thieving done; when nobody lies, there is no lying done; if no one whoreth, there is no whoredom existing. So with other crimes and evils that entail misery and sorrow, and a multiplicity of woes upon the human race. When we have fully conquered and done away with those evils, there will be peace, happiness, and order, among the children of men, and the Devil would then be bound. We have got to work for it. Sin produces sorrow; righteousness and truth produce happiness and bliss. Sanctify yourselves before the Lord. Be holy, pure, and virtuous, and listen to those appointed to lead you onward to salvation. I have been in the Church almost since its beginning. There has never been a time that the servants of the Lord have had no light to lead his people; and if they have not been listened to and obeyed, the consequences have been sorrow and darkness to the Saints. It is natural for many to expect, when we come along, to hear a great deal said about eternity and the world to come. It is very urgent for you to know what is calculated to benefit you at present while you are aiming at the glorious prize, that you may be firm in the truth and win it. All the glory and fulness you can imagine will be your possession. You need not envy your brother who has advanced in the scale of being further than you have: he is not in your way by any means. In the kingdoms of the world there are only a few personages entitled to honour and glory. Not so in this kingdom: it is obtainable by all if they live for it. You will have an opportunity to be tried as those who have gone before you. Abraham was tried. When he proved faithful in all things, all blessings which he possibly could desire were multiplied upon him."

Elder A. Christensen interpreted the discourse by President Rich before the assembly; and, after a hymn was sung,

Elder L. Larsen made some remarks in regard to voting to sustain the Priesthood; after which he moved the upholding of the authorities of the Church of Jesus Christ of Latter-day Saints in their various grades and orders of Priesthood throughout the world, which

met with a ready response from all present.

President Van Cott then rose and said (in Daniah)—"I am very much pleased to meet with so many of the Saints on this occasion. I am acquainted with many of you; still, numbers have been baptized lately whom I do not know. It is cheering to me to see so many becoming obedient to the Gospel and the message the Lord is sending forth to all the earth, and being numbered among the noble family God will use for his own designs. I see before me a true, honest, and virtuous people: in that they are distinct from all the communities. Continue to keep the commandments of God through his servants who are sent forth to this generation. Neither king, priest, nor emperor, high or low, rich or poor, will ever enter the celestial gates without repentance and baptism by that authority vested in them. The world is about as corrupt as it can be; there is scarcely any true virtue left in our great cities; every species of abomination and crime is abundant. We have inherited various traditions from our forefathers that are not correct. We must overcome and strive to be like our Father in heaven. The world speaks all manner of evil against us; but what of that? Did not they do so in the days of Jesus? But did they tell the truth? No. I do not think the world is a particle better than it was then."

Elder Madsen said—"The children of men are said to be taught religion and God's commandments by their preceptors; but are at the same time told that it is impossible to live their religion and keep those commandments. What folly! Such nonsense has originated from the 'mother of harlots.' It leads men to ignorance and death. The Gospel of Christ is of a nature that all men can obey it and live by it, if they have a mind to. Hence the condition is, that those who obey shall be saved, and those who do not shall be condemned. Our fellow-men think this a curious religion; but the honest in heart love it when they are brought to understand it, and they will follow it and be saved in the kingdom of God. Nothing can hinder the progress of this work, or hinder us individually from keeping God's holy commandments, or prevent

us from being saved in his celestial kingdom."

After singing a hymn, the meeting adjourned. Benediction by Elder Jesse N. Smith.

— 2 o'clock, p.m.

The meeting was opened by singing and prayer; after which,

President Amasa M. Lyman rose and said—"Brethren and sisters, I am very glad to meet with you under such favourable circumstances. I wish to say something to instil in your minds confidence in the work you are engaged in, and remind you of your obligations to God, that you may realize your true position upon the earth. I do not feel to rejoice and have confidence in God for my own individual sake, but in your behalf, that you may enjoy the same blessings. Although we do not understand your language, there is an indication in your faces, speaking to us louder and plainer than language could express, that your feelings, affections, anxieties, and hopes are directed in the same channel as ours, and that you are aiming at the very same point that we are aiming at. You need to learn. Go onward in the good work. Think not, because you may be poor, that you are considered as nothing before the Lord; but look up to him as your Father, and think you are of heaven's family, and live for a noble and exalted purpose, and mind not the scorn and contempt of those who are called wise in the world and refined in society. God has chosen the weak things of the world, and they are to be made strong and powerful. The Gospel has found you where you are, even in the humblest cottage. It will save and exalt you; it will produce happiness and salvation, even wealth, honour, and immortality, and make you kings before the Lord. There are none but the honest and true-hearted who can aspire to that position. The people that sit here before me are the chosen of mankind. All the glorious promises of God are to be fulfilled on your heads. You are the literal heirs of the kingdom, and no power can prevent it or make it otherwise. Therefore let all, both young and old, men, women, and children, be instructed, that they may take a course to secure it. I enjoin it upon you who are called to teach, to instil this into

the minds of the Saints. Take pains to teach them all that will be for their good, that the poor and the meek may be reminded of their grand destination, and be firm in keeping the commandments of God, overcoming the weaknesses and evils that humanity is apt to be entrapped by; and your influence will then be felt as the genial rays of the sun in a black storm. As long as men are on the earth, they will cleave more or less to its elements, and are subject to failings. We must cultivate a spirit of peace and forbearance, even when our neighbour abuses us. You say he will continue to abuse us. Very likely he will. The worse a man is, the greater his misfortune. We must act towards all men as our Father has acted towards us, ever seeking to save mankind, and forbear with them as much as possible. By doing so, we follow the example of the Saviour. We did not come here because it was very urgent to preach to you. You have men in your midst qualified to teach you all that is necessary. They are men of God: he loves them. What you do not learn here, you will all learn when you get to Zion. Never cease making your exertions in every way possible to go there. Your destiny and future hopes are concentrated in her. It will be a great pleasure to us to meet you there, and reflect back when we visited you in Denmark, even in the humblest cottage. The promises of the Lord will be fulfilled on this people."

Elder A. Christensen then translated President Lyman's discourse for the congregation; after which,

Elder Jesse N. Smith said (in Danish)—"Our testimony is that 'Mormonism' is true, and truth is 'Mormonism.' It embraces every true principle. In it is power unto salvation. It will bless and benefit mankind. Some individuals have embraced more truth than others. The more we know of it, the more we love it, and seek to put our fellow-men in possession of the same glorious principles. The world is full of corruption and crime. Sins and folly bring their own punishment; they bring darkness, gloom, and sorrow. Righteousness produces life, light, joy, and harmony. We must give heed to the word of God through his servants. Those who love truth will embrace it, walk by its pre-

cepts, and be saved in the kingdom of God."

Elder H. Hansen then said—"We have enjoyed a pleasant time with our brethren who have come here. The world is covered with darkness. Her wise men do not know anything about God. They seek something which they will not be apt to find. The Lord has opened our eyes, and we are favoured with the comforts and blessings of the Gospel of Jesus, which will show us our positions and the object of our being in this world. It is our privilege to know the will of the Lord, and do it, and be saved, as much so as in the days of Noah or Lot. This work is bound onwards until it has accomplished its purposes."

Elder J. C. Weiby then said—"The time has been well spent to day. Let us give heed to the counsels received to-day, and we shall not err. It will

lead us onward to obtain salvation. It will begin right where you begin to walk in the light."

Elder Larsen said—"Men read of the servants of God in ancient days, and deify them. We have got living servants of God right among us now, and consider it a privilege and great blessing. Let the Saints continue to faithfully fulfil their duties, and not look at one another's weaknesses and failings."

Elder Christensen then made a few remarks; after which,

President Van Cott said a few words concerning the blessings we are enjoying, and blessed the Saints, in the name of the Lord, on behalf of Presidents Lyman and Rich.

A song composed by Elder Børghim, suitable for the occasion, was then sung, and President Lyman dismissed the meeting by prayer.

A. CHRISTENSEN, *Reporter.*

HISTORY OF JOSEPH SMITH.

(Continued from page 626.)

Thursday, 23.—Emma rather better. Read Hebrew with Niebaur, and counselled with various friends.

At 10 a.m., the Municipal Court met, N. K. Whitney presiding; but there not being a quorum present, adjourned for one week.

At one, p.m., had a talk with the Sac and Fox Indians in my back kitchen. They said—"When our fathers first came here, this land was inhabited by the Spanish; when the Spaniards were driven off, the French came, and then the English and Americans; and our fathers talked a great deal with the Big Spirit." They complained that they had been robbed of their lands by the whites, and cruelly treated.

I told them I knew they had been wronged, but that we had bought this land and paid our money for it. I advised them not to sell any more land, but to cultivate peace with the different tribes and with all men, as the Great Spirit wanted them to be united and to live in peace. "The Great Spirit has enabled me to find a book (showing them the Book of Mormon,) which told me about your fathers, and Great Spirit

told me, 'You must send to all the tribes that you can, and tell them to live in peace;' and when any of our people come to see you, I want you to treat them as we treat you."

At 3 p. m., the Indians commenced a war dance in front of my old house. Our people commenced with music and firing cannon. After the dance, which lasted about two hours, the firing of cannon closed the exercise, and with our music marched back to the Office. Before they commenced dancing, the Saints took up a collection to get the Indians food.

A. A. Lathrop came to my clerk, Dr. Richards, and told him an officer was on his way with an attachment for him, and that the grand jury had found a bill against me for adultery, on the testimony of William Law: he had come from Carthage in two hours and thirty minutes to bring the news. Dr. R. came to my house and stayed all night.

Aaron Johnson came from Carthage, and said that Foster had been swearing that I swore to the complaint on which Simpson was arrested. I instructed Johnson and Rockwell to go to Carthage

in the morning, and have him indicted for perjury, as I never did swear to the complaint. The officer was after John D. Parker also, and report says B. Young, H. O. Kimball, and W. Clayton.

Past nine p.m., I walked a little way with Dr. Richards for exercise.

My brother Hyrum called in the evening, and cautioned me against speaking so freely about my enemies, &c., in such a manner as to make it actionable. I told him six months would not roll over his head before they would swear twelve as palpable lies about him as they had about me.

President B. Young left St. Louis at noon in the steamboat *Louis Philippe*.

Friday, 24.—With my family all day.

Aaron Johnson and O. P. Rockwell went to Carthage to get Robt. D. Foster indicted; but they returned again as the grand jury had risen. Joseph H. Jackson was at Carthage, and had sworn falsely against me.

At 6 p.m., went to Dr. Bernhisel's room, and had counsel with brothers Richards and Phelps. I ordered a meeting of the City Council for tomorrow, and returned to my family after being absent about one hour.

The Central Committee wrote a letter to Hugh Clark, Esq.:—

"Nauvoo, Illinois, May 24th, 1844."

Sir,—Having received your address through our mutual friend, Mr. Edward Doughty, we forward with this per next mail the Nauvoo Neighbour of the 22nd inst., through which you will learn the doings of a State Convention held in this place on the 17th; and this communication has been drawn forth, in a great degree, through our sympathies for a people who are now being mobbed in the city of brotherly love (Philadelphia), as we have been for many years in Missouri; and for what? For our religion, although called by another name.

The Mormons and the Catholics are the most obnoxious to the sectarian world of any people, and are the only two who have not persecuted each other and others in these the United States, and the only two who have suffered from the cruel hand of MOB-CRACY for their religion under the name of foreigners; and to stay this growing evil, and establish 'Jeffersonian democracy, free trade, and sailor's rights, and protection of person and property,' we have nominated Gen. Joseph Smith for the next President of the nation—a man with whom we are thoroughly acquainted, and have no

fear in pledging our lives, our fortunes, and our sacred honours, that, if elected, he will give and secure these inestimable blessings to every individual and society of men, no matter what their religious faith. Help us to elect this man, and we will help you to secure those privileges which belong to you, and break every yoke.

You will please to consider yourself a member of the corresponding committee with us, agreeably to the resolution of the State Convention, and lay this subject before your people, giving us your views on receipt hereof, and open such correspondence as wisdom shall dictate.

General Smith's prospects are brightening every day. With sentiments of the highest consideration, we are your obedient servants,

WILLARD RICHARDS,
JOHN M. BERNHISEL,
W. W. PHELPS,
LUCIAN R. FOSTER,

Central Committee of Correspondence for the Election of Gen. Joseph Smith to the Presidency.

HUGH CLARK, Esq., Alderman,
Corner of Fourth and Masters Street,
Northern Liberties, Philadelphia."

Rainy evening.

A Conference was held at Chicago, Alfred Gordon, president, and James Burgess, clerk. Eleven Elders were present, and a very favourable impression was made upon the minds of the people.

Saturday, 25.—At home, keeping out of the way of the expected writs from Carthage. Towards evening, Edward Hunter and William Marks, of the grand jury returned from Carthage; also Marshal John P. Greene and Almon W. Babbitt, who informed me there were two indictments found against me, one charging me with false swearing on the testimony of Joseph H. Jackson and Robert D. Foster, and one charging me with polygamy, or something else, on the testimony of William Law, that I had told him so! The particulars of which I shall learn hereafter. There was much false swearing before the grand jury. Francis M. Higbee swore so HARD that I had received stolen property, &c., that his testimony was rejected. I heard that Joseph H. Jackson had come into the city. I therefore instructed the officers to arrest him for threatening to take life, &c.

I had a long talk with Edward Hunter, my brother Hyrum, Dr. Richards,

William Marks, Almon W. Babbitt, Shadrach Roundy, Edward Donney, and others, and concluded not to keep out of the way of the officers any longer.

At 2 p.m., I was in Council in my north room, and heard the letters from Elder O. Hyde read, and instructed Dr. Richards to write an answer, which he did as follows:—

" Nauvoo, May 26, 1844.

Orson Hyde, Esq.

Sir,—Yours of April 30th is received. The Council convened this afternoon, and, after investigation, directed an answer, which must be brief to correspond with a press of business.

All the items you refer to had previously received the deliberation of the Council.

Messrs. Lyman Wight and Heber C. Kimball will doubtless be in Washington before you receive this, from whom you will learn all things relative to Texas, &c. Our great success at present depends upon our faith in the doctrine of election; and our faith must be made manifest by our works and every honourable exertion made to elect Gen. Smith.

Agricultural pursuits will take care of themselves, regulating their own operations and the rich also; but the poor we must

gather and take care of, for they are to inherit the kingdom.

Nauvoo will be a 'corner Stake of Zion' for ever, we most assuredly expect. Here are the house and the ordinances, extend where else we may.

Press the bills through the two houses, if possible. If Congress will not pass them, let them do as they have a mind with them. If they will not pass our bills, but will give us 'something,' they will give what they please, and it will be at our option to accept or reject.

Men who are afraid of 'hazarding their influence' in the council or political arena are good for nothing. 'Tis the fearless, undaunted, and persevering, who will gain the conquest of the forum.

Sidney Rigdon, Esq., is about to resign the Post Office at Nauvoo, in favour of Gen. Joseph Smith, the founder of the city. He has the oldest petitions now on file in the General Post Office for that station, and has an undoubted claim over every other petitioner, by being the founder and supporter of the city, and by the voice of nineteen-twentieths of the people, and every sacred consideration; and it is the wish of the Council that you engage the Illinois delegation to use their influence to secure the office to Gen. Smith without fail, and have them ready to act on the arrival of Mr. Rigdon's resignation, and before too, if expedient.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 5, 1861.

SECOND ADVENT OF THE MESSIAH.

The second coming of the Son of God is a subject of the deepest importance to the children of men. Concerning this, as concerning every other subject revealed in the ancient Scriptures, there is much contrariety of opinion entertained by modern professors of Christianity. Some believe that his advent will not be till the consummation of all things earthly, when he shall descend as a terrible judge to arraign the entire human family at the bar of eternal justice, while the earth shall be annihilated before his presence and majesty; and that the period of peace, so often referred to by the Prophets and Apostles of old, will not witness his actual presence, but only feel the happying and holy influences of his Spirit and power. Others look for his advent in person at the opening of the Millennium to reign upon the earth; and the exact time of his coming has been often predicted by individuals who waited anxiously for his appearance, to be disappointed in their expectations and deceived in their calculations;

while others, again, believe in his actual coming to reign a thousand years, but consider it preposterous for man to make any pretensions to a knowledge of when he will appear. Other opinions and views are entertained among men, which it is needless here to mention. The foregoing is enough to show that mankind are divided in their opinions; consequently there must be ignorance in proportion to that division existing among them; for some must be wrong where divided opinions such as these are entertained. The result of such ignorance will necessarily be an inability to understand how to prepare for his coming, and an endless contention among jarring sectaries relative to that event, incompatible with the perfection, harmony, and order requisite to meet and sustain the presence of so much holiness, majesty, and heavenly power. Malachi queries, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire." And if he were to descend in suddenness upon the inhabitants of the earth now, well might it be asked, "Who could abide his presence?" The Jews, who with ungodly cry preferred to save the life of a public criminal before the Saviour unjustly condemned, and who mocked him with bitter taunts as they beheld him nailed to the cross, would have but little more to flee from his presence for, than this generation, who openly and defiantly mock every Divine injunction, and reject every commandment he has revealed. While well-meaning and piously-disposed individuals are lamenting the rapid increase of sin and evil, and mourning at the torrent of iniquity that is sweeping over the earth, while zealous pietists are inaugurating and endeavouring to spread revivals, while missions at home and abroad are being maintained for the spread of so-called religion, and while public proclamations for the suppression of vice and immorality and the inculcation of virtue and purity are being issued from high places and read in public churches, where, among all the inhabitants of the earth who profess Christianity and raise noble architectural structures for religious worship, is there a people prepared or preparing for his advent, or whom he could visit and bless with his countenance? The lamentations of religious professors at the decadence of religious vitality, the cries and loud prayers of a people who would fain seek God after their own fashion and manner, and not in his appointed way, and the increase of crime, iniquity, and abominations, give a mournful answer from those who, professing to serve God, possess a form of godliness, but deny the power thereof.

The Son of God himself declared pointedly the signs which should herald his approach, and, after repeating them, observed—"Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at your doors." The signs of which he spoke are patent to this generation. As clearly as the opening leaves of spring herald the approach of summer, so clearly do the signs of the times indicate the approaching advent of Messiah. That the evils of which he spoke have, in a greater or lesser degree, visited every generation since, it is true; but such an accumulation of them no generation since ever suffered. To recapitulate them would be but to repeat matters of every-day occurrence. Wars, rumours of wars, pestilence, famine, earthquakes, disasters by sea and land, and the upheaving of the mighty waters, are the every-day topics of conversation, and form subject-matter for every broadsheet issued from the press. Yet mankind rush on in the dizzying whirl of life, almost reckless of the future, endeavouring to stifle the fearful forebodings which obtrude themselves into their souls, marrying and giving in marriage, eating and

drinking, and seeking the gratification of their lusts and evil desires; for, say they, "the end is not yet." That such an event will ever happen does not seem to enter into the calculations of mankind. "As matters have continued, so they will remain," seems to be the motto upon which they act. The world has continued in its present condition, they say, by their actions, jarring, quarrelling, struggling, striving, building up and pulling down for generations beyond our knowledge; and in such a condition it will remain, at least for generations to come. This reasoning, if it can be called such, is erroneous and productive of fearful consequences. While men read the Bible and talk of the wicked in a day of judgment calling upon the rocks to fall on them, that they may be hid from the presence of Deity, they look away in the far distant future for the realization of this fearful time, not considering that the heavens will reveal the brightness and glory of earth's coming King, surrounded by his holy retinue, before this generation shall have passed away; for whose presence they are but little seeking to prepare.

As the ancient Saints fell into error respecting the coming of the Lord, so some modern Saints, who have started out in the path of preparation, seem to have suffered their minds to become darkened to the near approach of Messiah's advent. From the manner in which his return to earth in glory was dwelt upon by the ancient Apostles, many entertained a belief that he would appear in that generation. Hence Paul was necessitated to caution the Thessalonians in these terms:—"Let no man deceive you by any means; for that day shall not come, unless there come a falling away first." On the opposite hand, when the Elders of this last dispensation came proclaiming the kingdom of heaven at hand, and announcing the approaching advent of Jesus, many believed upon their words who have remained steadfast to the faith; yet some of them seem to place the latter event in an indefinite future, and appear to look upon it as something not likely to occur for many years, if at all during their term of life. Once very zealous with regard to this matter, they anticipated it would take place in a very brief period of time, and that the Lord would, by direct and visible interposition, throw mankind into a chaotic mass and destroy them, without considering the preparation necessary on the part of the Saints, and the opportunities of mercy which a just being would provide for mankind to repent and be blessed with the power of the Gospel. But when they found it was a work of time, progression, and preparation, while holding to the testimony of the truth, they seemed to fall into precisely the opposite error that the ancients fell into, and placed it, as far as they were concerned, away in the future.

That the Lord will appear when his people are prepared for his presence, is a gladdening truth; that that day is rapidly hastening on, is fully evidenced by the progress of the Saints and the development of Jehovah's purposes among the nations: but because the people of the Saints are fast preparing for his appearance is no evidence that every member of the Church who may have a standing among the Saints is preparing. There is a means by which we can measure our progress to meet that auspicious event. If the breach is daily widening between ourselves and the world, as it is between the community of the Saints and the world, then we may be assured that our progress is certain, however slow. On the opposite hand, if our feelings and affections, our appetites and desires, are in unison with the world around us, and freely fraternize with them,—if our faith and our actions are cold and barren of good fruit, we should do well to examine ourselves. Individuals in such a condition might possess a nominal

position in the Church, but would be lacking the life of the work; and, like the foolish virgins who slumbered while the bridegroom tarried, they would be unprepared for his coming when it bursts upon them unexpectedly.

To the world of mankind the advent of Messiah will bring shame and sorrow. Rejecting his Gospel and spurning his servants from their midst, they place themselves in wilful opposition to the only principle by which they could learn of and prepare for his coming. To the Saints who live in the light of truth, stand aloof from the vanities and sins of the world, and strive in humility and earnestness to purify themselves before the Lord, gathering out from the destructions whose assembling clouds hang darkly over the confines of Babylon, it will bring salvation, glory, exaltation, and happiness ineffable.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Sept. 7, 1861.

Dear Brother George,—I again take my seat to address you. Since my last to you from Aalborg of August 30th, health and peace, through the blessing of our kind Father, have attended us in all our travels and ministrations. Of our journey from Copenhagen to Aalborg, I need only remark that no thrilling incidents were connected with its consummation. Brother Van Cott was with us. We passed the night very pleasantly in unbroken sleep, and at a quarter past seven o'clock we arrived at Aalborg, where we were met and welcomed by Elders O. Madsen and L. P. Larsen, who conducted us to the residence of brother Larsen, where we met Elders Jesse N. Smith and H. O. Hansen. During the day several of the Saints called to see us, and gave us a hearty welcome and a good *Danish* shake of the hand,—which, by-the-bye, is no sickly, indifferent affair; for, with a warm heart and stalwart frame, the soul's affections, of necessity, sought expression in the strong grasp of earnest, honest friendship, as it was denied the privilege of more intelligible utterance to us.

On the day following our arrival in Aalborg, we were furnished with a carriage and team for travelling in the country. At four o'clock we crossed the Lumfyord, or Gluebay, in a small boat, while our carriage and team passed over in a larger one. Joining our carriage, we rolled away on the road to Yearling, which is a very good

one. The country we passed was generally flat, with slight undulations, somewhat resembling, in this respect, the prairies of the great West. Like them, it is destitute of timber, save here and there some isolated small groups of the native forest growth; in contrast with the green foliage of which were sometimes to be seen the white walls of the residences of the better class of farmers. This contrast affords a pleasing variety to break the monotony that in its absence would meet the eye of the traveller. The highest parts of many of the low ridges, joined by the undulating character of the country, were crowned with numerous tumular mounds, resembling those so common in parts of the continent of America, and their excavation discloses similar historic evidences of their origin and uses. The principal places in the country are connected by the telegraphic communication established between them.

The character of the soil over which we passed was poor (as compared with the soil of the valleys of Utah), sand predominating in its composition. The cultivation bestowed upon it by the hardy husbandman brings only partially remunerative crops to compensate his toil and meet his most pressing requirements. After a ride of some twenty-nine English miles, we arrived in Yearling, where we were welcomed by the President of the Vensyssel Conference, Elder Weiby, with whom we had our lodgings.

On Sunday, 25th, we travelled about eleven miles to the residence of Mr

John Petersen, who had kindly extended the use of his large barn to the Saints for the holding of their Conference. At ten o'clock some 500 of the Saints were assembled. The entire number of Saints in the Conference was - 600. The meeting was addressed by brother Rich, myself, brother Van Cott, and several of the members of the Local and Travelling Ministry. A good spirit pervaded the assembly, which makes the prospects bright for future increase to the Church in this district of country. Conference over, we returned to Yearling. Early on the morning of Monday, the 26th, we took a brief stroll to inhale the morning air, and from an elevated point near the town we had a pleasant view of the surrounding country, which seemed one extended plain, slightly diversified, with gentle undulations, stretching itself around us until it met the bright blue of the distant horizon. The blue sea in the north-west was in sight from our pleasant perch on the heights of Yearling. We returned from our stroll refreshed, and in a condition to do ample justice to the breakfast provided by our kind host. This done, we were moving on our return to Aalborg, during which we spent two nights with some farmers in the country, which incident was not without its interest to us, as it afforded us a chance of seeing something of rural life in the northern portion of the kingdom of the Danes.

The habitations of these sons of toil are very rude, and not generally encumbered with any large amount of furniture, or even floors; yet in these hovels, (the low ceilings of which keep one in constant remembrance that it is not good to hold the head too high,) with all their indications of squalor and poverty, the spirit of genial friendship shed its cheering light; and, although the beds were minus, a liberal supply of fresh clean straw, placed on the earthy floor of the best apartment, afforded the traveller an opportunity to think of the rude and humble entertainment extended to the Sinner's Friend, and in sleep to forget the rude couch on which he finds repose. Thatch is the general covering of the tenements of the tillers of the soil: some of the comparatively wealthy have tile. Among the hardy and poor class, the Gospel at present

finds its votaries—a hardy and sound material or element for the development and increase of that world-wide nationality, in the broad shadow of which the saved of the world shall repose in the full enjoyment of that liberty which the Gospel promises to the honest disciple of the truth.

We returned to Aalborg, where we remained until Sunday the 1st of Sept., when we attended a meeting of the Saints in Aalborg Conference, which numbers in full 462, and had a very pleasant time, the place of meeting being some four miles away from Aalborg, in the country. We remained with our friends in Aalborg until five o'clock on the 3rd, when I and brothers Rich, Van Cott, J. N. Smith, and H. O. Hansen bade our kind friends on the banks of the Lumfyord farewell, and took passage on board the steamer *Dania* for Copenhagen, where we arrived safely and in good health on the morning of the 4th, and remained here until the evening of the 7th, when I, with brothers Rich and Van Cott, passed over the Sound to Sweden, landing at Malmö, where we had a most interesting Conference with the Saints, who number 610 in the Conference.

On the 9th we returned to Copenhagen, finding all well, which is our condition at this moment Sept. 11th. With kind regards to yourself, family, and associates in the Office, in which I am joined by brothers Rich, Van Cott, and Smith, I subscribe myself your brother in the Gospel,

AMASA M. LYMAN.

Aalborg, Sept. 12, 1861.

President Cannon.

Dear Brother,—I send you the minutes of our Conference of the 1st inst. It was a pleasant time indeed. The precious seeds of life were disseminated freely by Presidents Lyman and Rich and others. They left this city with the steamship *Dania*, on the 3rd. inst., for Copenhagen, accompanied by President Van Cott and Elders Jesse N. Smith and Hansen; from whence they were to go to Sweden, and hold a Conference in the capital. The work in this part of the country is progressing as usual. The work of baptism and preparations

for the "grand exodus" will soon be prosecuted with vigour and zeal, as we have every good prospect before us. Here we find a great many who are anxious to know the truth, as they plainly discover that the mass of the people do not tread in the path of life and safety, and that the Christian world is bereft of the ordinances and power to save, and is like a ship on the wide ocean, dismasted and tossed by the ever-restless billows in the roaring storms and hurricanes, and disabled to go to a safe port.

I am truly thankful to the Lord that he is working with us, and raising men with charity, fortitude, and skill, to be engaged in the field everywhere. I never saw a time when the spirit of testimony rested on the brethren so

powerfully as it does at this present time. The Branches are in a very healthy condition, increasing rapidly in those principles that are calculated to save, exalt, and happyify the human race. Nothing is neglected that can profitably be done at present for the coming "exodus."

I, with brother Larsen, (the President of this Conference,) have held a District meeting in this western section. We are surprised to learn that nearly all in the Branches of this District are going home next spring. Many cannot go further than Florence, and will depend then on the Church trains for going further.

I remain yours in Christ Jesus,

A. CHRISTENSEN.

SUMMARY OF NEWS AND PASSING EVENTS.

HUNGARY.—That fruitful source of discord between the people and the authorities in Hungary—smuggled tobacco—has led to a disturbance in Pesth, resulting in the use of their arms by the military and the wounding of several persons.

SPAIN.—Spain still refuses to acknowledge any sovereign of Naples but Francis II.

ITALY.—Some turbulent demonstrations took place in Bologna on the 24th ult., caused by the high price of provisions. Several of the 'ringleaders' were arrested. The authorities have taken precautionary measures. The streets are traversed by strong patrols, and tranquility is now re-established. The French troops at Veroli have surprised a band of brigands, who were about to convey arms and money to Chiavone. They arrested the chief of the band, who was wounded. A royal Italian decree has been received by the Board of Trade, declaring the commerce of grain between Italy and foreign countries free in the whole kingdom, as regards exportation and importation. A letter from Rome states that the holy city has been swarming with reactionists of late, lounging about in troops of thirty or forty at a time, easily recognizable by their dress and dialect, and exciting the wrath of the Romans, the lower orders of whom abuse and pelt them whenever they can get an opportunity. Partial encounters are still frequent on the frontier mountains, especially near Casamare between the remnants of Chiavone's band and the Italian

troops; but the guerilla movement seems to be gradually dying away.

MONTENEGRO.—A letter from Ragusa says the Turkish population are murmuring at the delay in the movements of Omar Pasha: not so his army, who are panic-struck, and desirous of avoiding a collision with the insurgents. The Sirdar is endeavouring to bring his army into better condition by strict discipline. The Turkish General who commands at Trebigne sent couriers on the 12th to all parts of the Herzegovina to call the Turkish population to arms, with directions to them to assemble at Debell-Brieyh, and to wait further orders there. Omar Pasha, who has little confidence in the Turks, and none whatever in the slave Greeks, is always accompanied by an escort of 400 Catholics, natives of the Herzegovina, who are said to be completely devoted to him.

POLAND.—A proclamation has been addressed to the representatives of ancient Poland, convoking them to assemble on the 2nd of October at Horodlo, where, 400 years ago, was held the first assembly of Poles, Lithunians, and Ruthenians. The object is by a grand and imposing solemnity to celebrate the anniversary of the day when, in presence of Sigsmund Augustus II. the Diet of Lublin ratified the definite union of Poland and Lithunia. On the proposition of the Governor of Poland the Administrative Council of Warsaw has resolved to declare the city in a state of siege should the disturbances be renewed.

SUMATRA.—Previous to the disaster of March 9, there were on the island 120 houses and a population of 1,045; on this unlucky day 96 houses were destroyed, and 675 of the inhabitants, besides 103 temporary residents, lost their lives. Of the campongs nothing more is to be distinguished than the stones here and there, on which the Batu islander places the posts of his house, or which serve as seats in the gatherings in the campongs, and the wells which are found near each campong. On some places were great piles of trunks of trees, beams, and planks of houses, clothes, and furniture, and amongst them the bodies of the dead, which had not yet been removed, some in a state of decomposition, others completely stripped of the flesh by the vultures, dogs, and swine, of which last many were also drowned, but a number still wandered in the jungle. These skeletons and bodies presented a dismal sight, and rendered the atmosphere intolerable. The sea appears to have been most violent between the campongs Simo, Babanirege, and Lakao, on the west side of the island, where the greatest number of persons perished. According to the account of a survivor of the campong Babanirege, an earthquake was felt at the fall of evening shortly before the inundation. All the inhabitants then assembled, by order of the panghulu, on the open space in the middle of the campong; but a moment afterwards they tried to make their escape from thence, as they dreaded the fall of the houses, which were already tottering. They were driven back, however, by a rush of water which approached from the back of the campong.

Running back from this, they were overwhelmed by another terrific wave, which, out of 282 persons, swept off 206. Two waves met each other at this point, and wrought a fearful destruction. Large masses of rock were carried from the sea for 100 or 200 paces inland.

AMERICA.—The accounts from Missouri show that the Confederates are destroying the railway which crosses the northern part of that State from Hannibal on the Mississippi to St. Joseph on the Missouri. A little while ago, General Fremont issued a proclamation in which he threatened to shoot any one who might be found in arms against the Federal Government in that district. This destruction of the railway by which he moves his troops is the answer to his proclamation. Advices from Western Virginia state that the Confederate troops under Leo, on the morning of the 12th, commenced an advance upon both positions occupied by the National troops at Elk Water and Cheat Mountain Summit. They succeeded in surrounding the Summit, but were subsequently dispersed by reinforcements sent from Clarksburgh. Their advance on Elk Water was also stopped by shells from Loomis' Battery. During a slight skirmish on the 13th, near Elk Water, two Confederate officers—one of them Colonel John A. Washington, late of Mount Vernon—were killed. Government had received reliable information that the strength of the Confederates at Fairfax Court-house and vicinity was 110,000, the estimate being based upon the number of rations issued.

VARIETIES.

EARLY RISING.—The difference between rising every morning at six and at eight, in the course of forty years, amounts to 29,200 hours, or three years, one hundred and twenty-one days, and sixteen hours, which are equal to eight hours a day for exactly ten years of life (a weighty consideration) were added, wherein we may command eight hours every day for the cultivation of our minds and the despatch of business.

A CAT STORY.—"An old woman, who died a few years ago in Ireland, had a nephew a lawyer, to whom she left by will all she possessed. She happened to have a favourite cat, who never left her, and even remained by the corpse after her death. After the will was read in the adjoining room, on opening the door the cat sprang at the lawyer, seized him by the throat, and was with difficulty prevented from strangling him. This man died about eighteen months after this scene, and on his death-bed confessed that he had murdered his aunt to get possession of her money."—*Miss Knight's Autobiography.*

HABITS OF SPIDERS.—The following curious fact is given on the authority of Mr Spencer:—"Having placed a large full-grown spider on a cane planted upright in the midst of a stream of water, he saw it descend the cane several times, and remount when it had arrived at the surface of the water. Suddenly he lost sight of it, but in a few minutes afterwards, to his great astonishment, perceived it quietly pursuing its way on the other side of the stream. The spider having spun two threads along the cane, had cut one of them, which, carried by the wind, had become attached to some object on the bank, and so served the spider as a bridge across the water. It is supposed that spiders, when adult, always use similar means to cross water."

WHY are woollens and furs used in cold weather? Because they are very bad conductors of heat, and therefore prevent the warmth of the body from being drawn off by the cold air.

MENTAL POWER OF A DOG.—A well-known black-and-tan terrier, named *Prince*, residing at Margate, was accustomed to make his own purchases of biscuit as often as he could obtain the gift of a halfpenny for that purpose. On several occasions the baker whom he honoured with his custom thought to put him off by giving him a burnt biscuit in exchange for his halfpenny. The dog was very much aggrieved at this inequitable treatment, but at the time could find no opportunity of showing his resentment. However, when he next received an eleemosynary halfpenny, he wended his way to the baker's, as usual, with the coin between his teeth, and waited to be served. As soon as the baker proffered him the biscuit, *Prince* drew up his lips so as to exhibit the halfpenny, and then walked coolly out of the shop, transferring his custom to another member of the same trade who lived on the opposite side of the street.

CHARITY OF THE RAT.—A Sussex clergyman testifies that, walking out in some meadows one evening, he observed a great number of rats migrating from one place to another. He stood perfectly still, and the whole assemblage passed close to him. His astonishment, however, was great, when he saw amongst the number an old blind rat, which held a piece of stick at one end in its mouth, while another had hold of the other end of it, and thus conducting its blind companion. A kindred circumstance was witnessed in 1757 by Mr. Purdew, a surgeon's mate on board the *Lancaster*. Lying awake one evening in his berth, he saw a rat enter, look cautiously round, and retire. He soon returned, leading a second rat by the ear, and which appeared to be blind. A third rat joined them shortly afterwards, and assisted the original conductor in picking up fragments of biscuit and placing them before their infirm parent, as the blind old patriarch was supposed to be.

POETRY.

TRUTH'S SUNSHINE.

(TUNE—"The Young Recruit.")

See from Zion's mountain beaming
The sun of truth divine;
Its heavenly light is streaming
To every land and clime.
Ye fettered millions round,
Behold its cheering rays,
And let your joys abound
In songs of grateful praise.
God's chosen time has come,
To gather Israel home,
In these the latter days.

See error's mists retiring
Into the shades of night,
And priestcraft's breath expiring
Before its burning light.
Tradition's icy chains
Asunder burst shall be;
For truth asserts its claims,
And sets the captives free.
Proud kings whom God disowns
Shall fall from off their thrones,
And fade from memory.

Hear Zion's watchmen calling,
"It is the eleventh hour!"
Babel's battlements are falling
Before their mighty power.
God has spoken from above,
Making known the Gospel plan,
In tones of deepest love,
To the sons of fallen man.
Its sound shall go from pole to pole,
To cheer and bless each honest soul,
In life's allotted span.

See the pure in heart repairing
To Zion's favoured land;
All dangers bravely daring,
They go at God's command,
To bask in truth's bright sunshine,
With the holy and the pure,
And upward soar to heights divine,
Strong in power to still endure.
While devastation's angry scourge
Shall on the world in fury surge,
They'll rest in peace secure.

Liverpool.

A. ROSS.

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"Knowledge shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAN.

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Saturday, October 12, 1861.

Price One Penny.

ORIGIN OF MAN.

The origin of the human race is a subject that has of late been warmly discussed by the leading ethnologists and zoologists of the day. With what results remains to be seen.

Ethnology, or the science of races, is in itself a useful and interesting branch of study, as by it we learn to trace with greater certitude the physical relationship which the various peoples of the earth bear to each other.

Various opinions are maintained as to how many distinct races of human-kind there are in the world—some upholding the doctrine of unity of origin with orthodox zeal, some contending with equal tenacity for three distinct primordial races, others for five, and others again for as many as eleven.

At the meetings of the British Association for the Advancement of Science, held last year at Oxford, and this year at Manchester, spirited discussions took place upon the Antiquity of the Human Race and the Origin of Species, some of the prominent zoologists avowing considerable modifications of their opinions upon the latter topic—the new doctrine being that the different species of life-forms, instead of being independently created, have gradually descended as modifications and varieties from each other.

In order to give our readers a better general idea of the peculiar views now

gaining ground in the foremost ranks of naturalists, we will cite a few instances for illustration.

An elaborate work, which is somewhat agitating the scientific circles of France and England, has lately been published by M. Pouchet, a French naturalist, purporting to establish the principle of "spontaneous generation." Crosse had professed to produce insects by electricity; Fray, to develop slugs by fermentation; and Needham, to form animalcules by infusorial means: but as objections had been raised by their opponents against their hypotheses and experiments on the supposition of the presence of ova or seed-germs, M. Pouchet proposes to produce insects in infusions under circumstances which would preclude the possibility of the presence of any organic germ, such as employing artificial water, artificial air, or even pure oxygen, passing the air through concentrated sulphuric acid, and subjecting the infusion (of hay) to a high boiling temperature. By this means he proposes to destroy any germ that might possibly be supposed to exist therein; and under these extreme circumstances he professes to be able by a simple natural process to generate organic life from inorganic matter.

Then, again, there is the remarkable anonymous volume, entitled "Vestiges of Creation," which has startled all

classes of natural philosophers from their propriety, and has lately run through nearly a score of editions in double quick time. In this book the "progressive development" theory is proclaimed and advocated in all its bearings,—the hypothesis being that from the original simple forms of life the higher and more complex have been eliminated by degrees, one above another, without any special creative fiat, until at length the ape was produced, from which the lowest type of man was ultimately developed, in a wild or savage state; that thus all the changes have been brought about which characterize both vegetable and animal life, the elements of which all are composed being the same, the difference consisting merely in the modes of their arrangement and transition,—galvanic action being the chief agent in effecting the results.

Last, but not least, comes the Darwinian theory of "natural selection." In his recent work upon the "Origin of Species," Darwin proceeds upon the hypothesis that there have been no special creations of separate species of either vegetable or animal forms of life, but that external conditions, such as variations of climate and food, domestication or cultivation, natural habit, volition, and co-adaptation, &c., will account for all the changes and varieties observable in the different classes of vegetables and animals existing on the globe, whether on the land, in the sea, or in the air. Also that in the struggle for life, which, under peculiar circumstances, ensues among different vegetable and animal forms, any variety which may have the superiority as regards existing circumstances, will predominate, and, by diverging in a new direction, become modified and changed by surrounding natural causes. Thus from unity is said to be evolved every kind of diversity, the upward progress of the animal race ending in the human.

Since the descriptions recently published by Du Chaillu and others of the size, shape, and peculiar characteristics of the *gorilla*, discovered in Equatorial Africa, opinions have obtained among the Darwin school of naturalists that that remarkable species of animal, so resembling man, must be either an ape developing into manhood, or a man degenerating into an ape. The former

hypothesis, however, appears to gain the greater amount of credence among that class of theorists.

It is not our intention to discuss here the merits or demerits, in particular, of the foregoing theories as to the origin of the various species of vegetable and animal forms of life, nor to dwell upon the various points of similarity or dissimilarity between man and the higher grades of animals, such as the gorilla and the *mbouvé*. Suffice it here to say that, notwithstanding the evident *general* resemblance as to physical conformation, there are many essentially-distinctive differences of a special character in the various particulars which make up that general structure; and one thing is certain—namely, that since "the beginning" of the existence (however far back the palæontologist may trace it) of either man or monkey upon the earth, the annals of time give us no record, either ancient or modern, of the one ever merging into the other. Manhood and monkeyhood are as distinct now as ever they were; and surely, if there were any natural tendency or possibility of either the development or degeneracy of the one into the other, some indubitable instance of the fact would have shown itself ere this.

But the chief, wide distinction that exists between man and all the different classes of animals, from the lowest to the highest, lies in his mental and moral capacities. In his spiritual endowments man stands pre-eminent and alone. The animals of each and every order have their peculiar instincts and faculties, but in these respects man rises immeasurably far above them; for while they are stationary, man progresses. Age after age finds them as bygone centuries left them, unaltered, unimproved; but as one generation succeeds another, man advances in mental power, in moral capacity, and intellectual greatness. There is no boundary line even to this his marked superiority over the brute creation. His capacity for moral growth and intellectual power increases and strengthens as it is exercised, and knows no limit. But moral advancement, progressive knowledge, increasing wisdom, and cumulative mental power, are terms altogether inapplicable and strangely out of place, if applied to animals. They

are predicable only of man. This argument alone is of itself sufficient to meet the case of the gorilla's supposed approximation to manhood.

But what saith H^c whose wisdom is far above man's, even as the heavens are exalted above the earth? While men are weaving theories of their own, and in their halls of learning are disputing with each other on the origin of man, the Saints of God are guided, like those of old, in their councils and their judgments, by the light of revelation—the dictates of Heaven—the voice of God. While in the scientific land of Egypt, so to speak, the direst confusion reigns, and darkness on all vital subjects fills the land, (a "darkness" so "thick" that it may be "*felt*" by the humblest searcher after truth,) the Israel of God have "light in their dwellings," even the light of heaven's sun—the light of Divine revelation.

The "Wise Man" has said, in reference to the period of death, that "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, (Eccles. xii. 7,) thus showing that while the body is of the earth, earthy, the spirit is of celestial origin, and will ultimately "return" or be received back again into the Divine presence of Him who is, as the Apostle declares, "the Father of spirits."

Many other texts of Scripture might be cited which plainly and unmistakably declare man's origin to be *Divine*.

Having a Divine parentage, and being of celestial origin, as to his spiritual nature, his instincts and high physical characteristics must from the first have placed him at the head of the entire animal creation, holding supreme "dominion over every living thing."

In the New Translation of the Bible, by the Prophet Joseph Smith, we find the following sentence in the 1st chapter of Genesis, in reference to the formation of the vegetables and animals of the earth, and lastly man:—

"Nevertheless, all things were *before* created and made according to my word." Thus showing that although man's body or tabernacle is formed from the dust of the ground, or, in other words, is of earthly origin, and that the latter has to be animated with the breath of physical life, in order to render it a suitable abode for the former; thus

showing that his first estate was not in the garden of Eden, as is commonly supposed, but in a pre-existing spiritual world or sphere.

In the Book of Abraham, also, translated from the Egyptian papyrus by Joseph Smith, the following passage occurs:—

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and the great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good. And he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever."

We learn from this, then, among other things, that man, as a spirit, or organized intelligence, existed in the spirit-world for ages long anterior to his incarnation in this lower sphere; that this temporary change was designed as a means of practically testing the power and integrity of the spirit thus removed to a new position and surrounded by varying circumstances of a lower order; and that so far as he availed himself of the opportunities afforded him of proving his integrity by grappling with surrounding evils and overcoming them, and thereby rising superior to their influence and power, he would thus gain an experience that would be invaluable, and ultimately win his way to far higher and still more and more exalted positions in the celestial state than he could otherwise have possibly reached.

We will now select a few passages from the discourses of President Young upon the subject, which, clear and explicit in themselves, stand out in bold relief from the theories of men uninspired by the spirit of revelation. He says—

"Our Father in heaven begat all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal. Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession."

"After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve: he must have Eve to commence the work of generation, and they will go into the garden and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children."

"Now understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles which were organized for that express purpose, and so the spirit and the body became a living soul."

President Young, in the foregoing passages, while substantiating the fact of the union of man's pre-existing spirit with a bodily product of the "dust of the ground," enters more particularly into the *modus operandi* of that union. He unmistakably declares man's origin to be altogether of a celestial character—that not only is his spirit of heavenly descent, but his bodily organization too,—that the latter is *not* taken from the lower animals, but from the originally celestial body of the great Father of humanity.

Taking the doctrine of man's origin as seen from this higher point of view, and comparing it with the low assumptive theories of uninspired men, such as those we have alluded to, how great the contrast appears! "Look on this picture"—Man, the offspring of an *ape*! "And on this"—Man, the image of *God*, his *Father*! How wide the contrast! and how different the feelings produced in the breast! In the one case, we instinctively shrink with dread at the bare insinuation; while in the other, the heart beats with higher and warmer and stronger emotions of love, of adoration, and praise; the soul is cheered and invigorated in its daily struggles to emancipate itself from the thralldom of surrounding evils and darkness pertaining to this lower sphere of existence, and is animated with a purer and nobler zeal in its onward and upward journey to that Divine Presence whence it originally came.

NECESSITY FOR REVELATION.

BY ELDER JOHN C. GRAHAM.

Although mankind have degenerated from the elevated condition they once occupied, and adopted systems that are not conducive to their spiritual welfare and happiness, the Almighty has not entirely forsaken us and left us to be completely engulfed in the vortex of iniquity and consequent ruin.—On every hand we behold numerous evidences of

his mercy and fatherly care. Amidst what are called nature's glorious endowments and blessings, an Almighty Providence is working the welfare of the human race, and is continually bestowing, as from an unknown source, comfort and happiness upon his children here. The source from which these evidences are derived is apparent; yet even from

the possessors of these blessings can we frequently hear doubts of the existence of a Supreme Being; and their only acknowledgements of such benefits are that they have all been derived from nature or chance. Notwithstanding the palpable assurances continually manifested in their lives, conviction has made no impression on their unbelieving minds. Scepticism prevails among the majority of mankind to such an extent that, however strong may be the evidences which are brought forward to convince man that God reigns, doubt and uncertainty still remain. There is, however, notwithstanding declarations to the contrary, an inherent consciousness within man that there is a mysterious cause controlling all human affairs. The existence of this scepticism shows a necessity for direct communication between God and man, in order that a settled and universal conviction may prevail of the existence of a Creator and governing Power. Yet men who profess to believe in such an existence, and offer up their adorations to that Being, declare all intercourse between God and man as non-essential. Their own standard of belief, however, upon which are based their hopes and prospects of salvation, condemns such a theory. That standard, the Bible, in numerous instances, we find, supports the fact of there being at one time a channel of communication between the heavens and the earth. The fact that the Saviour, whom the Christian world theoretically acknowledge as Lord and Master, held frequent communion with his Father, clearly and plainly shows that if he could not do without such communication, we of course cannot remain isolated from him and still maintain our devotion to his cause. "My God, my God, why hast thou forsaken me?" was an exclamation from the Saviour while suffering for the welfare of mankind. This was the language of one whom the Christian world declare to have been sinless, evincing to us, as it undoubtedly does, that he experienced the bitterness of his brief estrangement from God.

In another instance, we have on record within the pages of the standard of Christian belief, that by revelation the Apostle Peter was enabled to bear testimony of Jesus and recognize him as

"Christ, the Son of the living God." The Saviour's reply was—"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." In this passage, Jesus alluded to revelation as being the rock on which he would "build his Church."

That the Church of God cannot exist without a channel of communication being open, is shown by his dealings with mankind. "Surely the Lord God will do nothing but he revealeth his secrets to his servants the Prophets." This evidently implies that the Almighty, in his designs or purposes for the welfare of his Church, would reveal his views to those who represented him on the earth, giving them the authority to execute the same. Through revelation God acquaints his servants with whatever purposes he may have in view, otherwise they would be in ignorance of the fact that he desired or designed anything. How could we perform the will of our parents on the earth without understanding what their will might be? Could we really suppose that our earthly parents would countenance our disbelief in the necessity of receiving directions from them? If we adopted our own views, and acted upon them independently of those whose authority and rule over us are unquestionable, we should be considered disobedient and insubordinate children. Then, if we acted similarly with respect to our Heavenly Father, are we not amenable to him for our disobedience and insubordination?

It is evident, then, that revelation from God to man is requisite for his guidance in his earthly career, that he may have the assurance of his continual safety, and the knowledge that God recognises him. Mankind entertain the notion that intelligence, wisdom, and knowledge are so universal as to render revelation unnecessary and dispensable. If a man should come forth and declare that he has received communication from on high, would his testimony be received? So widely does the self-importance of men prevail, that God's voice is unheeded. They have wandered into the dark region of infidelity, and seek no relief; but when his wrath

and indignation shall sweep the earth—when God shall strike the unbeliever and the ungodly with fear, they will discover that they have rejected and offended him. The picture of their inevitable distress is so terrible that description fails to illustrate it.

Mankind offer up their prayers to God, of whom they have but a meagre conception, and yet manifest little concern whether they receive answers to their prayers or not, thus verifying the scripture—"They draw near to me with their lips, but their hearts are far from me." Mankind have a form of belief in God, and, as far as theory is concerned, adhere to it, even to addressing their Maker in humble prayer; but it is devoid of power. It is a "form of godliness," which is necessary to be observed for the sake of *appearances*, whether in their supplications or praises any sincerity be manifested or not. Thus men indulge in a form of communion with God, and still they deny the necessity of such communion. Is it likely that our Heavenly Father would, under such circumstances, reveal his acknowledgements of their prayers, inasmuch as they declare that such are unnecessary? The rejection of this principle—the leading feature of a Divinely established Church by mankind, proves, in connection with their rejection of other important principles, their condition of utter unbelief and darkness. Men do not know whom they worship, and are further in darkness by the non-intercourse between the God of their worship and themselves. The world is plunged into a sea of unbelief, which is just the situation that ancient Prophets have declared they should be in. Is there no escape from the calamity that will ensue? God is a just and merciful being. He has shown sympathy and regard for the whole of the human family in many instances. He has endeavoured to save men from a similar fate by his kindly interference. The condition of the antediluvian world, in their condition of unbelief and wickedness, and the present situation of the "Christian" world, are alike. They were completely deaf to the admonitions of God through Noah; and notwithstanding the warnings they received of the approaching current of his wrath, they persisted in their unbelief, and continued

to pursue iniquity and vice. How often from the pulpit, in which stands the professed minister of God, can we hear repeated the consequences that followed the people of that age! Imagine a person like Noah coming forth in this age declaring a similar destruction of the world to that of the antediluvians;—would not mankind denounce him, as they did Noah, as a fanatic and an impostor? Even were the presiding prelate of the national church in this country to come forward and declare that God had revealed to him his designs respecting the children of men, he would be regarded as a lunatic, or something equivalent, so prejudiced are mankind against the idea of revelation being essential, notwithstanding the palpable proofs of its necessity.

The world apparently enjoy their situation, and regard the sacred decrees of God with mocking indifference. They persist in taking their own course, which, like that pursued by Noah's persecutors, will lead them to a final estrangement from their Creator. Still he offers to mankind a means of attaining glory and exaltation, notwithstanding their past demerits, provided they will yield to the order of his Church. In order to understand the requirements of the Gospel and the laws of his kingdom, mankind are invited to approach him in humility and confidence, having contrite spirits, and showing a disposition to receive his word, which is life to all who adhere thereto. "Prove all things, and hold fast that which is good." The same gifts and blessings still follow obedience to the Gospel, and every promise made by God to his children will be fully realized. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not," is an invitation to all the human family. If we have reliance on God and his promises to man, why do we hesitate to accept his invitation? If we doubt the divinity of the world's systems of religion, we have an assurance from the Almighty that he will liberally satisfy the humble and earnest appeals of the enquirer. Thus God is willing that mankind should hold communion with him, and he has opened the channel of revelation, that man may from time to time become acquainted with his mind and will.

HISTORY OF JOSEPH SMITH.

(Continued from page 643.)

We are also writing to Justin Butterfield, Esq., U. S. Attorney for the district of Illinois, who has kindly offered his services to secure the Post Office to the General, he having been here and seen for himself the situation; and probably his letter to the department will arrive nearly as soon as this.

The election on the principle of Jeffersonian democracy, free trade, and protection of person and property, is gaining ground in every quarter. All is well at Nauvoo, although some of the Anties are trying to do us injury; but their efforts are palsied, and they make very little headway. You remember the Preston motto, 'Truth will prevail!' Therefore we go ahead.

You have the best wishes of the Council and friends here.

I am, sir, most respectfully yours,
W. RICHARDS, Recorder.

By order of the Council.

N. B. Your families and friends were well last information."

Sidney Rigdon resigned the office of Postmaster of Nauvoo, and recommended me as his successor.

The *Maid of Iowa* arrived at five p.m.

The High Council having directed the following testimony to be published in the *Neighbour*, I copy it, with the editor's remarks, to show the character of the men who are now seeking to destroy my life and usefulness; and overthrow the work of the Lord which he has commenced through my instrumentality:—

"*Testimony of Margaret J. Nyman v. Chauncey L. Higbee*, before the High Council of the Church of Jesus Christ of Latter-day Saints, in the city of Nauvoo, May 21st, 1842.

Some time during the month of March last, Chauncey L. Higbee came to my mother's house early one evening, and proposed a walk to a spelling school. My sister Matilda and myself accompanied him; but, changing our design on the way, we stopped at Mrs. Fuller's. During the evening's interview, he, (as I have since learned,) with wicked lies, proposed that I should yield to his desires and indulge in sexual intercourse with him, stating that such intercourse might be freely indulged in, and was no sin; that any respectable female might indulge in sexual intercourse, and there was no sin in it, provided the person so indulging

keep the same to herself; for there could be no sin where there was no accuser; and most clandestinely, with wicked lies, persuaded me to yield by using the name of Joseph Smith, and, as I have since learned, totally false and unauthorized; and in consequence of those arguments, I was influenced to yield to my seducer, Chauncey L. Higbee.

I further state that I have no personal acquaintance with Joseph Smith, and never heard him teach such doctrines as stated by Chauncey L. Higbee, either directly or indirectly. I heartily repent before God, asking the forgiveness of my brethren.

MARGARET J. NYMAN."

"State of Illinois, County of } ss.
Hancock, City of Nauvoo, }
Nauvoo, May 24th, 1842.

Personally appeared before me, George W. Harris, Alderman of the city aforesaid, Margaret J. Nyman, the signer of the above instrument, and testified under oath that the above declaration is true.

GEO. W. HARRIS, Alderman."

"Nauvoo, May 21st, 1842.

During this spring, Chauncey L. Higbee kept company with me from time to time, and, as I have since learned, wickedly, deceitfully, and with lies in his mouth, urged me vehemently to yield to his desires; that there could be no wrong in having sexual intercourse with any female that could keep the same to herself; most villainously and lyingly stating that he had been so instructed by Joseph Smith, and that there was no sin where there was no accuser; also vowing he would marry me.

Not succeeding, he, on one occasion, brought one who affirmed that such intercourse was tolerated by the heads of the Church. I have since found him also to be a lying conspirator against female virtue and chastity, having never received such teachings from the heads of the Church; but I was at the time partially influenced to believe, in consequence of the source from whom I received it.

I yielded, and became subject to the will of my seducer, Chauncey L. Higbee; and having since found out to my satisfaction that a number of wicked men have conspired to use the name of Joseph Smith, or the heads of the Church, falsely and wickedly to enable them to gratify their lusts, thereby destroying female

innocence and virtue, I repent before God and my brethren, and ask forgiveness.

I further testify that I never had any personal acquaintance with Joseph Smith, and never heard him teach such doctrines as Higbee stated, either directly or indirectly.

MATILDA J. NYMAN."

"State of Illinois, } ss.
City of Nauvoo, }
May 24th, 1842.

Personally appeared before me, George W. Harris, Alderman of the said city, Matilda J. Nyman, the signer of the above instrument, and testified under oath that the above declaration was true.

GEO. W. HARRIS, Alderman."

"Nauvoo, May 24th, 1842.

Some two or three weeks since, in consequence of brother Joseph Smith's teachings to the singers, I began to be alarmed concerning myself, and certain teachings which I had received from Chauncey L. Higbee, and questioned him (Higbee) about his teaching, for I was pretty well persuaded, from Joseph's public teachings, that Chauncey had been telling falsehoods; but Chauncey said that Joseph now taught as he did through necessity on account of the prejudices of the people, and his own family particularly, as they had not become believers in the doctrine.

I then became satisfied that all of Chauncey's teachings had been false, and that he had never been authorized by any one in authority to make any such communication to me.

Chauncey L. Higbee's teaching and conduct were as follows:—When he first came to my house, soon after the Special Conference this spring, Chauncey commenced joking me about my getting married, and wanted to know how long it had been since my husband died, and soon removed his seat near me, and began his seducing insinuations by saying it was no harm to have sexual intercourse with women if they would keep it to themselves, and continued to urge me to yield to his desires, and urged me vehemently, and said he and Joseph were good friends, and he teaches me this doctrine, and allows me such privileges, and there is no harm in it, and Joseph Smith says so.

I told him I did not believe it, and had heard no such teaching from Joseph, nor from the stand, but that it was wicked to commit adultery, &c.

Chauncey said that did not mean single women, but married women; and continued to press his instructions and arguments until after dark, and until I was

inclined to believe; for he called God to witness of the truth, and was so solemn and confident, that I yielded to his temptations, having received the strongest assurance from him that Joseph approved it and would uphold me in it. He also told me that many others were following the same course of conduct.

As I still had some doubts near the close of our interview, I again suggested my fears that I had done wrong, and should lose the confidence of the brethren, when he assured me that it was right, and he would bring a witness to confirm what he had taught.

When he came again, I still had doubts. I told him I understood he (Higbee) had recently been baptized, and that Joseph, when he confirmed him, told him to quit all his iniquitous practices. Chauncey said it was not for such things that he was baptized. 'Do you think that I would be baptized for such a thing, and then go into it so soon again?'

Chauncey Higbee said it would never be known. I told him it might be told in bringing forth. Chauncey said there was no danger, and that Dr. Bennett understood it, and would come and take it away, if there was anything.

SARAH MILLER."

"State of Illinois, } ss.
City of Nauvoo, }

May 24th, 1842.

There appeared Sarah Miller, the signer of the above instruments, and made oath that the above declaration is true before me.

GEO. W. HARRIS, Alderman."

Nauvoo, May 25th, 1842.

Extract from the testimony of Catherine Warren v. Chauncey L. Higbee, before the High Council of the Church, &c.

I have had an unlawful connection with Chauncey L. Higbee. Chauncey Higbee taught the same doctrine as was taught by J. C. Bennett, and that Joseph Smith taught and practised those things; but he stated that he did not have it from Joseph, but he had his information from Dr. John C. Bennett. He, Chauncey L. Higbee, has gained his object about five or six times. Chauncey L. Higbee also made propositions to keep me with food, if I would submit to his desires."

"We have abundance of like testimony on hand, which may be forthcoming if we are compelled; at present the foregoing may suffice.

'Why have you not published this before?' We answer—On account of the humility and entreaties of Higbee at the

time, and on account of the feelings of his parents, who are highly respectable, we have forbore until now. The character of C. L. Higbee is so infamous, and his exertions such as to destroy every principle of righteousness, that forbearance is no longer a virtue.

After all that this Chauncey L. Higbee has done, in wickedly and maliciously using the name of Joseph Smith, to persuade innocent females to submit to gratify his hellish lusts, and then blast the character of the most chaste, pure, virtuous, and philanthropic man on earth, he, to screen himself from the law of the land and the just indignation of an insulted people, and save himself from the Penitentiary, or whatever punishment his unparalleled crimes merit, has entered into a conspiracy with the Laws and others against the life of those who are knowing to his abandoned conduct, thus hoping to save himself from the disgrace which must follow an exposure, and

wreak his vengeance and gratify his revenge for his awful disappointments."

A two days' Conference was held in Jefferson County, New York, at 10 a.m. Present, 300 Saints, 150 of whom had embraced the Gospel since last autumn. Nine branches were represented, containing 289 members, 16 Elders, 8 Priests, and 1 Teacher. An immense concourse of people assembled to hear the Elders preach. Elder Benjamin Brown was President, and J. W. Crosby, Clerk.

A three days' Conference was held at Dresden, Weakly County, Tennessee. Elder A. O. Smoot was chosen President, and D. P. Raney, Secretary. A large congregation assembled; but the proceedings were interrupted by a mob, headed by some of the leading men of the county; yet a candidate for elector was appointed by my friends.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 12, 1861.

A DARK AND TROUBLOUS FUTURE—THE SAINTS SHOULD BE PREPARED.



"But when we come to matters of fact, it is quite possible that, through bad harvests, through the present [war in America and probable] war in Europe, the next ten or twenty years may comprise some periods of general and serious calamity."—*London Times*, Oct. 2, 1861.

Men who have been watching the political barometer for many years, and noting every change with the same exactitude as the meteorologist would the rise and fall of the mercury, are pretty confident, from the present indications, that a war in Europe is imminent. Where it will originate, or what will be the cause of war, is difficult to say. The most trifling cause may produce it, and those who, from their observation of and experience in political barometrical changes, think it is impending, are scrutinizing every quarter of the horizon to endeavour to discover its first appearance. Every nation is engaged in preparations more or less extensive for the trial which all instinctively feel may not be long postponed. There is a want of confidence painfully apparent among the nations of Europe. Even those between whom a good understanding should prevail, being allies, like England and France, view each other's movements with unconcealed and avowed suspicion and distrust. And while this feeling prevails there is continual danger of a misunderstanding arising, which the suspicions and distrust mutually entertained would render it difficult, if not impossible, to explain and remove, without recourse to war.

It is not, then, a matter of surprise that this being the condition of Europe, and trade languishing in England for want of orders for goods from America, and also cotton to supply her mills and keep her operatives employed—men should be forced to exclaim that "*it is quite possible that the next ten or twenty years may comprise some periods of general and serious calamity.*" Such is the conviction which the aspect of the times is forcing upon the minds of observant and reflecting men throughout the nation. They partially recognize the fact that trouble and calamity are at hand, without investigating the causes which are producing these evils, or the consequences which will attend them. They put their own construction upon the events which are now transpiring, and are unwilling to accept any other explanation than that which agrees with their own views. In this manner, also, they make their own prognostications, looking forward, of course, beyond the present prospective troubles to a happy future which they hope to enjoy. If they were not so besotted with their own opinions, they might be led to entertain a different view to this respecting the future and the peace and happiness which it will produce.

But, whatever the opinion and views of others may be, the Latter-day Saints should be prepared for the scenes which the future will unfold. Their principal testimony has been that the Gospel has been again restored to the earth for the purpose of preparing men for and saving them from the dire calamities which are to be poured out without stint upon a world who persistently cling to their wickedness. They, least of all, should not be deceived respecting the signs which are fast making their appearance, and which are so strikingly confirmatory of the word of the Lord respecting the future, with which they have been made acquainted. They ought to know that the "periods of general and serious calamity" are not to be followed, at the expiration of ten or twenty years, by a period in which this and other nations can progress with uninterrupted prosperity. It is now time that the Saints should have correct views of the position of the world and their relationship to it, and not suffer themselves to be deceived with the idea that they can still continue their associations with Babylon and be good Saints and escape the calamities that are coming upon her. The Elders have lifted up their warning voice for many years throughout these lands. They have faithfully declared to the people the message which the Lord has commissioned them to make known. But the trouble and calamities which they predicted have made their appearance so gradually, and in some instances in so different a manner from that which they anticipated, that many of the people have grown quite careless upon the subject. At the time when they first believed and obeyed the message, their fears were awakened, and they thought they must flee immediately, or they would be overtaken and share the fate of Babylon. But year after year has rolled around, and they still live, and Babylon still stands, and a feeling of carelessness and of security has taken possession of them, and they now think that a few years' longer stay will make but little difference with them in the end in gathering to Zion.

While there is yet an opportunity for the people of God to flee from Babylon and to accept the refuge which God has provided for them, we wish to place upon record our solemn warning to the Saints throughout these lands to avail themselves of it. The time, towards which the predictions of both ancient and modern Prophets have been pointing, is nigh at hand. Babylon the Great, whose boast it has been that "she sits a queen, and is no widow, and shall see no sorrow," is on the eve of the most terrible convulsions—convulsions which will continue to agitate her

until her overthrow shall be completed. This the Saints should be prepared for. It is a day that should not come upon them unawares as a snare. And, that it might not come upon them in this manner, the Lord has inspired men to warn the inhabitants of the earth, that all who would hear their voice may escape, through the means which he has appointed. He has likewise given plain and pointed revelations, that they might know for themselves respecting these things. One of these is now being fulfilled in a most striking manner in the eyes of all nations, to the confusion of those who have despised and rejected it, but to the joy and thanksgiving of all who are believers in his power.

Nearly twenty-nine years have elapsed since the Lord foreshadowed in plain and unmistakable language the manner in which the calamities and destructions which should overwhelm Babylon should commence; and for that length of time the inhabitants of the earth have been warned respecting them. To the United States especially, as being the nation which should first experience the shock, the warning has been iterated and reiterated in every possible form; but with only sufficient success to gather out a few who had confidence in the warning. The nation itself rejected it by killing and persecuting those who received and gave it publicity. Many who heard the warning, and at the first believed it, were deceived into the belief that they could remain a few years longer and continue their associations with Babylon and yet escape. We are familiar with many such instances. They had enough means to take them through to Zion; but they wished a little more, or they had some other wish to gratify. If they had obeyed the warning as soon after they first heard it as they could, they would have been saved much anxiety and trouble, and perhaps would have lengthened out their days. Now, the property which they have laboured hard to obtain is so depreciated in value, and is so unsaleable, that it is not difficult to perceive that, if they go to Zion, they will be compelled to go in the condition in which it has been predicted many would go—namely, with a bundle on their back.

In the city of St. Louis—a city containing probably a larger number of apostates than any other of its size in the United States—a number of the Saints from this country with others, tempted by the advantages which presented themselves for obtaining employment and accumulating means, have from time to time stopped, when, if they had exercised patience and economy, they could have pushed their way on to the Valley. The late accounts from there represent matters as being in a dreadful condition. Business is broken up, the surrounding country is ravaged with contending armies, martial law is declared, and no one is permitted to pass beyond certain prescribed limits without a pass from the military commandant. Under these circumstances, what must be the reflections of those who, believing the warning which God has given, have nevertheless treated it with contempt? They who have done their best to get out of Babylon, but who, for want of means to go further, have been compelled to stop there, can approach the Lord in faith and ask him for his protection and care. And, doubt it not, if there be any such, they will be shielded and delivered. But how can the other class approach him with faith to ask for deliverance when they had the opportunity of going, but would not accept it? With what feelings of sorrow and anguish approaching to despair must they view their reckless folly, and especially if the consequences fall not only upon themselves, but upon their wives and families!

We trust the Saints throughout this Mission will be warned by the signs of the times and the events which have taken place, as well as by the testimony of the

servants of the Lord. You are comparatively free, up to the present time, from many of the threatening evils; and you should therefore let no exertion be spared on your part to separate yourselves from Babylon and all its associations. Our prayers should be offered up unitedly and unceasingly to the Lord to open up the way for the deliverance of his people, that every obstacle may be removed from the pathway of every faithful man and woman throughout the earth, and that the anxious thousands may have the opportunity of "flying like doves to their windows." For, be assured, the day is not far distant when they who would escape the coming misery and the wrath and indignation and chastening hand of Almighty God must stand in holy places.

NEWS FROM HOME.—We have lately received letters from the Valley, from President Young and Elder Woodruff, giving us cheering news of progress in the mountain home of the Saints.

We learn from the President's letter that Elders N. V. Jones, Jacob Gates, and Claudius V. Spencer arrived in G. S. L. City on the 15th of August, and Elder David H. Cannon and company on the 16th. All the companies had passed Laramie by the 16th, except Elder Joseph W. Young's train, which was expected there in a day or two after. The emigration generally was proceeding well, the train sent from G. S. L. City being able to take all from Florence who were desirous of going, as well as all the freight sent for.

A number of persons have been selected to make a good settlement in Uinta Valley this fall.

Since returning from their late visit to the southern settlements, the Presidency have held meetings in Springville, Lehi, Centreville, Farmington, and Tooele; and they purpose on the 6th of September visiting Ogden City and the settlements north of that place and in Cache Valley, for the same purpose. Elder Woodruff says—"President Young has turned missionary, and goes out to preach every other Sunday in the country."

We are also pleased to learn that the Telegraph Companies, east and west, are employing large forces and strenuously endeavouring to get their magnetic wires laid down as far as G. S. L. City, and to have everything in complete working order, at farthest, by the 1st of December.

Dr. Bernhisel is to return to Washington, during this fall, as Delegate to Congress for Utah.

We also learn that, owing to existing troubles and war-scenes in the States, some Gentile families have left there and fled to the mountains of Utah, desiring a home with the Saints in their peaceful retreat. More were expected to follow their example, thus fulfilling the words of the Prophet that those who would not take up their sword against their neighbour must needs flee to Zion for safety.

The remnant of the army have "gone home to the States," says Elder Woodruff. "They sold all their grain, flour, groceries, supplies, their fort and buildings, and everything appertaining thereto, except their arms and ammunition, which they destroyed. They shot away their shells, burst their mortars, buried their powder and 25,000 stand of arms: this by order of Government, so that the Mormons could not get them." The writer, however, seems to hold a different opinion as to the capability of the "Mormons" in discovering the hidingplace; for he adds—"But if the trains of waggons I have seen going into

G. S. L. City, loaded with gun-barrels, ramrods, cannon balls, and cast-iron shells, mean anything, I should judge somebody was supplying the foundries and blacksmiths' shops!"

The crops of almost all kinds throughout the Territory are reported as being generally in very good condition, notwithstanding a superabundance of rain, which, while doing good service in many places, has done some damage in others. Elder Woodruff says—"We have had the greatest rain of late that we ever had in August in this country. It was quite extensive during the time. There was the heaviest bursting of clouds in the canyons we ever experienced. It filled Big and Little Cottonwood Canyons and Mill Creek Canyon with water from 17 to 20 feet deep, carrying away trees, logs, rocks, dams, lumber, bridges, and mills in its course. No lives lost, but many men, women, and children were saved as by a miracle."

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, Sept. 28, 1861.

Dear Brother Cannon,—It affords me much pleasure to communicate to you the condition and the prospects of the work of the Lord in this portion of his vineyard. All things look favourable, and prospects appear prosperous. The Saints evince a great desire to grow in the truth, to acquire the principles of the kingdom best suited to their present position and circumstances, and to put into practical operation those things which in their nature are calculated to make them wiser and better. They seem to grow in grace and in the knowledge of our Lord Jesus Christ, and long to gather with the favoured in Zion, there to learn more of the Lord and his holy laws and government.

The Priesthood generally are doing their duty; they walk in counsel and in the light of the Spirit, and are assiduous in promulgating the glad tidings revealed again to man. They are busily engaged throughout the Conference in preaching in the "highways and hedges," and calling earnestly the straying children of our Father to come into the fold. Every opportunity that offers itself is embraced with avidity and cheerfulness to declare the truth to all willing to hear; and the spirit of wisdom is manifested by preaching only such things as the common mind can comprehend, and the higher and more

advanced principles are not touched upon. On this point I am very emphatic in my instructions to the Priesthood, that they preach only the first principles plainly, convincingly, and spiritedly, and preach those things which will interest and save the people now.

I cannot but express myself gratified with the faithfulness and zeal of the Priesthood in general in this Conference. They move among men with a desire to save, and not to appear great; and all cavilling and unnecessary disputations are wisely and honourably avoided in their administrations. A patient and willing hearing is obtained whenever they raise their voices generally, and an inclination to investigate our claims is manifested, and the Spirit of the Lord appears to work with the good word among many. Not only have we chapels open in all the Branches for public worship, but several private houses of the Saints are opened during the week nights and Sabbaths for the preaching of the word and testimony. Many of the Saints hope to emigrate next season, and they are determined to do all the good they can while they remain, in giving opportunities to their neighbours and enquirers to hear the Gospel and receive of its blessings. The consequence is, that we are baptizing weekly, and hope to do so more abundantly. We desire to do our duty manfully, and leave the result with the Lord of the vineyard.

We have realized blessings from the visit of Presidents Lyman, Rich, and yourself, at our Conference; and an impetus is given to the work which will be felt, I trust, in time and eternity.

In the Warwickshire Conference, brother S. L. Adams is doing his duty, keeping matters moving well; and the Priesthood and Saints rejoice in the truth. Several have been baptized of late, and the same spirit is enjoyed as in other parts of the Mission.

Elders E. Cliff and W. Hopwood are enjoying the spirit of their mission, and have the confidence of the Saints in their Conferences. Indeed, we have much to congratulate ourselves about, and to be humble and grateful for. The Lord is singularly owning and blessing the work and his servants, and speaking at home and abroad in powerful signs and accents that Zion is established and preparing for the development of those purposes and glories that ancient and modern, dead and living Prophets have declared so fervently and announced so distinctly to the sons and daughters of men.

Yours very truly,
W. G. MILLS.

MANCHESTER DISTRICT.

Manchester, Sep. 30, 1861.

Dear Brother George,—

Yesterday week, in company with brothers Dame and McBride, I attended a meeting at Bolton, where the Priesthood and Saints of nine Branches were represented. We had a first-rate time. The Branch Presidents reported their charges in a very flourishing condition, so far as the feelings of the Saints and their faith in the work were concerned,—a report to which the spirit enjoyed by themselves and the congregated Saints bore strong corroborative evidence.

Yesterday we attended another of the same kind in Ashton, at which eight other Branches were represented, and a good spirit pervaded the assembly. In each place the attendance was very good, both of Saints and strangers, the rooms being crowded; and some good musicians discoursed sweet music to us, which enlivened our meetings. Our prospects are bright for an increase of members through the entire Conference, though short time in the factories,

and consequent curtailment of means among the people, tell a sad story, and many of them fear for the future. I do not know, at the present time, of any in the Manchester or Preston Conferences who are working full time, while there is a general fear that the new year will see matters much worse, as the stock of cotton now on hand will be about worked up by that time. In fact there is every prospect of many thousands round this district of country being on *short bread* during the coming winter. Still, appearances are good throughout the entire District for the spread of the work and an influx of fresh material. In Manchester Conference there have been over thirty baptized in the last quarter, and brother Sloan informs me that they have baptized twenty in the Liverpool Conference during the past month.

I have been travelling round very busy from Branch to Branch, and visiting from house to house, in company with brother Dame, since I left Liverpool, mixing with the people; and in some places it is really trying to see the anxiety manifested by the Saints for emigration, and their fear that the shortening of their work will operate against them. In one family, when the sisters learned that they were to work short time, they went home and cried bitterly that a barrier was being placed in their way of gathering; and this is only one of several cases of a similar kind that have come under my notice. Still their faith and hopes are that the Lord will overrule circumstances in behalf of his people.

May the Lord bless you continually in all your labours. With kind love to yourself and all with you, in which the brethren here join,

I remain yours in the truth,

JOHN M. KAY.

WALES.

Swansea, Sept. 29, 1861.

Dear President Cannon,—A few days ago I returned from Cardiganshire, which is attached to the Llanelly Conference. The Llanelly Conference embraces Carmarthen and Cardigan shires. I attended a District Council in the latter a week ago to-day, and most excellent feelings prevailed among the

brethren present. Among the business transactions of the Council, we organized a new Branch of the Church at Llanfair, where nine persons have been baptized. Elder John Evans, of Dowlais, has faithfully and zealously preached in that locality and other parts of the country. He has also baptized two at Llangrannog, and several more have given in their names for baptism in the surrounding neighbourhood.

The people are crowding by hundreds to hear the Gospel at present in Cardiganshire. The parson of the Church of England at Lampeter is using all his energy to hinder the people from coming to hear the Elders preach at that place; but I am happy to say that all his efforts have the contrary effect. A Methodist preacher, two weeks ago, was passing by when brother John Evans was preaching there, and in a very sanctimonious tone said that Elder Evans "ought to be pulled down," when one of the men in the large crowd answered—"If you pull him down, you will pull down a better man than yourself!" Several of the different denominations in that part of the country are willing that we should preach in their meetinghouses, and they say that it would be much more comfortable for us than to preach out-of-doors, as the weather is now wet and cold.

Brother David M. Davies and myself preached last Sunday evening at the same place. We held our District Council in the morning, and after the

close of the meeting two females were baptized, and one man gave in his name to be baptized the next day. I have appointed a young man, of the Cardiff Conference, of the name of Francis D. Hughes, to travel in the Llanelly Conference.

I am almost daily receiving good news from the Conferences. Elder Rees writes that they are continuing to baptize, and that the prospects of baptizing more is very flattering in the Eastern Glamorgan Conference. Brother Joseph W. Morgan, a Travelling Elder in the Cardiff Conference, also informs us that they have baptized several lately in that Conference, and that many more are investigating our doctrines. Elder John Gibbs, President of the Pembrokeshire Conference, says that several there are receiving the Gospel, and that lately they have baptized two. One of them is an old man, seventy-nine years of age; and after he was confirmed, he bore a faithful testimony that he received a blessing from the Lord.

The Priesthood and Saints in Wales are good people, trying to live their holy religion, with but very few exceptions. There have been five or six baptized in the Western Glamorgan Conferences also during the last few weeks.

Praying God to bless you, with Presidents Lyman and Rich, and all the faithful,

I remain yours truly,

THOMAS E. JEREMY.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—The small band of reactionists commanded by Gen. Borges has been beaten by the Italian troops. The greater number of them were afterwards made prisoners by the peasants. Borges himself, with a few men, is still at large; but it is hoped that their arrest will soon be effected. The trial of Christen has commenced. The *Sentinelle* says—"On the 3rd of October, Austria will set at liberty the Modenese political prisoners who have been incarcerated in the dungeons of Mantua since 1859.

HUNGARY.—The building in which the sittings of the Assembly of the Comitatus of Pesth are held have been occupied by the military, and the members prevented by force from assembling. All the functionaries in the Comitatus of Pesth have tendered

their resignations. Large crowds have assembled before the building where the sittings of the Assembly of the Comitatus are held. The surrounding streets are occupied by troops. A lieutenant with his sword drawn forbade the deputies to enter the building. The people are greatly excited, but order has not been disturbed. The magistrate of the Comitatus has tendered his resignation. On leaving the hall of assembly more than 5,000 persons assembled to accompany him home. They were followed by military patrols. When the people reached the palace of the Obergespann, the magistrate delivered a speech, to which the Obergespann replied. The crowd then dispersed without committing any disturbances. A Genoa telegram states that at a

meeting of Hungarian leaders, at which Kossuth was present, the republican form of government was abandoned, and one of the lineal descendants of St. Stephen was chosen as king.

EGYPT.—From a letter from Alexandria, of the 14th of September, it appears that the rise of the Nile is much greater than the average height at the same season. In Upper Egypt the flood has broken through the dykes in many places, causing much damage. At Arman, an estate belonging to Mustapha Pasha, the inundation has destroyed a plantation of sugar cane. If the Nile continues to rise in the same degree for eight or ten days, which was to be expected, the destruction of property on both banks will be very considerable.

AMERICA.—It is reported that 11,000 Confederates have taken possession of Mayfield, Kentucky, and are fortifying it. The battle at Lexington, Missouri, was progressing on Wednesday. Price attacked the Federals with 30,000 men. The Federals numbered 3,500. The Confederates were

scattered by a bayonet charge of the Irish brigade. Six hundred Confederates have been routed at Blue Mills Landing, Missouri, by 1,500 Federals. The Confederate loss was heavy. The accounts from the valleys of the Mississippi and Missouri show an extraordinary activity in all the States bordering on those rivers. In the State of Missouri, the whole population are in arms and are engaged in bloody strife, while on the Kentucky side of the river thousands of the population are flocking to arms to support the rival causes. In Missouri the Confederates have apparently the ascendancy in the southern half of the State, whilst the Federalists still hold their ground in the northern half. In Kentucky the Confederates hold the districts along the banks of the Mississippi, whilst the Federalists hold the central and eastern districts. Southern telegraphic communication was stopped. The Confederates, 2,000 strong, are said to be approaching Jefferson City. A skirmish had taken place near Kansas City, resulting in the death of seven Confederates. The Confederate barracks were destroyed.

POETRY.

THE ROCKY MOUNTAINS.

With joy we'll hail the coming spring,
For blessings on us she will bring,
And from our inmost souls we'll sing
A last farewell to England.

Naught to us now is childhood's home;
We'll cross the ocean's briny foam,
And o'er the prairies we will roam,
To yonder Rocky Mountains.

Oh, there we shall be blest and free,
And raise our thanks, O God, to thee,
And dwell in peace and unity
Up in the Rocky Mountains.

When war shall all his horrors spread,
And thousands number with the dead,
The Saints of God will then have fled
Unto the Rocky Mountains.

London.

For famine's breath this earth will dry,
And multitudes for food will die,
Unless they to the mountains fly—
E'en to the Rocky Mountains.

What care we, then, though sons of pride
Scorn in their splendour, and deride?
For who'll be on the sunny side,
When we are in the Mountains?

To England soon we'll bid farewell;
In Zion's land we soon will dwell:
With gladness more than words can tell,
We'll hasten to the Mountains.

Watch o'er us, then, O God, we pray,
And grant that soon may come the day,
When all creation's sons will say,
"We're going to the Mountains."

JULIA BOWING.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAN.

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REGENERATION OF THE WORLD—FAILURE OF ATTEMPTS TO ACCOMPLISH IT.

It appears to be a peculiar trait of the human character to look forward with hope for the coming of a better condition of things than that actually existing—to believe that though things are bad and daily growing worse, the future will yet open its store of precious blessings, and bestow them upon expectant and suffering humanity. So completely does this trait seem to enter into the character of mankind, that those who darken the future with the sombre hues of present suffering or past misery are looked upon as misanthropes, who lack faith in the ultimate happiness, exaltation, and social regeneration of the human family in this present life. It is not confined to any one sect or party—neither to one nation or time. It has kept alive the faith of the down-trodden and oppressed in many a land, groaning under the tyrant power of usurping conquerors, and cheered many a lonely prisoner in his dungeon cell, who, confined, perhaps, for the too free expression of his convictions and opinions, looked forward with undying hope to the ultimate triumph of the cause for which he suffered. Believing in it, and acting upon that belief, numberless schemes have been planned by philanthropists, religious and irreligious, for the amelioration of the condition of mankind, and the ushering in of that

era when the human family shall live under the full fruition of enlightened and developed manhood; and though all have not expressed it so beautifully, yet their hearts have echoed the words of the poet, who, inspired by this faith in a glorious future, declared—

I live to hail the season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold.

To simply recapitulate the schemes which have been already tried to accomplish this desirable consummation, would be to chronicle an endless variety of plans and conceptions; to examine them minutely would require volumes of the biography of their originators and propagators, their temporary successes, and eventual failures. Some of them might be casually noticed with advantage, as evidences of the hitherto abortive attempts of man to labour successfully, unaided by a mightier power than mere man is in possession of, to secure the permanent good desired; though the fact that all have failed is of itself sufficient proof of man's impotency to prescribe successfully for the world-spread disease under the blighting influence of which mankind are deteriorating physically, mentally, and socially. The missionary efforts of denominational Christians to spread what they designate the Gospel

of salvation and regeneration are patent to all the world, and the poor return for the toil, labour, zeal, and money expended is too well known to comment upon. For centuries have these enterprises been seconded with the wealth, learning, talent, and influence of Christendom. Long before Protestant societies dreamed of carrying their different faiths to the idol worshippers of other lands, the followers of Loyola and other prominent adherents of the papacy carried the story of Christ and his terrible death to remote corners of the earth. If we were to measure the truthfulness of the religion they carried with them by the zeal displayed and appalling dangers daringly met, no system, no plan could be better or truer. Difficulties seemed but incentives to more zealous and courageous efforts, and death in its most horrid forms was unable to daunt them. The deepest self-abnegation, the loftiest heroism, and most untiring zeal displayed by Protestant missionaries never exceeded that of the Jesuits, whose very name is held in abhorrence by every Protestant community for the sinuous and Machiavelian policy pursued by them, acting ever upon the maxim that "the end justifies the means."

The quarrels on points of faith and practice between rival religionists and their missionary emissaries, we may leave them to adjust as best they can, the results of their operations being of more importance in our present considerations. It is a painful fact, but nevertheless it is a fact, that every heathen nation to whom modern Christianity has been introduced, and with whom members of professedly Christian nations have mingled, have suffered by the contact. Their open violence has in many instances been changed to virulent hypocrisy; and while retaining many of their original and primitive vices, the ingrafting of the Christian's (?) vices has made them worse members of society and worse men and women than they were before they were subjected to the blessings (!) of the religion introduced among them. Isolated instances might perhaps be brought forward of individuals who were really benefited by the principles taught them; but the authenticity of such conversions rests upon the questionable testimony

of those who wrought the conversions, and who would not be much inclined to depreciate their own success. But granting the truth of these cases, the general condition of the peoples with whom Christian communities have mingled and traded, and among whom Christian missionaries have laboured and preached, is the very reverse of what it is often represented. Corrupted morals, unbridled licentiousness, blasphemy, and intemperance have attended the steps of civilized Christian communities through the dark lands of heathendom. Truly did Jesus paint the results of their commingling and labours when addressing the Pharisees of his day—"Ye hypocrites! ye compass sea and land to make one proselyte; and when ye have made him, he is twofold more the child of hell than yourselves."

Missionary magazines may paint in glowing terms the condition of increasing converts; but these converts are too often purchased to profess a faith they neither understand nor regard, by the means so assiduously collected in this and other lands for missionary purposes; and the next proselytizer could buy them from their new accepted faith by a higher bid of an extra comfort or an additional piece of money. How could it well be otherwise, since the dealings of Christian nations with heathen ones have ever been marked by cruelty, injustice, bloodshed, rapine, and fraud? Spain of the olden times furnished her bloodthirsty and rapacious soldiery with priests who, if history speaks truthfully, were as cruel and avaricious as the armed wolves they accompanied. Cortes and Mexico, Pizarro and Peru are names and nations that speak of cruelty relentless, and avarice unsatiable, shrouded in the guise of religion and salvation.

The scene has been changed, but not the spirit. Other powers assume the unenviable distinction of thus spreading religion and civilization; and three centuries later, Britain, France, and America, who claim the foremost place in civilization, enlightenment, and religion, carry commerce, protection, and religion to the nations lying in idolatry, with the same results. Well might Montgomery say, speaking of the extension of British arms to India—

"War disguised as commerce came;
Britain carrying sword and flame,
Won an empire—lost her name!"

Britain coercing India, forcing the odious opium traffic upon China, battling with the aborigines of New Zealand, or sending her criminals, the very scum and filth of society, to mingle with the aborigines of her colonies; France extending her protection to Madagascar and the South Sea Islands; and America sending her conscience-seared and heart-hardened sons to the gold coast of Africa! These are the centres from which the regenerating faiths proceed; and as the fountain, so the stream; as the tree, so the fruit. Well might the poor idolatrous heathen retaliate upon the missionaries sent among them, if they possessed sufficient knowledge, with "Return to the land you come have from, and leave us in our ignorance and comparative innocence; for we have no wish to become inoculated with a faith which produces such fruits as we witness in the lives of Christians. Return home; for from the specimens we have seen there must be ample room for you to try the efficacy of that religion you speak so highly of among your countrymen."

Missionary enterprises have produced miserable fruits, and we can have no faith in their potency to regenerate the world, and usher in the period of moral and social exaltation. The efforts of Home Associations, Societies, and Institutions have had no better success, or the poor heathen could not have it in his power to retaliate as we have supposed. Hence, men who abjured religion, ridiculed Christianity, and avowed atheism, have endeavoured to bring about the desired consummation on secular principles.

The French Revolution of the last century, inaugurated and conducted by avowed atheists, has often been quoted by religionists as proof positive that infidelity is impotent to bless or benefit humanity, while secularists have retaliated that it was the leaven of priestcraft and the ignorance in which it had kept the people that were the cause of the enormities enacted in that bloody drama. Be that as it may, since that period secularism has had ample opportunities of introducing some scheme to effect the desired purpose, and to bring about the "good time" so ardently

wished for. Nor have these opportunities been neglected. Fourier, Cabet, Owen, and a host of other less-noted aspirants to philanthropic honours have successively planned and endeavoured to act upon schemes, each of which in its turn was vaunted as the only means capable of remodelling society upon a correct basis and regenerating humanity. But the communism of Fourier and the indefatigable exertions of Owen, with the efforts of others, met the like success. All failed—miserably failed. Crowned heads were solicited for assistance, which in some instances was partially granted; scientific men were sought after as coadjutors, and not without success; talent, wealth, and influence were not withheld; privileges were granted, but they availed not: the bud withered before it was blown, the trunk perished for want of sap, and the schemes with their originators were swept into the mighty ocean of the past, to be numbered with the things that were; and new schemes, with fresh labourers, who hoped to improve upon the failures of their predecessors, met with the like success. Intemperance reigned, and reigns as potently as before, numbering as many victims as ever; crime is as plentiful, discord as rampant, flaunting vice as brazen, and corruption walks the streets at noonday, fellowshipped by talent, winked at by piety, and worshipped by the many, conjointly with mammon.

One glaring defect in all the schemes yet proposed by man for the amelioration of his kind has been the want of unanimity in the projectors and propagandists of them. Whether religious or secular, jarrings, contentions, and diversities of opinion have characterized them; and such will continue to be the case while individual opinion is erected as the standard of right. While men have no common standard of excellence to which all can bow with reverence and own its superiority, pride, ambition, and the consciousness of possessing talent will prompt men to reject the opinions and views of others whose superiority they will not admit, and sedulously strive to inculcate their own. As almost every mother believes her child to be the prettiest and best, so every independent thinker will con-

ceive that the bantling of his own brain is without an equal. Hence, though each may by superior abilities gather around him followers who are implicit believers in his scheme or plan, the whole will be split up into fragmentary sections impotent to bless the whole, because each section will be dictated to and led only by its own oracle. The present condition of the religious and secular camps proves the truth of this. They are no nearer a unity of faith and action among themselves than they were half-a-century ago; nay, they are more riven asunder. Unbelievers, or infidels, have numerous sections of Deists and numerous sections of Atheists, each clustering round its chieftain and head; and the miserably disunited condition of Christianity needs no comment. It is not man who can provide the remedy needed to regenerate mankind, but God, the author of man,—God, whose existence and intervention has been ignored by

the Christian and scouted by the atheist,—God the fountain of truth, of wisdom, and intelligence. He who knoweth man because he organized and constituted him—who understandeth his wants because he knows what his constitutional requirements are,—he alone can reveal the *desideratum* which men have zealously laboured to discover—the plan whereby humanity can be regenerated and exalted; and the Gospel of truth, the science of life, the laws whereby existence can be perpetuated and happyfied, is the remedy, powerful to arrest the spread of moral disease, potent to unite in one hallowed brotherhood all who will give heed to its sacred injunctions, and fitted to meet man's requirements in every condition of life, making him free, noble, and happy here, and exalting him to celestial glory in that dim future curtained by the shadow of the grave.

UNDERSTANDING AND MEMORY.

BY ELDER JOHN K. GRIST.

“Understandest thou what thou readest?”—(Acts viii. 30.)

This question necessarily implies the want of an instructor, and will apply to either philosopher or scholar, because the wisest cannot obtain his wisdom without first learning to understand, even as the scholar acquires knowledge by study or the application of thought to the task assigned him. Education is intended to foster the growth of the faculties, while knowledge arises from the exercise of the intellectual powers. So, likewise, moral and religious truths have their weight upon the mind according to the exercise of the reasoning faculty. Teaching does not consist merely in giving lessons of information according to arrangements of book-learning, as this is often done without enlightening the faculties of inquiry or prompting the growth of the powers of mind, which prevent it from acting in a proper direction. Mental, moral, and spiritual health, like bodily health, depends upon the due regulation and exercise of all the functions. To use the arm is not to exercise the whole body; so to use the memory is not to use all the capacities that the mind is

endowed with. The culture in either case is partial, but does not leave the other functions unimproved.

The torch of reason becomes dim, if not fed with fresh oil; our faculties, if not polished by use, rust in idleness; so that, by giving no work to the higher powers, we stunt or paralyze them: we “lock up and imprison the soul, confining it in a cage of cramped dimensions, instead of causing it to dilate to its proper stature.”

True education is not obtained merely by putting something into the mind, but by calling something forth out of it, or by a continued increase of development. For instance, a scholar may have learnt by memory to repeat lessons in history, geography, and many of the sciences and systems of philosophy; but this does not make him a historian, or a professor of science, unless he has become master of these accomplishments by fully understanding them. Sometimes, by reason of false systems of education, the minds of children are treated like so much blank paper to print catechisms or other lessons on; and

those who have merely received such kind of learning are no wiser than a book which receives the impressions of the types, but do not understand anything about them. Or, to take another view, those who learn simply by repeating so many words are like mere book-shelves: although the shelves may contain more than the best stored memory, yet neither a book-shelf nor a book can be called wise or educated. So it is not education to put into the memory what the mind does not comprehend. Indeed such a plan is injurious, because it does not exercise the intellect, but lulls it to sleep, and so weakens it by inactivity. Clear ideas are generated by the exercise of reason: thought must precede feeling, just as impressions of sympathy are awakened in the heart by descriptive ideas, even as a beggar moves us to pity by his plaintive appeals. But we do not feel pity until we have the distress as it were pictured on our minds; we do not feel affection until we perceive kindness or worth, or think we perceive it. So, likewise, our admiration of that which is good is caused by the feeling of love and reverence in us, according as we form our ideas respecting the attributes of God and of his power and wisdom as displayed in his works; for in it there is something to be understood. This shows the necessity of great care being observed in religious instruction, and in producing religious feeling, and drawing the affections of the heart and placing them on that which is purely divine and truthful in its nature; for impressions are deeply fixed in the minds of youth, according to the course of training they receive; and nothing can be more hurtful, intellectually, than to accustom the mind to words and phrases which are not understood, and which mean nothing as far as thoughts are concerned, making us carelessly satisfied with sound instead of sense, and leaving the mind in a thick mist, in consequence of the vagueness of our apprehension. How important it is, then, that we should understand the things we profess to learn, more especially in our endeavours to obtain a correct knowledge of fixed principles; for there can be no well-rooted principle where there is no clear insight into those truths on the knowledge of which our responsibility rests.

The course pursued by our Saviour and his Apostles was to teach plain truths. The parables which were uttered by Christ to the Jews were intended to let the truth down to the level of their capacities, and even suited the capacity of children. His object also was to give men ideas—real instruction, and he was and is the great Teacher. This shows the necessity of interesting the thoughts upon any subject we take in hand, either in learning ourselves or in instructing others; for without sharpening the faculties, or quickening the understanding, the mind is barren and unfruitful. Even as it is pleasant to behold the light of the sun with the bodily eyes and the beauties which that light reveals, so it is still more pleasant to open the eye of reason upon the beauty, harmony, and force of truth; and this can be done without burdening the memory. The mind can retain a vast amount of information, which can be stored up in the memory without being overburdened with a multiplicity of words. In many cases words are introduced into the memory whilst the idea never enters the mind.

The great object of words is not to "conceal our thoughts," but to convey them; and ideas, when obtained, are more easily treasured up than the exact words in which those ideas are expressed. Thus a mode of teaching that is simple and impressive is calculated to benefit the minds of youth. A truth fully understood is of great use in regulating the conduct, and can be readily applied, while words are soon forgotten, and, if not understood, cannot be rightly applied. A truth made plain is like a torch ready lighted and placed in the hand for our guidance. Plainness is too generally imagined to be shallowness, and sometimes what appears to be deep is too often of a thick miry cast. One thing is certain—he who understands a subject best can make it the plainest to be understood by others.

Doctrine is that which prepares men for discipline; and surely this is as true of children as it is of men; for what is doctrine but learning—that is, instruction in the truths of heaven? and though sometimes the word doctrine stands for the truths which are taught, yet these truths are intended for the understanding. We should not, therefore,

forcibly cram the memory, but sharpen the edge of truth by explaining it, that it may pierce the understanding, and so reach the heart.

Words are the shell of thought; but if they are not understood, then the shell is not broken.

HISTORY OF JOSEPH SMITH.

(Continued from page 659.)

Sunday, 26.—At 10 a.m. I preached at the Stand. The following synopsis was reported by Mr. Thos. Bullock, clerk of the steamer *Maid of Iowa*:—

President Joseph Smith read the 11th chap. 2 Corinthians. "My object is to let you know that I am right here on the spot where I intend to stay. I, like Paul, have been in perils, and oftener than any one in this generation. As Paul boasted, I have suffered more than Paul did. I should be like a fish out of water, if I were out of persecutions. Perhaps my brethren think it requires all this to keep me humble. The Lord has constituted me so curiously that I glory in persecution. I am not near so humble as if I was not persecuted. If oppression will make a wise man mad, much more a fool. If they want a beardless boy to whip all the world, I will get on the top of a mountain and crow like a rooster: I shall always beat them. When facts are proved, truth and innocence will prevail at last. My enemies are no philosophers: they think that when they have my spoke under, they will keep me down; but for the fools, I will hold on and fly over them.

God is in the 'still small voice.' In all these affidavits, indictments, it is all of the Devil—all corruption. Come on, ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that ever has been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from him; but the Latter-day Saints never ran away from me yet.—You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How I do love to hear the wolves howl! When they can get rid of me, the Devil will also go. For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ:

they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions; and my enemies cannot prove anything against me. They have got wonderful things in the land of Ham. I think the grand jury have strained at a gnat and swallowed the camel.

A man named Simpson says I made an affidavit against him, &c. Mr. Simpson says I arrested him. I never arrested Mr. Simpson in my life. He says I made an affidavit against him. I never made an affidavit against him in my life. I will prove it in court. I will tell you how it was: Last winter I got ready with my children to go to the farm to kill hogs. O. P. Rockwell was going to drive. An Englishman came in and wanted a private conversation with me. I told him I did not want any private conversations. 'I demand one of you!' Such a one I am bound to obey, anyhow. Said he—'I want a warrant against the man who stabbed brother Badham. He said it was a man who boarded at Davis's. He said it was Mr. Simpson—it answered his description. I said I had no jurisdiction out of the city. He said—'The man must be arrested, or else he will go away.' I told him—'You must go to Squire Wells, Johnson, or Foster.' Mr. Lytle stepped up and said—'I am a policeman.' I jumped into my carriage, and away I went.

When I came back I met Mr. Jackson. He said—'You did wrong in arresting Mr. Simpson.' I told him I did not do it. I went over and sat down, and related the circumstances. He turned round and said—'Mr. Smith, I have nothing against you; I am satisfied.' He went and supped with me. He declared, in the presence of witnesses, that he had nothing against me. I then said—'I will go over to Esquire Johnson, and testify what the Englishman told me.' I told him not to make out that I believe he is the man, but that I believe he is innocent. I don't want to swear that he is the man. Mr.

Coolidge, Rockwell, Hatfield, and Hawes were present.

Mr. Johnson made one out in due form; and as I sat down in a bustle, the same as I do when one of the clerks brings a deed for me to sign, Johnson read it. I said—'I can't swear to that affidavit; I don't believe it: tear up that paper.' Mr. Simpson agreed to come before Badham and make it up. I did not swear to it.

After a while, Dr. Foster and others came in. They called me up to testify. I told it all the same as I do here. Mr. Simpson rose up, and asked—'Do you believe now that I am the man who stabbed Mr. Badham?' I replied—'No sir, I do not now, nor ever did: the magistrate says I did not swear to it.' He considered, and made a public declaration that he was satisfied with me.

Aaron Johnson went before the grand jury and swore that I did not swear to it, when Dr. Foster goes and swears that I swore to it, and that he was in the room when he was not in. Chauncey wanted me to stay and have a conversation. Dr. Foster asked Aaron Johnson for the writ and affidavit. He handed them to Dr. Foster, who read them, and then threw them into the fire. I said—'Doctor, you ought not to have burned it; it was my paper.' Dr. Foster goes to the grand jury and swears he did not burn only one; but I say he burnt both. This is a fair sample of the swearing that is going on against me.

The last discharge was the 40th; now the 41st, 42nd, 43rd; all through falsehood. Matters of fact are as profitable as the Gospel, and which I can prove. You will then know who are liars, and who speak the truth. I want to retain your friendship on holy grounds.

Another indictment has been got up against me. It appears a holy prophet has arisen up, and he has testified against me: the reason is, he is so holy. The Lord knows I do not care how many churches are in the world. As many as believe me, may. If the doctrine that I preach is true, the tree must be good. I have prophesied things that have come to pass, and can still.

Inasmuch as there is a new church, this must be the old, and of course we ought to be set down as orthodox. From henceforth let all the churches now no longer persecute orthodoxy. I never built upon any other man's ground. I never told the old Catholic that he was a fallen true prophet. God knows, then, the charges against me are false.

I had not been married scarcely five

minutes, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can.

This new holy prophet (William Law) has gone to Carthage and swore that I had told him that I was guilty of adultery. This *spiritual wifecism*! Why, a man dares not speak or wink, for fear of being accused of this.

William Law testified before forty policemen, and the Assembly Room full of witnesses, that he testified under oath that he never had heard or seen or knew anything immoral or criminal against me. He testified under oath that he was my friend, and not the Brutus. There was a cogitation who was the Brutus. I had not prophesied against William Law. He swore under oath that he was satisfied that he was ready to lay down his life for me, and now he swears that I have committed adultery.

I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me.

A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses.

Dr. Goforth was invited into the Laws' clique, and Dr. Foster and the clique were dissatisfied with that document, and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I *have been* a true prophet, but that I am now a fallen prophet.

Jackson has committed murder, robbery, and perjury; and I can prove it by half-a-dozen witnesses. Jackson got up and said—'By God, he is innocent,' and now swears that I am guilty. He threatened my life.

There is another Law, not the prophet, who was cashiered for dishonesty and robbing the Government. Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary. I have been chained. I have rattled chains before in a dungeon for the truth's sake. I am innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves.

When I love the poor, I ask no favours of the rich. I can go to the cross—I can lay down my life; but don't forsake me.

I want the friendship of my brethren. Let us teach the things of Jesus Christ. Pride goes before destruction, and a haughty spirit before a downfall.

Be meek and lowly, upright and pure; render good for evil. If you bring on yourselves your own destruction, I will complain. It is not right for a man to bear down his neck to the oppressor always. Be humble and patient in all circumstances of life; we shall then triumph more gloriously. What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. I laboured with these apostates myself until I was out of all manner of patience; and then I sent my brother Hyrum, whom they virtually kicked out of doors.

I then sent Mr. Backenstos, when they declared that they were my enemies. I told Mr. Backenstos that he might tell the Laws, if they had any cause against

me I would go before the Church, and confess it to the world. He was summoned time and again, but he refused to come. Dr. Bernhisel and Elder Rigdon know that I speak the truth. I cite you to Captain Dunham, Esquires Johnson and Wells, brother Hatfield and others, for the truth of what I have said. I have said this to let my friends know that I am right.

As I grow older, my heart grows tenderer for you. I am at all times willing to give up everything that is wrong, for I wish this people to have a virtuous leader. I have set your minds at liberty by letting you know the things of Jesus Christ. When I shrink not from your defence, will you throw me away for a new man who slanders you? I love you for your reception of me. Have I asked you for your money? No; you know better. I appeal to the poor. I say, Cursed be that man or woman who says that I have taken of your money unjustly. Brother Babbitt will address you. I have nothing in my heart but good feelings."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 19, 1861.

DECREASE OF PREJUDICE—OUR RAPID GROWTH NOT DUE TO PERSECUTION.

WE had the pleasure of spending the 6th instant—the anniversary of our Semi-Annual Conference—at a Conference in Merthyr Tydvil, South Wales. The meetings—held morning, afternoon, and evening—were numerous attended by Saints and strangers, numbering in all, it was estimated, 2,000 or upwards. An excellent spirit prevailed throughout the Conference, the Saints rejoicing in the principles set forth, and the strangers listening with candid attention and manifest interest to instructions and doctrines concerning which they had heard so many reports. We had cause to think that the Spirit, which, without doubt, characterized the teachings and proceedings in Zion on that day, was being bestowed upon us in these distant lands. While upon this visit, our attention was drawn to the contrast (a contrast which we have several times alluded to in previous articles,) between the feelings which are exhibited by the people towards us now and those which have been manifested by them in times past. In this town of Merthyr Tydvil, where we held the recent Conference, there was a Conference appointed a few years ago, which it was expected would be numerous attended; and as it was thought that the hall the Saints were in the habit of occupying for their meetings would not be large enough for that occasion, an effort was made to hire the Temperance Hall—a spacious, commodious building, which was unoccupied at the time. But though a tempting sum was

offered for the use of that building, it was of no avail; the Saints were informed that they could not have it upon any terms, and they were compelled to content themselves with the use of the Market-place, for which they had to pay a good round price. Though there has been no change of owners since that time, there was not the slightest difficulty in obtaining it for the Conference which has just been held, and at quite a moderate charge.

Another instance of a somewhat similar character was related to us by the brethren there, which is worthy of notice, and quite indicative of the favourable feelings at present entertained in many quarters towards the Saints. A small Branch of the Church in a country place having been much reduced in numbers by last spring's emigration, thought it advisable to give up a place of worship which they had rented for a number of years and take a place that would be better suited to their diminished income. They accordingly gave notice to their landlord, who was not a member of the Church, of their intention. Before the time for which they had given notice, however, had expired, they were informed that, rather than have them discontinue their meetings there, the owner would let them have the use of the building without any charge, if they would bear the expense of lighting it. Of course, such a kind and unexpected offer was accepted in the spirit in which it was made. These instances are sufficiently illustrative of the feelings generally prevailing at present, and they stand out in striking contrast with those of the past.

While such sentiments prevail, the preaching of the Gospel is not so difficult as under other circumstances, and the Priesthood and Saints should be stirred up to the greatest possible faithfulness and diligence in making use of the opportunities now afforded. Generally, we are apt to think something is wrong, if everything moves along swimmingly with the Elders and Saints, and if they have the popular feeling in their favour, and no opposition to contend with. We then remember the words of the Lord—"Woe unto you when all men shall speak well of you." But the feelings manifested towards us of late are not of such a character as to cause us to have any apprehensions upon this point. True, they are favourable; but only comparatively so—favourable when compared with the active and virulent opposition and hatred with which we had to contend two years ago. This lull in the tempest which has assailed us so continuously for years, and to which we have become so accustomed that a calm seems almost unnatural, has been brought about by the Lord for a wise purpose, which purpose the future will more plainly reveal unto us. Yet it should be borne in mind by the Saints that it is but a lull in the storm, and it may be of but short duration. While it lasts, we should make the best possible use of it; for most assuredly the storm will rage again, and probably with as great (if not greater) fury as ever. As watchmen upon the walls of Zion, the Elders should warn the Saints of this, and be warned themselves, so that, like prudent and skilful mariners, they may spread their canvas to the favouring breeze while the tempest is allayed and the weather is fine; but that they may also be prepared, upon the first reappearance of squalls, to take in and close reef their sails, and make all snug, to be able to withstand the violence of the angry elements when they burst upon them.

There is an opinion commonly ventilated by many who have written and theorised upon the subject of our religion and its spread, that its rapid growth and development is mainly due to the persecutions which we have sustained. Sects, it is argued, have always thriven under persecution. People's sympathies have been aroused in favour of the persecuted ones, and that natural instinct in

the human breast which prompts men to take the part of the weak and the oppressed has impelled many to espouse and to defend the doctrines, who, if everything had been peaceful, would never have been attracted towards them. Under some circumstances there may be a show of plausibility in this view ; but when the progress of the Latter-day Saints is attributed to this cause, it is utterly incorrect. It is true that the persecutions we have endured have given us a world-wide name, and have been overruled by the Almighty for our good. They have been productive of invaluable experience to the people who have endured them : but have they made a single individual love the truth and embrace it who would not have loved it without them ? Has truth been rendered more attractive, or found a lodgment more willingly in the hearts of the people, because of the persecutions its adherents have endured ? Persecution, so far as the Latter-day Saints are concerned, has been attended with some good results : a more rapid spread of our principles, however, is not one of them. Had mankind been willing to have received the Gospel as it has been revealed by the Lord, without manifesting an opposition and hatred thereto, it would long ere this have covered the earth. But men choose not to have it so, and they have opposed and persecuted. This action of theirs the Lord has overruled for the benefit of those who have embraced the Gospel.

Unrelenting persecutions, which might be termed ceaseless, brought about the death of the Apostles of old, and drove pure truth, or the fulness of the Gospel, from the earth by killing off all who would entertain it. They had their breathing-spells, such as we are now having, when the iron hand of persecution would be lightened, and they would enjoy brief seasons of comparative peace. Then the wonderful vitality of the truth and its lovers would be apparent, and, like a healthy and thrifty vine, they would throw out their shoots in every direction, until the fear and jealousy of their enemies would be again awakened, and they would visit them with every persecution that devilish ingenuity could invent. In these days the interims of quiet which have been enjoyed by the Saints have been seasons provided by the Lord in which his people might recruit themselves from the fatigues and struggles and endurance of past persecutions and ordeals, and be strengthened for those yet to come. His Spirit, at such times, seems to be pleading with the world, that they who are honest and desirous of knowing and cleaving to the truth may have an opportunity of becoming imbued with it. They are good days—days in which the truth, accompanied by the testimony, can be proclaimed with freedom and boldness, and when the honest in heart can be gathered out ; but which not unfrequently precede days of sorrow and gloom. Such seasons have been frequently experienced since the organization of the work of God upon the earth in these days ; but the present season is perhaps more notable than any that the Church has enjoyed, because it follows one of the most determined and wide-spread efforts to uproot the truth that this generation has witnessed. It is the more remarkable, also, because so unexpected and so contrary to the hopes in which every enemy of the truth indulged. The Saints in this country should avail themselves of it in warning their neighbours and in preparing themselves to flee out of Babylon ; for the Lord, it would seem, has expressly stilled the excitement which has been raging, that they might more effectually accomplish these labours and be prepared for what is to follow. As Babylon progresses in the direction of that fate which awaits her, seasons of peace will become more and more rare ; and after the storm again breaks forth, a long period may elapse before so favourable a time as the present may be experi-

enced by the people scattered in her midst. Indeed, who can say that it will ever recur again ?

ABSTRACT OF NEWS FROM THE CONFERENCES.—In a letter dated Manchester, Oct. 5th, Elder Dame informs us that the work is moving on well in that Conference. Several new members had just been baptized; and among them, a Methodist preacher.

Elder Owen, in a letter from Leominster, Herefordshire, tells us that he has lately baptized four new members, and that there are good prospects for the future in that (Hereford) Conference.

Elder Gibson, writing from Cheltenham on the 5th Oct., says the Saints throughout his District are rejoicing: also that strangers attend the meetings and pay great attention, and that several have lately been baptized.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Veile, Jutland, Oct. 2, 1861.

Dear brother George,—Since our last advices to you of the 11th of Sept., we passed some time with the Saints in Copenhagen, with whom on the 15th Sept. we held a most agreeable and pleasant Conference; on which occasion there were convened, of the 1,136 Saints contained in the Conference, about 900. The Conference over, we extended our stay in Copenhagen to the 21st Sept.; then myself and brothers Rich, Van Cott, and J. N. Smith started by rail *en route* for the island of Fyen, *via* Korsøer, at which place we took passage on the mail steamer to Nyborg on Fyen, from which place we proceeded by carriage to Odense, a distance of about 18 miles, over a most beautiful and highly-cultivated country, abounding in the elements of wealth and rural beauty in every direction around us. The highly-cultivated farm, with its embellishments of shrubbery and timber, reminded us of the best cultivated and richest portions of the rural districts of England and Scotland; and the condition and quality of the stock evinced the value of this over other portions of the kingdom.

On our arrival in Odense we were met and welcomed, and our wants kindly cared for, by the President of the Conference, Elder Røvnøw. We also met at

this point the District President, K. H. Brown. The Saints were happy to meet us, and all seemed to vie with each other in making us sensible of this, by ministering in various ways to our comfort and refreshment during our stay with them.

On the 21st we held a Conference with the Saints of Fyen, who numbered 170. We protracted our stay in Odense until the 26th, when, with the addition to our party of Elders Brown and Røvnøw, we left our friends in Odense and rolled away in an open carriage over a good road to Brastrap. This was the most pleasing and really interesting travel we have had since we crossed the Atlantic. The entire country over which we were passing presented to us, as we passed along, a sea-girt picture of rural loveliness and beauty. When we arrived at brother Andersen's, we were kindly welcomed by himself and family, with whom we tarried until the next morning. While here, one woman was baptized; and on the following morning, by the kindness of our host, we were conveyed to the town of Middlepart, where we left the island and crossed to the continent. While at Middlepart we were provided with dinner by a sister and a family who did not then belong to the Church, but have since joined.

The work is moving on well through-

out the island of Fyen. There is a good harvest in prospect, and good-spirited labourers are in the field, devoted to the good work.

After landing on the continent, another brief ride brought us to the small town of Veile, situated at the head of the bay of the same name. On our arrival we were made welcome and comfortable by brother Johnson, President of the Fredericia Conference. On Sunday, 29th, we had a pleasant and interesting Conference in Veile. The work is on the increase here, as evinced by the baptism of some since our arrival, and the spirit of inquiry among the people.

We leave here to-morrow for Aarhus, where we shall have a Conference next Sunday, and then we expect to return to Copenhagen, and from thence to Norway.

With kind regards, in which all the brethren join, to yourself and all in the Office, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN,
CHARLES C. RICH.

ENGLAND.

PRESTON CONFERENCE.

Preston, October 4, 1861.

President Cannon.

Dear Brother,—It affords me pleasure to inform you that the Saints throughout the Conference, with very few exceptions, are enjoying the spirit of their holy religion.

The major part are working half-time, but they feel to put their trust in the Almighty, for he has promised to "sanctify to them their deepest distress." Several are doing all in their power to emigrate during the coming season, and they realize more than ever that God will only help those who strive to help themselves.

The future looks gloomy for the Saints in these localities, yet they feel encouraged when they reflect on the remarks made by yourself at our Conference—namely, that you felt no concern for the Saints who keep the commandments of God and live their religion.

The season for out-door preaching is nearly over. I believe that good will result from the little we have done.

The people we have preached to have been exceedingly kind and attentive. Seed has been sown which may yet spring up and bring forth fruit to the honour and glory of God.

We baptized eight persons last week, and have added fifteen to our number this year, and expect to add a few more before the end of it. We feel stimulated to diligence, and have every encouragement to persevere. The side on which we are fighting is sure to conquer, and the cause in which we are labouring is sure to prevail. The faithful have learned, through experience, that continued efforts in well-doing bring peace and happiness; while on the other hand, ease, indulgence, and inactivity are the source of misery. They benumb the mind, suppress the warm emotions of the heart, and sever man from the truth.

God in his wisdom has placed things at a distance; and requiring us to labour in order to obtain them, he takes the best and surest way to secure our happiness and salvation.

Yours respectfully,
THOMAS LIEZ.

WORCESTER CONFERENCE.

Worcester, Oct. 7, 1861.

President Geo. Q. Cannon.

Dear Brother,—Yesterday, October 6, the Saints of the Worcestershire Conference assembled in the Hall of Science, Carden-street, Worcester, for the purpose of transacting such business as was necessary for the welfare of the work of God in this region of country. I am pleased to say that an excellent spirit prevailed throughout the day, and the Saints present were highly favoured and blessed with the presence and teachings of Elder Gibson, who was with us and addressed the Conference during the day. At our morning's meeting, after the reports of the various Branches were given, the authorities of the Church were presented to the Saints for their approval, or otherwise, commencing from President Brigham Young, who was unanimously sustained as the President and Prophet of the Church in all the world. To every motion made a unanimous vote was given.

It was generally believed that the

Worcestershire Conference was improving and adding to its numbers, as several have been baptized since our last report was sent in.

Elder Gibson joins me in kind love. That God may continue to bless us and all who labour for the spread of truth, is my sincere desire.

Yours very truly,

WM. THURGOOD.

IRELAND.

Belfast, Oct. 5, 1861.

President G. Q. Cannon.

Dear Brother,—Thinking that you would like to hear from me. I take the liberty of penning a few lines, hoping that they will find you in good health. My health has not been very good since my arrival in Ireland. This country has been rather hard on my lungs: the change from a dry atmosphere and from breathing the pure, high, healthy, mountain air, to this damp, cold, smoky, Irish world has been rather hard on me. I take cold so very easily, that I have to take great care of myself; and I hope, by so doing, to overcome these difficulties.

I have visited the Saints from Dublin to Londonderry, and find the great

majority of them rejoicing in the light of truth—the Gospel of Jesus Christ. I organized a small Branch of the Church in Londonderry (brother David Eccles, President).

The work of the Lord does not appear to flourish so much in this country as in many others, yet we are increasing in numbers slowly. It is a difficult matter to get people to hear us: they all seem to be on guard day and night, each one guarding his party or creed. There is a powerful religious party-spirit here between the different denominations, and many battles have been fought and much blood shed; and the spirits of those who have been slain in these religious struggles are prompting and binding their parties. Whenever we can get the password and get by their guards, it is all well—our doctrines are good—they are scriptural truths; but when as they find that it is “Mormon” doctrine, they do not believe a word of it; a new watch-word is given, and all hands are on guard again.

My kind love to the Presidency. Praying God to bless all your efforts, I remain your brother in the Gospel,

J. G. BIGLER.

SUMMARY OF NEWS AND PASSING EVENTS.

ENGLAND.—On the 1st inst., the last remaining tax on knowledge (the paper duty) ceased to exist, which has resulted in the cheapening of many periodicals having a large circulation, but also the introduction of a number of new ones into the publishing market throughout the country.

IRELAND.—At a public meeting held at Kilmovee, county Mayo, it was stated that five-sixths of the potato crop in that district have been destroyed by the blight and recent floods; and that if all the corn grown in Kilmovee was converted into meal, it would not support the population, which numbers about 6,000 souls, for two months.

SPAIN.—The Spanish Government is actively preparing four screw frigates, two large steamers, and six other vessels of lighter draught, to act on the coast of Mexico in conjunction with the English and French squadrons. The Spanish squadron is expected to sail at the end of October. About 8,000 Spanish troops will disembark in Mexico, and of this number 3,000 will be despatched from Cuba.

SICILY.—Orders have been given to surround the band of Cypriani, in the mountains of Nola. Many troops have already left for that destination.

HUNGARY.—The dissolution of the county assemblies in Hungary is going on. One of them has protested against the conduct of the Austrian Government, and declared that it will only yield to force.

POLAND.—According to news from Warsaw, the Polish bishops have addressed a memorandum to the Governor of Poland, demanding the re-establishment of the former rights of the Catholic Church in that country. The Governor, however, refused to accept it. The bishops then met, and were addressed by the Archbishop, who in his speech said—“Let us always stand by the people and defend the cause of our fatherland, and not forget that we are Poles.” On the 5th instant an insurrection took place in the town of Czeladz (the Russian Poland district of Olkusz). The people tore down the Russian eagle from the public buildings, and affixed the

Polish eagle in its place. The mayor of the town was killed.

TURKEY.—Letters from Ragusa state that symptoms of insubordination had appeared among the Turkish troops in the camp at Balicia, on account of the non-payment of the arrears due to them by the Government. Omar Pasha, it is added, thereupon sent up the arrears.

MONTENEGRO.—Six battalions of Turkish regular troops, while on their return-march from Niksich, were attacked by the insurgents and Montenegrins. After a fight which lasted four hours, the Turks were compelled to take to flight, with the loss of 80 killed and 20 wounded.

WEST AFRICA.—On the 1st of Sept. a very extensive conflagration broke out in Bonny, and destroyed half the houses in the town.

EGYPT.—A telegram from Alexandria, dated October 6th, states that the Nile (the overflow of which is so important to Egypt as a fertiliser of the adjacent country,) has already risen above twenty-four feet, and that on the night of the 4th it rose one foot. It has therefore already quite equalled what may be called the usual maximum height; and if it do not soon begin to subside, (as it generally does in September,) the damage that will be caused will be very great. Already, it appears, three leagues of the railway and telegraph have been destroyed; one of the palaces of the Pasha is under water, and great damage has been done.

CHINA.—A telegram, dated Berlin, Oct. 9, states that the latest news received from China, by way of St. Petersburg, announces the death of the Emperor of China.

INDIA.—At last dates cholera was making terrible ravages in the south-western provinces. The 51st King's Own Light Infantry had, up to the 29th of August, lost one man out of every five, and the wing of the 94th Regiment one out of every four. In fifteen days the 51st Regiment lost 161 men, 8 women, and 9 children; and the wing of the 94th 107 men, and 3 women. Lieutenant Colonel A. N. Irby, commander of the 51st, had died. When his regiment moved out of the cantonments to escape, if possible, from the pestilence, he remained with the sick, caught the contagion, and died at his post. An order of the Commander-in-chief, directing among other

things that the bands should play, could not be carried into effect, as eleven of the bandsmen of the 51st had died, and ten of the 94th, and many others were in hospital. It was reported that Her Majesty's 103rd regiment, 1st Bombay Fusiliers, were to leave for home service. It is stated that at Calcutta the Indian Government were making preparations to despatch troops to New Zealand, should they be required.

WEST INDIES.—The news is confirmed that the authorities of Spain in Cuba have issued an order to have the same protection extended to vessels sailing under the Confederate flag that is enjoyed by the flags of other countries.

MEXICO.—The Paris evening papers of Saturday publish news from Mexico, stating that the Juarez Government was endeavouring to farm the customs. Marquez had taken Queretaro and was marching on the capital, where anarchy was at its height. Several of the principal inhabitants of the city of Mexico had been arrested on a charge of having signed addresses demanding a Spanish protectorate.

AMERICA.—It is reported from Washington that the Confederates have erected a long line of batteries on the Potomac. Several Federal steamers passing up and down have been fired into. A considerable force of Confederates is assembled between Occoquan and Acquia Creek. It is estimated that the Confederates captured at Lexington a million and a half of dollars, seven cannon, and 4,000 rifles. The Federal troops have stormed and captured Romney, Western Virginia. The Confederates retreated to the mountains. The Kentucky Legislature has called out 40,000 volunteers, and has passed a bill declaring disloyal citizens incapable of inheriting property. A despatch from Chicago states that drafting had commenced in Iowa. The Secretary of War sent a dispatch to the Government of Iowa, forbidding the drafting of troops, and expressing his confidence in the patriotism of the people to supply men to carry on the war. During the public celebration of the fête of General Castilla, a band of robbers made a descent on the province of Pasco, and levied a contribution of 90,000 piastres on the inhabitants. The bandits were pursued, and most of the money recovered.

SILVERING OF METALS.—Mix one part of chloride of silver with three parts of pearlsh, one-and-a-half part of common salt, and one part of whiting, and well rub the mixture on the surface of brass or copper (previously well cleansed) by means of a piece of soft leather, or a cork moistened with water and dipped into the powder. One part of precipitate silver powder, mixed with two parts each of cream of tartar and common salt, may also be used in the same way. When properly silvered, the metal should be well washed in hot water slightly alkalinized, and then wiped dry.

THINGS WORTH REMEMBERING.

STATIONERS.—Books and papers were formerly sold only at stalls; hence the dealers were called "stationers."

LAWYER.—A lawyer is the general name for a professor of the law; an *attorney* is a lawyer who solicits or carries on a suit at law for another; a *solicitor* is a lawyer who does the business in Chancery which is done by attorneys in other courts.

CENOTAPH AND SARCOPHAGUS.—A *cenotaph* is an empty tomb, erected in honour of some person deceased, and is distinguished from a *sarcophagus*, in which a coffin is deposited. The ancient sarcophagi were of two sorts—one of them for those who had, and another for those who had not been honoured with funeral rites—in another place, apart from where the cenotaph was erected.

MAUSOLEUM.—The word *mausoleum*, derived from the Latin, is a name which was originally given to a large and magnificent monument erected by Queen Artemesia, as an affectionate remembrance of her husband, Mausolus, King of Caria. This extraordinary work (of which remnants are now to be seen in the British Museum.) was, in the early ages, when it was erected, considered one of the wonders of the world. It was 63 feet long, 411 feet in compass, and about 35 feet high, surrounded by 36 columns of beautiful proportion and workmanship.

THE HARVEST MOON.—During the time that the moon is full, and for a few days before and after, there is less difference between the time of her rising on any two successive nights than when she is full in any month of the year. By this means an immediate supply of light is obtained after sunset, so beneficial for gathering in the fruits of the seasons. To conceive of this phenomenon, it must be recollected that the moon is always opposite to the sun when she is full—that she is full in the signs of Pisces and Aries, these being the signs opposite to Virgo and Libra, which the sun passes through in September and October, our harvest months. Thus although, whenever the moon enters the signs Pisces and Aries, (and she does so twelve times in a year,) the same circumstance takes place with regard to her rising, yet it is not observed on these occasions, just because she is not full at the time. The reason of there being little difference in the time at which she rises on several consecutive nights is, that at these periods her orbit is nearly parallel with the horizon. The harvest moons are as regular in south latitude as with us in north latitude, only they happen at different periods of the year.

VARIETIES.

IGNORANCE.—Never be ashamed of confessing your ignorance, for the wisest man upon earth is ignorant of many things, insomuch that what he knows is mere nothing in comparison with what he does not know. There cannot be a greater folly in the world than to suppose that we know everything.

THE COLONEL'S LADY.—A distinguished officer at a certain station, seized by a discreet fit, resolved to make the barracks occupied by the officers and troops under his command a pattern for virtue. Accordingly, he issued orders that no women, on any pretence, were to be admitted within the gates; and the more effectually to carry out this moral instruction, which went further than Plato, with all his solid repose, had ever contemplated, the colonel had the stern prohibition recorded on the boards of orders, and dinned into the ears of the sentry at every relief. Not long after, a lady, in all the elegance and style of rank and fashion, glided up to the gate. "You cannot go in, ma'am," said the sentry, as amiably as it was possible to communicate a prohibition. "Why not?" said the lady, smiling, convinced that this interruption was a mistake. "The colonel has just promulgated a stringent order against the admission of women into the barracks. And here it is," added he, lifting the board from the nail in his box. "I do not doubt your word, my man, but the order could not be intended to exclude the officer's lady?" This was said with such pretty submission, it was a wonder the sentry did not chance even a court-martial for the lady's sake, and permit her to enter. "It makes no exception ma'am; and you cannot go in!" "But," said she, winningly, with a due appreciation of the propriety of so becoming an order, "you will let me pass, I am sure, when I tell you that I am the Colonel's lady!" "My duty is plain," returned the sentry; "and I dare not let you in, if even you were the Colonel's wife!"

SLEEP-WALKING.—A case is related of an English clergyman who used to get up in the night, light his candle, write sermons, correct them with interlineations, and retire to bed again, being all the time asleep. The Archbishop of Bordeaux mentions a similar case of a student who got up to compose a sermon while asleep, wrote it correctly, read it over from one end to the other, or at least appeared to read it, made corrections on it, scratched out lines and substituted others, put in its place a word which had been omitted, composed music, wrote it accurately down, and performed other things equally surprising. Dr. Gall notices a miller, who was in the habit of getting up every night to attend to his usual avocations at the mill, and then returning to bed: on awakening in the morning, he recollected nothing of what passed during the night. Martinet speaks of a saddler who was accustomed to rise in his sleep and work at his trade; and Dr. Prichard, of a farmer who got out of bed, dressed himself, saddled his horse, and rode to the market, being all the while asleep. Dr. Blacklock, on one occasion, rose from bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them, and afterwards entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done. It is a singular, yet well-authenticated fact, that in the disastrous retreat of Sir John Moore, many of the soldiers fell asleep, yet continued to march along with their comrades.

POETRY.

LINES.

Why should mankind the truth despise?
Why from all good in madness flee?
But why should such as once were wise
No more their own true interest see?

Behold you pilgrims move along
Across the desert's burning plain,
Each filled with hope and purpose strong
To reach his much-loved home again.

They dare the simoon's stifling breath,
The sandy ocean's rolling waves,
Where thirst and fever, leagued with death,
Lay myriads in their desert graves;

And where the false mirage expands
To lure them to an awful fate,
Where snares unknown to other lands
On all their eager movements wait.

But see a chieftain brave and wise
Leads on that danger-daring band:
He marks the blue death-cloud arise,
And bids the perilled heroes stand.

He cries, Let each one prostrate lie,
Who hopes his fatherland to see;
So shall the blast pass harmless by,
And all may reach their destiny.

Sheffield.

He knows th' enchanting mirage well,
And warns them of the deadly cheat.—
Points out each spot where others fell,
And shows where hordes of robbers meet,—

Leads on to soul-refreshing springs
Where spots of pasture may be found,
And through death's sterile region brings
All who in humble faith abound.

Such as his timely cautions spurn
Must perish in the burning sand;
Though much their hearts for home may yearn,
They'll view no more their native land.

Thus disobedience to the voice
Of God's inspired vicegerents here
Deceives men's sight, misleads their choice,
And fills them with apostate fear.

The Priesthood, with experience
Of all stern ties gone by,
Has led, through meek obedience,
The grateful hosts in worlds on high.

Then let the lost ones of the past
A warning through life's journey be,
That we may reach our home at last,
And live and reign eternally.

W. CLEGG.

ADDRESSES.—Joseph Bull, } 91, Park Street, Luton, Bedfordshire.
George Cooper, }

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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Saturday, October 26, 1861.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN NOTTINGHAM, SEPTEMBER 1, 1861.

Present—Of the Quorum of the Twelve, George Q. Cannon; District President, James S. Brown; Conference Presidents, Aaron Nelson of Derbyshire, Abraham Orme of Leicestershire, and Samuel L. Adams of Warwickshire; Travelling Elders, John D. Chase and Joseph C. Rich of Nottingham, John Lindsay of Lincolnshire, James Payne of Leicestershire, and Henry Duce of Derbyshire.

Elder James S. Brown said—"With pleasure I rise to represent the Nottingham Conference. I can say the Spirit of the Lord is on the increase among the Saints. The meetings are better attended than for some time past. There seems to be a much better feeling among the people as a whole, and many seem interested in the investigation of the principles of the Gospel. Within the last six months we have baptized about eighty. In representing this Conference we do not represent the Church, but only a small portion of it. We do not look upon this place as home; consequently, our numbers are continually being diminished through our annual emigration to Zion. Hence, we have not the large and commodious halls that we otherwise might have.

Elder Brown feeling too unwell to con-

tinue speaking, President Cannon then rose and read the Financial Report.

Elder Joseph C. Rich reported the condition of the different Branches among which he laboured, and said he believed there was an increase of the good Spirit among the Saints generally, with the exception of a few who seem disposed to judge principally by the acts of men and women. Their cases, however, were very few. In out-door preaching he felt well, and a considerable degree of interest had been manifested by the people in listening to the testimonies of the Elders.

Elder John D. Chase made a few remarks confirmatory of what brother Rich had stated. He said he had visited as many of the Saints as he conveniently could, and found them, on the whole, in a good condition.

President Cannon rose and said—"I rejoice in having the opportunity of meeting with you, for I have heard much good concerning the Saints in Nottingham. I feel that there is a good spirit and influence present with us, and I trust it will continue. Whether we are Saints or not, I hope that our meeting together will prove beneficial to all. It is the privilege of every Latter-day Saint to enjoy the Spirit of the

Lord; and every individual who is living up to the truth which has been revealed to him can also enjoy a portion of it to enlighten his mind this morning, if he but seek for it in sincerity. A great many people think, because we say we preach the fulness of the Gospel, and that God has revealed it anew, that we exclude all other people from a participation in any portion of the Spirit or its blessings, and therefore conclude we are very uncharitable. Such a conclusion arises from ignorance of the principles we believe in. We willingly acknowledge that well-meaning, sincere persons have enjoyed a degree of happiness and peace which flowed from the presence of a portion of the Spirit of the Lord, while connected with other religious systems. Indeed, pagans and idolators who have sincerely lived up to the light which had been communicated unto them have been thus favoured. There is a blessing always attending sincerity, though the fact of a person's being sincere is no evidence that his belief is correct. Many of the Latter-day Saints were as honest and sincere in their worship previous to becoming acquainted with the principles which they now believe in and practise as they are now; but they did not have the fulness of the Gospel, and did not enjoy the Holy Spirit, with its gifts and blessings, as they do now; neither can any individual or people who have not rendered obedience to the Gospel enjoy that Spirit in its fulness and power. Yet the Lord is merciful in his dealings with the children of men, and will only judge them by the Gospel after they have heard it proclaimed through his servants. It will prove salvation or condemnation to them as they receive or reject it. Jesus said—"This is the condemnation, that light is come into the world, and men loved darkness rather than light." Condemnation, as we learn by this saying of the Lord's, consists in choosing the darkness when the light is proffered. If truth and light have been presented to you, and you have rejected them, then you are condemned by your Father in heaven. We shall be judged and rewarded by our works, whether they be good or evil. This, Latter-day Saints, is the principle by which you will be judged; and as you have re-

ceived the light, you will be held amenable by our Father for the same; and the punishment you will receive will be that brought upon yourselves, by your not living up to that light which has been revealed unto you. It is unjust to the Almighty to think that whole nations who have never heard his Gospel, and to whom his laws have never been proclaimed, will be sent by him to welter in hell throughout the unnumbered ages of eternity, in torments and miseries. It is when nations reject the Gospel that they place themselves in a position to suffer. They then are culpable; and, unless they repent, they will be cast down, and bring down upon their heads also in this life his indignation, as did the Jewish nation in ancient times, and the United States at the present.

The Gospel of Jesus is one to which certain conditions are attached, and all who will honestly investigate it and comply with these conditions can know for themselves that it is his Gospel. "But," says one, "how are we to know?" It is a matter capable of demonstration, and can be satisfactorily proven. God has made certain promises, and said, if we comply with his requirements, that he will bestow his blessings and reveal the truth by his Spirit. Every individual can take a course that will place him in possession of truth. Though men may not believe in direct revelation, there are but few who do not believe in the overruling providence of the Almighty, and who do not cite instances from their own experience where it has apparently been exercised in their behalf. There is an inherent feeling in mankind which causes them to look up to, and seek for aid from, a Power superior to themselves. Where they believe in Deity, he is viewed as the great Creator, and they believe that he can control all things according to his own good pleasure, however much they may be opposed to the principle of direct revelation. Now, if there are any who are desirous to know which, out of all the various sects who profess to be followers of Christ, is accepted of him, let them pray to the Lord—the Being whom their parents and teachers taught them to look up to as the Author of all their blessings, and ask Him by his overruling providence to

of the children of Israel. On Mount Sinai he talked with him face to face as one man talks to another. He gave him commandments written by his own finger on tables of stone. Moses returned to the camp with them, and found the children of Israel worshipping an idol. His anger being kindled, he broke the tables. He returned to the mount again, and still the Lord conversed with him and wrote his commandments again on tables of stone. Passing down the channel of time till we arrive at the period when Jesus came to be baptized of John, we find the Lord speaking from the heavens, saying, 'This is my beloved son, in whom I am well pleased.' After all these circumstances, shall we say that God will forget his people? No: his ways are unchangeable. Well, one may ask, 'Has God revealed himself to the Latter-Day Saints?' Yes. 'But how are we to know it?' President Cannon explained that to you this morning. 'Are we to prove from the Scriptures that God has spoken now?' Did Jesus prove from the Bible that he received revelations in his day? No; but he says, 'My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' This, then, was the way this information was gained in those days. I can bear testimony that God has revealed his will unto Joseph Smith in this day. Although wicked men may have disseminated many untrue statements about him, still it affects not the truth. Jesus and the Apostles were assailed similarly, and that, too, by religious pretenders and those who profess to be very pious in their demeanour. Joseph Smith took the admonition of James where he says, 'He that lacketh wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not, and it shall be given him.' Referring to the circumstances of Joseph's first revelation, he compared the same with Moses' vision from the burning bush, and said that God had committed the fulness of the Gospel to Joseph, showing that it was the same as was revealed anciently, and that through obedience to it all can be saved from their sins."

President Cannon then rose and

said—"In standing before you to speak upon the principles of the Gospel, it is difficult for me to know which of the many may be most applicable to the congregation. My desire is to do you good, and preach the Gospel in plainness. It may appear to some as strange for an Elder to be sent from the wilds of America to this enlightened nation—a nation which stands in the vanguard of all others in its pretensions to Christianity—a nation that has been occupied for years in sending forth its missionaries and disseminating copies of the Bible among heathen and other nations, for the avowed purpose of enlightening them upon the principles of true religion;—I say again, looking at it in this light, it may appear strange that we should come to teach them the truth. I well remember hearing the Elders speak about the prejudices that existed among the people in relation to this matter when the Elders first came to this country, and the opinions that were then expressed in reference to the condition of affairs in Nauvoo. Many would say, If we could only see men that had been there from our own country, and experienced these things for themselves, then we might believe their testimony. This they have had the opportunity to hear and see; but has it convinced them of the truth of our religion, or of our testimonies? No. They have changed their opinions in this matter just as soon as they have had the opportunity to experience what they at first desired. It does not matter, in my opinion, who may come to preach the truth, if the people are not prepared to receive it. If an angel from heaven would come with the Gospel, or the most gifted man that ever existed, it would not matter, so long as the people are opposed to the laws of righteousness. The people never will receive the Gospel, so long as they continue to harden their hearts in sin; for the spirit that actuates them is antagonistic to that of truth.

I rejoice to know that the Lord has sent the Gospel to be preached to all, both rich and poor. The poor have always been the first to receive the Gospel. Why is it that the rich among men do not manifest a desire to receive the truth? Because their popularity and worldly treasures are at stake; and

they, being destitute of sufficient love for the truth to make the sacrifices which they imagine to be involved, fail to embrace it. But the poor, not having these sacrifices to make, and perhaps having a greater desire for the truth, receive it with gladness of heart. When a man appreciates and loves the truth more than everything else on earth, he will dispose of everything in his possession to obtain it. What was it that enabled the Apostles of Jesus to endure the many trying scenes that they were called to pass through—even to encounter death in its most horrid forms? This was a mystery to the Jews and others, and filled them with astonishment, equal to that manifested by the present generation in viewing the violent persecutions through which the Latter-day Saints have gone, and the many sacrifices they as a people have sustained. It was because they could see by the eye of faith, and were able to penetrate the dark future, and realize the blessings that were in store for them, if faithful,—blessings of both time and eternity. The reason the people of the world cannot understand these things is because they are blind to the things of God. If they were in possession of the same Spirit as the Latter-day Saints, they could comprehend their motives, and the causes that inspire them with courage and fortitude to endure these things; and this would solve what they term "the Mormon problem." We talk about the great millennial reign; and there is much speculation in the world as to how this desirable time is to be ushered in. It is very evident that the restoration of the Gospel has been considered necessary by the Lord to bring it pass.

Why was it no temptation to Jesus when he was offered all things by the Devil? Because he well knew that they were not Satan's to give, and that by rejecting his offers at the time, and being faithful afterwards, they would be his own by right. Such an offer was therefore no temptation to him. If the Latter-day Saints were always in possession of the same Spirit that Jesus possessed, and had the same appreciation for true principle, nothing would tempt them to do wrong, because there is nothing that Satan can offer them as a temptation, but what they can legiti-

mately obtain and enjoy forever, by being faithful to the Lord and the truth. When the Saints understand and fully act up to this principle, then the Devil will be bound, and the reign of righteousness commence. It is for this purpose that the Gospel is revealed in this dispensation. This Gospel will make us rich. It will raise and exalt us in the scale of intelligence, and every blessing necessary for man's happiness can be obtained through strict obedience to its principles. But you must expect to be tried in many things. But what may be trials now will not continue to be trials hereafter. If you continue to associate with the principles of truth, the Lord will try you and prove you, to test whether there is anything which you love more than the Gospel. This is the difference between the Gospel and the systems of men. God's Spirit being given to his Saints in all ages, they could penetrate the future, and prepare themselves for every duty or tribulation that awaited them.

I exhort you all, both old and young, to live the principles of truth, and overcome your passions. Be faithful, and may God abundantly bless you, in time and in eternity, is my prayer, in the name of Jesus. Amen."

Elder James S. Brown then rose and said—"I wish to make a few remarks. I cannot go away without bearing my testimony to the truth of the Gospel that has been preached here to-day. You have heard the Gospel preached by the servants of God, and it is the same that was taught by the servants of God in ancient times, and it is true. The Gospel has not been changed since the world began. Was there ever a stronger testimony borne to the truth in ancient times than there has been in these days? Joseph Smith suffered and died for the same principles that Christ and his Apostles did. Many others have gone to the long silent grave prematurely because of bearing the same testimony. All these could have saved themselves from their sufferings, if they had only renounced their profession; but they knew it was true, and therefore continued steadfast to the end." He then referred to the last chapter of Malachi, and showed that many of the predictions had not yet been fulfilled.

shape circumstances so that they may be brought in contact with the truth and the people with whose belief and worship he is well pleased. This all who believe in God must admit he has the power to do, without even overstepping those limits which the false Christians of the present day have assigned as the bounds of his power. And having thus prayed in faith, and having the Bible in their hands, which contains well-defined principles and describes the Lord's mode of dealing with the children of men in the days in which it was written, they can venture forth without fear of being deceived.

Now, to illustrate my views and to convey my ideas to your minds more clearly than probably I could otherwise, I will place myself in the position of such a person in quest of truth. I have asked the Lord to overrule circumstances in such a manner that I may be brought in contact with his pure Gospel; and having thus prayed, I am on the alert to notice every system presented to me, hoping that some one of them will be that which I am in search of. Among ministers whom I meet is an Elder of the Church of Jesus Christ of Latter-day Saints, who comes along and testifies to me that God has spoken from the heavens and has revealed again to man the Gospel in its fulness and purity, with power to administer in the ordinances of the same as in ancient days. This is a strange declaration to me, and causes an inquiry to arise in my mind if such a thing can be possible. I immediately turn to the history of God's dealings with the children of men which is left unto us for a guide—to the Bible—to consult it respecting this strange testimony which I have just heard. Commencing in the beginning, I find that the Lord spake with Adam and his children, and I still continue reading till I come to Noah. Here I find the Lord speaking to Noah and pointing out a way of salvation to him and to all others who would listen to and believe what he said; but the people, being opposed to the principle of revelation, rejected his message and were all destroyed, excepting his immediate family, seven in number, who, with himself, believed that God could and had revealed his will. Continuing my

researches down to Abraham, Isaac, and Jacob, and the various Prophets, until the time of Malachi, I find in the history of these generations that it has been customary for God to speak to man and reveal his will unto him and also I find this peculiarity ever recorded respecting mankind—that they have always manifested a natural antipathy to the principle of receiving revelations from God, and to the men who testified that they had received such revelations.

Now, what am I to do with this principle? If I believe the Bible, I must believe that it has ever been his practice to speak to man, and that every man whom he recognized as his servant enjoyed revelation from him. I cannot for a moment entertain the idea that his power is or can be curtailed; and I must therefore conclude that, having so frequently spoken to man and revealed himself to him from the heavens, he has still the power to speak as in past times. But I must now ascertain, if possible, whether, having spoken to man so frequently and for so long a period, he has not intimated unto man his intention of discontinuing this practice; in other words, ascertain whether he will speak in this day or not. Perhaps a reference to the history and teachings of Jesus will enlighten us upon this point. Even Jesus, the Son of God, the pure immaculate being who held such power to heal the sick, raise the dead, hold converse with the heavens, &c., had all the difficulties to contend with that the Prophets had from the beginning, in combating with men who were opposed to the principle of revelation. In reading the history of his proceedings among his apostles and contemporaries, we find that he advocated this doctrine; and for this cause he was persecuted and killed. His Apostles also taught it after him, and were likewise persecuted; and they have left on record that God was "without variableness or shadow of turning," and was "the same yesterday, to-day, and forever." With the most careful search, I find not a single line or sentence that warrants me in rejecting the principle of revelation from God to man; but, on the contrary, I learn that it is indispensably necessary. On one occasion Jesus asked his disciples whom men said he, the Son of man, was. They

answered him that some said that he was John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets. "But," continues Jesus, "whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus then informed him that he was blessed, "for flesh and blood hath not revealed this unto thee, but my Father which is in heaven;" "and," he added, "upon this rock will I build my Church, and the gates of hell shall not prevail against it." There are many different ideas afloat as to what this rock was which Jesus spoke of, some thinking it to be Peter, others thinking that Jesus meant himself. But Jesus was speaking about the principle of direct revelation from God to man, and it is plain that he referred to that. That was ever the rock upon which the Church was founded, and against a church thus founded the gates of hell never has and never can prevail. Had the people never forsaken this rock, they would always have enjoyed the Spirit of revelation.

After having thus taught me that God has spoken anew to man, and I have satisfied myself that it is scriptural and in accordance with God's mode of dealing, this Elder continues to teach me different principles. He teaches me that faith in the Lord Jesus, repentance of sin, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, are all necessary for me to obey. These I find to agree with the teachings of the Bible. But how am I to know whether he has the power to baptize me, or to lay on hands for the gift promised? If I go forth and obey the commandments given, and then receive the gifts promised—gifts which no man can bestow,—if the Bible appears unto me afterwards as a new book, a book with a new lustre and beauty beaming from its precious pages,—if my understanding is enlightened, and I receive a knowledge of what I before was ignorant of, I shall then be capable of testifying whether I have entered the Church of Christ or not, and whether this Elder is a servant of God, with authority to baptize and lay on hands, or not. This is the plan upon which the truth can be found and tested, and explains the principle by which every one can go forth and learn

for himself respecting the doctrines of Christ. These blessings are for you; and I bear testimony to you that God did speak to Joseph Smith in this age, and chose him to be his Prophet, and has also given power to other men through him to preach the Gospel and to carry it unto all nations. I exhort you all, who have not obeyed this message, to repent and be baptized, and fully embrace the Gospel of Christ which is now presented to you.

I will now lay before you the authorities of the Church, that you may have the privilege of voting either for or against, as you may feel."

President Cannon then presented the authorities in the usual order, who were unanimously sustained by the meeting.

Half-past 2 p. m.

Meeting opened with singing and prayer.

Elder Samuel L. Adams, quoting the passage of Scripture—"I am God; I change not," &c., said that when we look on the history of the Church from the beginning down to the time that God revealed his mind and will to Joseph, we find that his ways have been invariably the same, without the least shadow of change. He referred to the position held by Adam when in the Garden of Eden, his transgression, the appearance of the Lord unto him, the penalty upon him, his posterity, and the earth itself, remarking that, "though Adam was driven forth from the garden and presence of God, still we find the Lord did not leave him without hope, but made known unto him the plan of salvation. And was this the last time that God spoke to man? No. When Cain slew his brother, we hear of the Lord speaking to him, saying, 'Where is thy brother?'—also informing him that his brother's blood was then calling for vengeance from the earth. I read of the Lord's conversing with Enoch, Abraham, Isaac, and Jacob. We also read that the Lord went down to see whether the rumours he had heard concerning the cities of the plain were correct. Coming to Moses, we again find the Lord conversing with him, devising plans for the deliverance

In the evening, President Cannon delivered an address, showing why the Saints gather, referring to the attempts which had been made in past dispensations to establish the kingdom of God, and showing that the Prophets had looked forward to the last days, and foretold that God would establish it, never more to be thrown down; also adducing evidence that America is the

land chosen of God for that purpose, and pointed out the signal manifestations of the Almighty in overruling circumstances in favour of that kingdom.

There were large congregations throughout the day, composed of Saints and strangers, who listened with great interest and attention.

JOSEPH C. RICH, *Reporter.*

HISTORY OF JOSEPH SMITH.

(Continued from page 674.)

I rode out in the afternoon. On my return, my lawyers, Col. Richardson and Almon W. Babbitt, called upon me on the subject of the writs which were out against me.

A man called and informed me that John Eagle and several others intended to kidnap Jeremiah Smith during the night. I therefore stationed an extra police in order to protect him.

President B. Young arrived at Cincinnati at 5 p.m.

Monday, 27.—About 8 a.m., I started on horseback with a few friends, went by the Temple, and pursued my course towards Carthage, thinking it best for me to meet my enemies before the Circuit Court, and have the indictments against me investigated.

After I had passed my farm on the prairie, most of the following brethren joined my company, and the remainder soon after my arrival in Carthage—viz., Aaron Johnson, Dr. J. M. Bernhisel, Joseph W. Coolidge, John Hatfield, O. P. Rockwell, Lorenzo Rockwell, William Walker, Harrison Sagers, Hyrum Smith, John P. Greene, John Y. Greene, Judge William Richards, Shadrach Roundy, Theodore Turley, Jedediah M. Grant, John Lytle, Joseph B. Nobles, Edward Bonney, Lucien Woodworth, Cornelius P. Lott, Jonathan Dunham, and other friends.

We arrived at Hamilton's hotel about noon. Charles A. Foster overtook us three or four miles from the city, and accompanied us to Carthage. I had considerable conversation with him, and he appeared to be more mild than previously, and as though he was almost persuaded that he had been influenced to some extent by false reports.

Joseph H. Jackson, Francis M. Higbee, and Chauncey L. Higbee were in Hamilton's hotel when we arrived. Soon after our arrival there, Charles A. Foster took me into a private room and told me in a friendly manner that there was a conspiracy against my life. Robert D. Foster told some of the brethren (with tears in his eyes) that there was evil determined against me; and that there were some persons who were determined I should not go out of Carthage alive, &c. Jackson was seen to reload his pistols, and was heard to swear he would have satisfaction of me and Hyrum.

I had a short interview with Judge Thomas, who treated me with the utmost courtesy. He is a great man and a gentleman. After dinner (at the second or third table) we retired to our room, when Jackson, who had been to the Court House, came towards the hotel. Some person told him Hyrum had arrived, when he immediately turned towards the Court House again.

My lawyers, Messrs. Richardson, Babbitt, and Skinner, used all reasonable exertions to bring forward my trial on the charge of perjury; but the prosecuting party were not ready,—one Withers, a material witness (as they asserted in court,) being absent.

My attorneys frequently called on me to report the state of things in court, and I was ready to go in at a moment's warning, being anxious for my trial; but the case was deferred till next term. I was left to give bail to the sheriff at his option. He told me I might go home, where he would call and take bail at his own convenience.

We immediately called for our horses; and while they were being harnessed, Chauncey L. Higbee came to me and wanted me to stay as a witness in a certain case in which he was employed as attorney. He urged me considerably, but I told him I did not recollect the occurrence he referred to particularly enough to testify in the case, and got him to excuse me.

At half-past four p.m., we started on our return; but when we had got as far as brother George D. Grant's, a heavy shower of rain commenced, and I went into the house, while most of the brethren went into the barn until the shower abated. After the storm had subsided, we went forward, and I, Hyrum, and some others arrived at home about 9 p.m., and found Emma sick. My carriage, with Joseph B. Nobles, arrived a little after. It was upset on the Temple Hill, but no one hurt. I rode on horseback all the way on "Joe Duncan."

As we left the tavern in Carthage, and passed the Court House, there were many people about in small groups. Jackson stood on the green with one or two men some distance off.

While at Hamilton's, C. L. Higbee offered some insulting language concerning me to O. P. Rockwell, who resented it nobly as a friend ought to do. Hamilton, seeing it, turned Rockwell out of doors.

It was afterwards reported to me by James Flack that Robert D. Foster, Charles A. Foster, Wm. H. Rollinson, and the Higbees were on the hill when I passed in the morning. They immediately gathered their pistols, mounted their horses, and were in Carthage before me, excepting Charles A. Foster.

Also Mr Powers was talking with Mr. Davies, tailor, about my going to Carthage, and said they would attempt to kill Joseph Smith. Mr. Davies replied, "O no, I think not." Mr. Powers rejoined. "They will, by God; and you know it, by God."

Samuel Smith, of Montebello, heard at five this morning, that I had been taken prisoner to Carthage by a mob. He immediately gathered a company of twenty-five men for the purpose of assisting me, and arrived at Carthage about the time I did.

Tuesday 28. At home all day. Rain in the afternoon. The "*Maid of Iowa*" started for the Iowa river at 11 a.m.

I received a letter from Mr. J. Bronder, dated Philadelphia, May 20th, expressing his strong desires that I should allow my name to stand as candidate for the Presidency of the United States, urging many reasons for his request.

Wednesday, 29. At home. Rain in the morning.

Luther W. Hickock, of Burlington, Iowa, came in and arrested Jeremiah Smith on a warrant issued by Nathaniel Pope, Judge of the U. S. Circuit Court. During our conversation in the afternoon, we learned to our mutual joy that Jeremiah Smith and I were of one origin.

Received the following letter:—

"Baltimore, May 9th, 1844.

Dear brother Joseph,—From the time of my departure to that of my arrival here on Saturday last, I was blessed with prosperity. The feelings manifested by the passengers on the boat to St. Louis were quite favourable.

At St. Louis I embarked on board the steamer *Valley Forge*, with about 125 cabin passengers. I gradually introduced myself to those whose faces gave indications of honest hearts and intelligent minds.

On Sunday I was invited to give, in a public discourse, the points of difference between the faith of the Latter-day Saints and other professors of the Christian religion. There was a Methodist preacher on board, with whom arrangements were made to follow me and *blow Mormonism to the four winds*. Well, I led off in a discourse of an hour and a half. After dinner the Methodists tried to rally their preacher; but he could not be induced to undertake the fulfilment of his engagements.

I spent the time in conversing with groups of inquirers, and giving further information to those who sought it. After tea, the Methodist priest was, by much persuasion, induced to preach; but, to the astonishment of all, he never once mentioned "Mormonism."

By-the-bye, we had a beautiful specimen of Missouri treatment to the Saints on board. While I was speaking, I referred to the many false statements which found their way to the public through the papers. A case in point was that of *Joseph Smith having just discarded his wife*.

After I had finished speaking, and was standing on the guard of the boat, a Missourian stepped up to me, asking me if I wished to be understood that all who said Jo Smith had discarded his wife were *hars*. On my answering him in the affirmative, he drew his bowie-knife on me; but some passengers, who had heard him threaten my life, were watching, and caught him as he was in the act of striking, and I in the act of pitching him overboard; but they saved him, and I am glad of it. The whole affair turned much to my advantage. It was an ocular demonstration to the crowd of Missourians' feeling towards the Church of Christ.

By this time the way was pretty well paved for introducing national matters; and from this on to our arrival at Wheeling, the time was principally occupied on that subject—reading your views on political economy, &c.

On arriving at Wheeling, a stranger might have imagined me to be a man of some consequence, for it was—'Will you take a seat in our coach?' 'Go with us

in this stage.' 'Hold on, and take a seat with us,' says the third. In fact, the *Mormon* was quite a lion among the passengers.

But passing the minutiae, I arrived in this city two days after the great Whig Convention. All is joy and enthusiasm among the Whigs, while doubt and consternation is manifested among the Democrats. This Convention has been got up at an immense expense; hundreds of thousands of dollars have been expended.

The Democratic Convention comes off on the 27th inst. In the meantime I shall do what is in my power for the promotion of the good cause, and endeavour to be well accounted for that occasion. I expect to co-operate with Hyde, Pratt, and Page, though as yet I have not heard from them.

I shall expect to receive from you the proceedings of the Convention held at Nauvoo on Monday last, together with such instructions as you may deem proper to give.

D. S. HOLLISTER."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 26, 1861.

P A T E R N A L D U T I E S.

AMONG a people situated as the Latter-day Saints are, there cannot be too much stress laid upon the importance of correctly bringing up and training their children. We are engaged in laying the foundation of a new order of things, building up a new society, forming new institutions, and bringing into practical operation ideas which have animated and filled with joy and hope Prophets and good, philanthropic men in every age; but which they failed to see realized. Numbers of men have beheld with grief the ignorance, misery, want, misrule, wickedness, and crime, and the wretched condition of affairs which these evils have produced upon the earth; and they have sought for remedies to effect a change. Innumerable plans have been suggested to ameliorate the condition of mankind, and efforts have not been spared to carry them out; but they have been comparatively fruitless. In some instances surrounding circumstances have been unfavourable, but the main difficulty has been a lack of union and concentrativeness. Men have not been able to adopt a plan upon which all could agree; there has been, therefore, no community of feeling to bind them together: every one has laboured in the direction that suited him best, thinking his course to be that which would soonest accomplish the object in view. Now, no one but the Almighty can correct such a condition of things as this. He is the only Being who can prescribe a remedy. This he has done by revealing his Gospel, which,

if obeyed, will unite men, and comprises within itself every remedy needed to remove the evils under which the earth groans. Yet even the Gospel would be of no avail in producing the desired change unless there was a people who would receive it and practise its precepts. This Gospel might be preached to the people from now until doomsday; but if they would not adopt its principles and be governed by its laws, it would be of no benefit to them. They would still be the slaves of sin, and would continue to bear the burden of the evils which surrounded them.

The Lord, however, is gathering out a people from the various nations of the earth who are obedient to this Gospel which he has revealed, and upon them is the labour being laid of regenerating mankind. He is leading them in paths to which their feet and the feet of their fathers before them for many generations have been strangers. But the great obstacles which lie in the way of their progress are their want of faith and their incorrect traditions and habits. These are the defects of the education they received under the old system of things; and they are defects which in their children they should by all means avoid. We have witnessed an unaccountable amount of carelessness upon these points among parents in this land who have been obedient to the Gospel. Many seem to have no conception of the importance of training their children properly in the principles of the Gospel, but permit them to grow up haphazard, without any particular care as to what they believe, or with whom they associate. The consequence of this inattention (to call it by no harsher name,) is, that it is not unfrequently the case that many parents who have had children born unto them since they joined the Church, or whose children were young at that time, now have children approximating to manhood or womanhood, who are not members of the Church and do not have any faith in the Gospel. They are, if possible, in a worse condition than if their parents had never known the truth. What the feelings of such parents can be we cannot very well imagine; but if they have been neglectful in teaching their children and do not feel wretched, they are dreadfully ignorant of the system of salvation the Lord has instituted. Every man and woman who has learned the lessons aright which the Lord is teaching look forward with bright anticipations to their posterity being possessed of a greater faith and power, and every way capable of being more useful than they have been themselves. And that their anticipations may be gratified, they take every pains in training them, weeding out of their minds every wrong tradition, checking every evil habit, and instilling into them an unshaken trust and reliance in the promises of the Lord. They begin the work of regeneration themselves and teach its principles to their children. Children thus taught will have faith in the Lord and in his promises, and they will approach him with full confidence to ask him for what they need.

The revelation of the Gospel has brought but little salvation to the parents who take no pains to teach their children its principles and precepts. What interest will they have in the kingdom of God after they themselves pass off from active life? They will have no child to fill their place and make their name honourable, or to contribute with greater faith and mightier works to the accomplishment of that great work with which they have been identified. Instead of bringing their children up to strengthen the hands of the Lord and his anointed they bring them up to uphold the dominion and confirm the power of the Adversary. Instead of their being distinct from the world, they are one with the world. entertain the same belief, look forward with the same hope, and labour for the

and setting sun, it preaches long and loud for the energy, endurance, and perseverance of this people, who have caused the wilderness to blossom as the rose, and have raised from the sterile desert, year after year, grain and vegetables in abundance to gladden the hearts of thousands who annually wend their way to find a happy home in the mountains.

The telegraph poles are erecting both east and west from this city. San Francisco and New York expect to communicate with each other in a few moments by next December. The poles for both lines pass along East Temple-street. The crop this year is most abundant. The land is filled with plenty, which is a cause of great thankfulness to the people, seeing that so many are beginning to arrive by our own immigration from the States and Europe.

A magnificent theatre is being erected—all rock-work, and is building on the plan of Drury Lane. It will be one of the most costly structures in the Territory, and will reflect credit on those who have projected and are carrying on the work. Many stores and private dwellings have been erected which would be a credit to any city in the world. The extensive improvements that have been going on during this season have caused a scarcity for labourers hitherto unknown in the Territory. Indeed it has been very difficult to get hands to cut down the immense fields of grain during the harvest.

Dr. Bernhisel, our Delegate to Congress, leaves in a few days for Washington. At the election he received the universal votes of the people. Captain Hooper and family, with Thomas Williams, have arrived safely.

Elders Jacob Gates, N. V. Jones, and C. V. Spencer have also safely arrived in the city. The health of the latter was a cause of much anxiety to all his friends, and they are much gratified to find him, on his return, healthy, vigorous, and strong. I am afraid brother Claudius ventured too much in the changeable climate of England—a climate that has always been severe upon the constitutions of our American brethren.

Captain D. H. Cannon's train arrived about ten days ago, all well. The other

companies are getting along finely. The large immigration from Europe this season causes the hearts of the Saints in these valleys to rejoice and praise God that he is blessing the labours of servants with such good success.

Remember me kindly to Presidents Lyman, Rich, and Cannon, and to all who care to know about me. Have you ever visited Ireland since your arrival in Europe? Should you do so, remember me kindly to the dear Saints in that country. I have felt exceedingly gratified to see occasionally in the *Millennial Star* good tidings of the work in the scenes of my former labours.

Yours in the new and everlasting covenant,

GILBERT CLEMENTS.

ENGLAND.

CHELTEMHAM DISTRICT.

Cheltenham, Oct. 15, 1861.

Dear Brother Cannon,—Having returned here from a tour through the Conferences comprising this District, I now write to let you know how I found things going on among the Saints.

I held meetings of several Branches at a time in different places, both in the Cheltenham and Hereford Conferences, and a Conference meeting at Worcester on the 6th of October; also meetings in a number of country Branches. At all the meetings, without exception, a first-rate spirit prevailed. Quite a number of strangers have attended most of our meetings, who listened with great attention, and several have been baptized.

The Saints, as a general thing, are poor; but the spirit they begin to enjoy makes them feel a great deal richer than they did a few months ago.

Praying God our Father to bless your labours,

I remain your brother,

WILLIAM GIBSON.

WILTSHIRE CONFERENCE.

Bath, Oct. 10, 1861.

Dear Brother Cannon,—Having just returned from a tour through the Wiltshire Conference, I send you a few lines, thinking you may be glad to hear concerning the progress of the Saints generally.

I left Bath on the 21st of September, visited several of the Branches, and held meetings some eight times. I found the Saints in good spirits, and striving to keep pace with the kingdom of God. Many who at one time were connected with us, but have stepped aside, are now making their way back to the sheepfold of our God, and others are examining and obeying the truth. I can say that the work is onward and on the increase. There are many calls

for preaching throughout the country, and I think that much good can be done in this part of the Mission, if we do our duty. Many are made to rejoice that God has revealed himself unto men living in our day, and has restored the Priesthood and keys of the last dispensation, whereby mankind may be saved. Accept my kind love to yourself and associates. I remain your brother in the Gospel of peace,

WARREN S. SNOW.

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—A terrible storm has caused great devastation in the department of Gard. The Lalle mine was flooded by water, in consequence of which the sides fell in, burying 117 workmen, who were either suffocated or drowned.

SPAIN.—The city of Gorona, in the province of Catalonia, has been visited by great inundations, whereby immense damage was done to property.

PRUSSIA.—The coronation of the King of Prussia took place Oct. 18. On the 17th, the King, addressing the members of the Prussian Diet, said—"I desired to summon the representatives of the Chambers to my presence even before the coronation, and I thank you for having complied with my wish. The rulers of Prussia receive their crown from God. To-morrow, therefore, I shall take the crown from the Lord's table and place it upon my head. This is the signification of the expression, 'King by the grace of God,' and therein lies the sanctity of the crown, which is in inviolable."

SWITZERLAND.—A letter from Hospenthal, in the canton of Uri, says that "great quantities of snow have fallen there within the last few days. A diligence was overwhelmed three days since by an avalanche near Hospenthal, but all the passengers were rescued unhurt." In the Grisons 200 sheep have been buried under avalanches, and 700 head of cattle lost from a similar cause in the canton of Ticino.

POLAND.—A telegram from Warsaw, Oct. 14, says—"A proclamation published to-day declares the kingdom of Poland to be in a state of siege. The military have pitched their tents in the public squares and places of Warsaw."

MONTENEGRO.—Letters from Ragusa announce that insurgents from Zubzi, with Montenegrin volunteers, attacked Cincevo and Biovo, but withdrew after a hard fight

of three hours. 2,000 insurgents attacked Korieneilin and advanced as far as the suburbs of Bilecia. It is asserted that, notwithstanding pressing orders from Constantinople, Omar Pasha does not venture to attack the Montenegrins, because he has but little confidence in his army. He is also apprehensive of a general insurrection in the surrounding provinces, and mistrusts Servia. Montenegro is in arms, and the country is being fortified.

EGYPT.—Letters from Egypt state that the Nilotic inundations in the country have caused a loss of cotton, estimated at one-third of the whole crop. The damage to sugar, meal, and grain crops is enormous.

CHINA.—A telegraphic despatch received in Paris from China, by way of St. Petersburg, states that the Emperor expired on the 24th August. The announcement of the death of the Emperor had produced no change in the position of affairs in China. Prince Kong was exercising the functions of the head of the Government, with the title of Regent, which he will retain till the succession to the throne is decided.

NEW ZEALAND.—A peace ministry has succeeded to office, reducing the chances of war to a minimum. The natives themselves have great confidence in the new cabinet, which is prepared with a system of local government to satisfy the natives.

AMERICA.—The war movements are enveloped in fog. It has been ascertained, however, that the Confederates, in voluntarily abandoning their entrenchments near Washington, fell back upon their old lines of defence, extending from Fairfax Court-house to Manassas, with the latter point as their base of operations; but the real motive for so important a movement is still unknown. The Federals, meanwhile, have occupied all the abandoned posts, and fortified in the strongest manner.

same end, and, of course, perpetuate with the rest, as far as they can, those evils which the Gospel has been sent to remove. Parents who suffer their children to grow up in this condition lay up sorrow and misery for themselves and their offspring, and the Lord will surely hold them accountable for it. The Saints who have children should seek to comprehend the great responsibility devolving upon them connected with the proper training of their children. There are but few who would be so careless as not to watch over and guard carefully any gold or choice jewels that would be entrusted to them; but children, being incomparably more precious than those, require that far greater vigilance should be exercised over them. Every parent in this Church in these lands should watch carefully over their children, teach them unceasingly the truths which the Lord has revealed, and fortify them against the contagious examples to be constantly met with in Babylon, so that when they have the privilege of going to Zion their children may be prepared to take an active part in the work of God there, and have that faith which the ancients attained unto—a faith that will produce works which will sweep wickedness from the face of the earth and fully inaugurate the reign of righteousness and peace.

NEWS FROM AMERICA.—Elder Dwight Eveleth, in a communication from San Francisco, dated Sept. 20th, says—

“Many of the old ‘Mormons’ here are getting ready to leave this country for some place where something else but fighting is thought of; for, since the battle at Bull’s Run, and at Springfield, Missouri, the people generally begin to think there is going to be a considerable of a “scrimmage” before the affairs are settled. And in this State, the parties are divided into three factions, calling themselves Republicans, Union Democrats, and Secession Democrats; and the parties are pretty equally divided, and the consequence is, every man almost is being enrolled, armed, and equipped, and is holding himself in readiness for any event that may turn up; for a general turning up appears to be the order of the day. And all I have to say is, what Sir Charles Napier said to his soldiers, when they were about making an assault upon the fortress of Acre—‘At ’em, you rascals, and fulfil the prophecies.’”

From a letter received from Elder J. McKnight, dated Sept. 22, we extract the following interesting items:—

“It is now reported that the Confederates in Missouri have stopped the overland mail from going either east or west from St. Joseph. There is a report current among private circles here, as having come over the wires, but not printed in the newspapers, that, in a battle at Lexington, Missouri, on Tuesday last, 17th inst. [Sept.], 4,000 Federals were killed, with a loss of but 400 on the Confederate side. Batteries, arms, ammunition, and supplies in large quantities, fell into the hands of the Confederates. Though it is, doubtless, greatly exaggerated, if true at all, I should not be any less willing to give it credence from the fact of its not being chronicled by the prints. They not only do not hesitate to grossly misrepresent when it would suit their purpose, but have found it in some instances expedient to contradict even partially true statements, made public without due consideration, to counteract the baneful influence of truth on the public mind—resulting in broadcast distraction, despair, and even frenzy. What horrid features met the eye at every corner upon the reception of the news of the Bull’s Run defeat and panic! The fear and dreadful anticipations of evil that seem to pervade all classes throughout this country (I refer more directly to the Northern States,) manifestly unnerves and disqualifies them to bear up against and manfully endure actual defeat, or to even hear a true relation of the constantly recurring disasters. The newsmongers are beginning to get the cue; and the Government (what there is left of it) have found it requisite to take the matter under their “masterly” supervision, lest, also, as is officially alleged, the mammoth plans for a nation’s defence should be frustrated by a few paltry penny-a-liners. That this has already been done in several important instances, the public have the acknowledgement of the General-in-Chief himself.

Yet the daily journalist must have matter—must have support—must furnish his readers, morning by morning, or evening after evening, with “the latest from the seat of war.” It was a fine business they were doing, truly, in the way of peddling

news, when General Scott's plans, so solemnly, secretly, and augustly devised, elaborated, and perfected on paper, just the previous night, were all developed in detail, as an after-breakfast morceau for his voracious readers, next morning. Now, however, they must be content with the precious morsels served up from the Government cupboard and the meagre fabrications of the reporter's brain, which, requiring correction and contradiction in each succeeding issue, keeps the concern in motion; and this, though a re-grinding operation, is probably the best they can do with the material they have on hand, the machinery they have to work with, and the hands employed in the mill.

As to my movements as a messenger of the holy Gospel among the people of the divided States, I have realized that the hand of the Lord has been with me, to guide and shield me daily. Though they are few, it is nevertheless gratifying to find here and there a person willing to receive and obey the truth.

Since my arrival in Western Pennsylvania, I have baptized upwards of fifteen, and organized a Branch at Erie, over which James H. Van Natta, once a resident of Nauvoo, has been appointed Presiding Elder. Meetings are held twice every Sunday at his house, which are attended very regularly by the members, as also by others. The Branch has steadily increased since its organization. The Saints are all desirous and determined to do their utmost to gather next season, and, with the Lord's blessing, hope to be able.

As to public preaching, there is but little opportunity longer here; neither is it safe. Our enemies charge us with being Secessionists. The name, or intimation of which, however well disavowed, is now a license for violence, knowing no bounds but the caprice of the mob. I was informed that sixty persons recently clubbed themselves, having articles drawn to the effect that, if I ever came within their district, they would hang me upon the nearest tree."

CORRESPONDENCE.

AMERICA.

[We are indebted to Elder Mills for the following letter, which will be read with interest]:—

G. S. L. City, Aug. 25, 1861.

My dear Mills—It is so long since I have written to anybody, that I almost feel strange in taking my pen to write a letter. Allow me to say, however, though I have not written to you, your memory is still green in my affections, and not a day passes but what I think of you. Your letters to me have arrived safely; and their contents have afforded me much satisfaction.

The good work of our God, which you, in common with the brethren on missions, seem so actively engaged in forwarding, is moving onward in this Territory. There seems to be a spirit of zeal among the people to walk more strictly in obedience to the counsel of our beloved President and those associated with him in the government of the Church. This arises in a great measure, I believe, from the frequent intercourse the President of late has had with the people. When in the city, scarcely a meeting is held without his being in attendance, and the words of life, with which he seems at all times so fully endowed, are freely dispensed to

the people, encouraging the weak, improving the wayward, and building up all who seek to do the will of our Father. It is a source of great joy to the faithful to observe that advancing years add increased usefulness to our Prophet and leader; and his judgment, ripened by a lifetime of experience and uniform integrity and faithfulness, sees a long way a-head for the good of Zion.

The troops are gone. Camp Floyd, which for three years past has resounded with the orgies of the ungodly and become a nest for every unclean thing, has reverted to its wonted quietude and simplicity. Sometimes I regret that I never visited it; yet at other times I feel grateful that I have kept myself entirely aloof from Gentile influences and associations. I did not even attend the sale, though many have made fortunes by so doing. The vast stores of groceries, provisions, and the vast *matériel* of the "gallant army" were sold for a mere song.

The daily mail is in active operation—two coaches a day, one east and one west. It really looks like old times to see a well-appointed daily coach running through the city; and when we reflect that only a few years ago this Territory was a wilderness, and now is the half-way house between the rising

THINGS WORTH REMEMBERING.

RATIOS.—*Duple* ratio is that of 2 to 1; *subduple*, that of 1 to 2. *Duplicate* ratio is that of the square of one number to the square number of another; *subduplicate* is the ratio of the square roots.

"SINCERE."—This word is derived from two Latin words—*sine*, without; *cera*, wax. The Romans were commonly in the habit of filling up cracks and faults in their tables and other articles of furniture with wax; hence, when an article was perfectly sound, requiring no such filling up, it was called *sincere* (without wax).

"BLUE STOCKING."—The term "blue stocking," as applied to literary ladies, was conferred on a society which was called the "Blue Stocking Club," in which females were admitted. It was so named because one of its prominent, active members (a Mr. Stillingfleet) wore blue stockings, which were then a novelty.

"CAUGHT A TARTAR."—This expression originated as follows:—An Irish soldier in the Imperial service, during a battle with the Turks, called out to a comrade—"I've caught a Tartar!" "Bring him along, then," said the other. "Ah, sure, but I can't." "Well, come without him, then." "Arrah! but he won't let me!" was the naive rejoinder. Hence, to "catch a Tartar" now means to be over-matched when one is confident of victory.

"HYPOCRITE."—This is a Greek word, signifying an actor, or stage-player. From the immense extent of the ancient theatres, it was necessary, in order to avoid a ludicrous disproportion, to make the players, by artificial means, of an extraordinary size. They were generally masked, and also increased, by a hidden trumpet, the power and volume of their voices. Thus they were, in several respects, feigners. Hence, a "hypocrite" now means a dissembler—any one who feigns a part. Even the word "act" is often used in the sense of feigning, or pretending.

DERIVATION OF CELEBRATED NAMES.—The name of the gorgeous French palace of the Tuileries was derived from the circumstance, that where the palace stands was the site of an old manufactory of tiles (tuileries), as if one should say the tile-house. Oxford, the name of the celebrated seat of learning, has a derivation equally humble: Oxford is only the ox-path across the river. Bosphorus is a high-sounding name in the Greek language; but what is it, in the English translation, but bull-path or ox-ford?

VARIETIES.

"It is a law of nature that every woman should be married; but when we know how enormous is the excess of the female over the male population, all surprise that so many of the fair sex should be unmarried vanishes."—*London Journal*.

PAPER FROM WOOD.—A French lady has succeeded in manufacturing excellent paper from wood, at a price much lower than that made from rags. Her method consists chiefly in the use of a new kind of machinery for reducing the wood to fine fibres, which are afterwards treated with the alkalies and acids necessary to reduce them to pulp, and the composition is finally bleached by the action of chlorine.

ANCIENT RUINS IN AMERICA.—"The plain upon which lie the massive relics of gorgeous temples and magnificent halls slopes gradually towards the river Pecos, and is very fertile, crossed by a gurgling stream of purest water, that not only sustains a rich vegetation, but perhaps furnished with this necessary element the thousands who once inhabited this present wilderness. The city was probably built by a warlike race, as it is quadrangular and arranged with skill, to afford the highest protection against an exterior foe, many of the buildings on the outer line being pierced with loopholes, as though calculated for the use of weapons. Several of the buildings are of vast size, and built of massive blocks of granite rock, which could only have been brought to their present condition by a vast amount of labour. There are the ruins of three noble edifices, each presenting a front of three hundred feet, made of ponderous blocks of stone, and the dilapidated walls are even now thirty-five feet high. There are no partitions in the (middle) supposed temple, so that the room must have been vast; and there are also carvings in bas-relief and fresco work. Appearances justify the conclusion that these silent ruins could once boast of halls as gorgeously decorated by the artist's hand as those of Thebes and Palmyra. The buildings are all loopholed on each side, much resembling that found in the old feudal castles of Europe, designed for the use of archers. The blocks of which these edifices are composed are cemented together by a species of mortar of a bituminous character, which has such tenacity that vast masses of wall have fallen down without the blocks being detached by the shock."—*Fort Smith (Ark.) Times*.

OUR ANCESTORS.—Mr. Darwin, whose treatise on the development of species has been the book of the season, did not appear at the British Association. His place was, however, well filled by Professor Huxley, who had to do battle for the new doctrine. "If I may be allowed to inquire," said the Bishop of Oxford, "would you rather have had an ape for your grandfather or grandmother?" "I would rather have had apes on both sides for my ancestors," replied the naturalist, unabashed, "than human beings so warped by prejudice that they were afraid to behold the truth."

SPECIMEN OF JUSTICE.—"On Monday, three girls were brought before the magistrate, the Rev. T. Brooke, at Nantwich police-station, charged with being found without having any visible means of subsistence. The girls gave their names as Eliza Brown, Emily Stanley, and Maria Haltams, and said they were all three factory hands. They had last worked for a Mr. Taylor, of Birmingham, but had been on the tramp for several weeks, and were now making their way to Manchester, to try to get work there. They passed through Nantwich late on Sunday night, and being fatigued, and not having money to purchase lodging, (they had only 7d. among the three of them,) they laid down on a doorstep in Mill-street, where they were found fast asleep by an officer. They were each sent to gaol for twenty-one days."—*Weekly Times*.

DEATH AMONG THE GOLD-FISH.—Wherever you meet with folks who keep gold-fish in the old-fashioned glass globes, you will be sure to hear the melancholy complaint that they will die in spite of every care taken to preserve them. The water is changed most regularly, the glass kept beautifully clean, the vessel shaded from the sunshine; yet, alas! alas! death is always busy amongst them. Is it internal disease? Is it external fungi? No; the cause is starvation. Every other pet is expected to eat, but these gold-carp are expected to live on—nothing! "But don't they eat the animalcules?" Nonsense. Give them a few small worms, or anglers' genties, twice a week, and, to prevent the necessity of frequently changing the water, plant in a base of bright sea-shingles a handful of *Anacharsis*, *Valisneria*, or *Water-Violet*, and put in a few coil-shell (water-snails) to act as scavengers; and instead of floating in succession "on their watery bier," they will get plump and healthy, and grow as rapidly as in their native waters.

POETRY.

CHARITY.

There is a grace of priceless worth,
Which mortals can possess,
Whose presence sanctifies the earth,
And blesses those who bless.

Who seeks this holy robe to wear,
A virtue entertains;
And pleasures such as angels share
Continually remains.

With gentle voice and outstretched arms
It graciously receives
The smitten wanderer its charms;
A web of love it weaves.

London.

It hopeth all things for the best,
And chaseth every fear,
Consoles the bitterly distressed,
And kisses up each tear.

It vaunteth not, nor seeks its own,
But patiently endures;
And thus a never-fading crown
For its reward secures.

Hail, beauteous minister of love!
Beneath thy smile I'll stay;
And faithfully I fain would prove
Thou guid'st the holier way.

T. J. D.

ADDRESS.—George Peacock, care of Mr Robert Sands, 89, Hospital Street, Highthistown, Glasgow, Scotland.

MARRIED.—At Cheltenham, on the 23rd Sept., by Elder Willard G. Smith, Elder Charles R. Jones, of Worcester Conference, and Miss Eliza S. Bell, formerly of London.

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ISLINGTON; AND ALL BOOKSELLERS.

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"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAN.

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Saturday, Nov. 2, 1861.

Price One Penny.

SYNOPSIS OF A DISCOURSE BY PRESIDENT RICH, DELIVERED AT A CONFERENCE IN COPENHAGEN, SEPTEMBER 15, 1861.

Brethren and Sisters,—It is very satisfactory to us to meet with the Saints in this land and everywhere else, and to witness the ever-onward progress of this great latter-day work. For more than thirty succeeding years it has been opposed with unceasing virulence by the proud enemies of the truth it contains, but entirely without effect. In spite of all opposition, our progress has not been checked. The principles of 'Mormonism' are still alive and move with increasing success all the day long in the midst of the earth. It cannot be killed. This work is not of such a nature that human beings can stretch forth their feeble hands to retard it. It originated from God, and is firm as the pillars of heaven. It is Jehovah's decree it shall go forth, and it cannot be counteracted. It is for us to be faithful and diligent in keeping the commandments of God in our whole life. By keeping the commandments of God men will be profited. Every good deed performed will lead them onward towards all the peace, happiness, bliss, and greatness that exist. Every evil deed and work of iniquity will lead to all the sorrow, misery, corruption, wretchedness, and despair in existence, and sink them downwards all the time—yea, even to the bottomless pit spoken of. Always do right, and there will

never be anything wrong with you: you will benefit yourselves and hurt nobody. If there ever is any evil and wrong with you, you may trace it back, and you will find that it originated from yourselves. If you do not be saved, you can blame nobody but yourselves. You cannot lay the fault to the minister or the Saints: it will not be substantial.

It has been the design of the Lord to save men in every dispensation. He has ever made offers to them to that effect. But they have not always been willing to accept his offers, and the time has finally come when the invitation and offers have long been required, that it has been too late, and the gates of salvation and bliss have been closed.

We have got to be tried in all things as our fathers, even as Abraham. If it be not to lay our sons and daughters upon the altar, we shall be tried and proven in other ways, to see if we really love the truth above all things in the world. Yea, we shall be tested how far and how much we love the truth. And how great will not their blessings be who overcome? When Abraham had proved faithful to his God, what blessing did not immediately follow him? He and many of our fathers have combated manfully by ever following the principles of truth and virtue; and why? Because their eyes were open to see, and

their understanding was clear. They foresaw the benefits, blessings, and glorious reward that would follow a true, virtuous, and upright course.

When the Saviour was afflicted and fasted forty days, he was tempted by the Devil. He was offered all the glory of the world, if he would only fall down and worship the Devil. He would not do it; and why? He foresaw and knew that he would some day possess much more than all that he was offered. Likewise it has been with others in similar trials: they have looked forward with a discerning eye. And nothing could buy them then. How many men in this generation would not worship the Devil, if they were offered the kingdom of Denmark for it? Their deeds answer the question. How do I look upon men raising up their voice and influence against this work? They are contending against God, and they will be weak as the dust. They have undertaken a work they are not competent to perform. I pity them. The world is wicked and corrupt and on the downward road. We are commanded to be as a city on the mountains, and to let

our light shine, that we may be instrumental in the hands of God to save the honest in heart, and lead them unto light and truth. This is our errand here. We live in the midst of the nations who will be visited with judgment, and fall, they being sentenced by Heaven's high hand decree. Their visitation will come surely, but not all at once. Men talk about revelation, that it is not necessary, &c.

The people in the days of the Saviour were commanded to seek for the revelations of the Spirit, that they may be enabled to serve God acceptably. So it is with us. If we live humble and faithful, we shall never err. The men God has placed to lead us will lead us right, and we must follow their counsel and be obedient, and no blessing or good thing can be withheld from us. Nobody stands in our way for onward progress and salvation in the celestial kingdom of God. I must conclude, praying God to multiply his blessings and protection over you, in the name of Jesus our Redeemer. Amen.

A. CHRISTENSEN, *Reporter.*

SYNOPSIS OF A DISCOURSE BY PRESIDENT LYMAN,

DELIVERED AT A CONFERENCE IN COPENHAGEN, SEPTEMBER 15, 1861

Brethren and Sisters,—I am glad once more to meet with you. We have many reasons for feeling thankful to God for the multiplicity of favours he bestows upon us from time to time; one of which is that we are preserved and upheld since our last meeting together in this place. But I do not know of any additional reasons we have to feel dissatisfied and repine. We may be placed in a variety of circumstances from time to time: we may have learned something which we did not know at our last meeting here in the fall. There is a continual development of light, power, and blessings in us while we are here in our probationary state.

We have come here again, and we feel to bless you and strengthen you; and we wish to gain blessing and strength ourselves. I am a little selfish in this respect. We are strengthened, comforted, and blest to feel, see, and know that you are progressing; and

the principles of truth are more extended and acknowledged among men, and work with an increasing effect all the day long. This is truly a great blessing. The glorious principles of our holy religion place us on a sure basis, and shed forth pure streams from the fountain of life, which happily, invigorate, and bring a pleasant and healing influence; and we feel as though we are the happiest ones among the creations of God.

However our circumstances may be, we possess wealth, glory, and greatness, which no invading robber can dispossess us of. It is far more precious to us than all the glittering gold, and all the wealth, splendour, and refinement that some of our fellow-men are permitted to possess for a while, to make them comfortable and render life pleasant. All this glory and greatness are *always* endangered by the invading robber, by the flames, by pestilence, and death, &c.

Our wealth is not thus to be wasted away and gone for ever. You need not think, because it may have fallen to your lot to struggle with poverty and various kinds of adversity, that you were born to linger away your time in misery and sorrow, be disgraced, and go to perdition. You will not always be poor. The designs of your Father in heaven with you is not of such a nature. By faithfulness and good works you will aspire to a glorious destination. The promises of the Lord can never fail.

It is for the Saints here in Copenhagen and everywhere to practise righteousness in all their lives. You must not imagine that you cannot do it here, and that it is only to be found in Zion, or in some remote corner of the earth. The elements of it are all around us; and if you practise it till you get home, and then continue, you will feel joyful, as you do to day, and hopeful that you may live many-days and see Zion in its full development of glory upon the earth.

Men talk a great deal about heavenly beings, and admire them. Who are the heavenly beings who surround the throne of God and worship in his holy temple day after day, singing songs of praise and adoration? They are simply men and women who have been true and faithful in the days of their probation, and have taken an upward step from this lower creation, from the mist and encumbrances we are now enveloped in. They are the millions who have overcome, been counted among glorified spirits around the throne of God, and gained their exaltation in times past. They are sons and daughters of our Father. Jesus is our elder brother, "the first-born," and was anointed with the oil of gladness above his fellows, and received a greater glory than any of the rest of his brethren; and why? Simply because he loved righteousness and hated iniquity. We are commanded to imitate his example and be glorified with him and his Father, as well as the rest of our brethren and sisters who have gone before us and passed through the ordeals of death.

In proportion as we love righteousness and hate iniquity we shall receive blessings and glory. The same fountains that shed forth their golden streams and blessed and exalted our fathers will flow to you, and you will be enabled to gain a full victory and triumph on the very same conditions as they did. Therefore if our coming here would have some effect in persuading you to be firm and steadfast, and to walk in righteousness and truth before God, we shall feel ourselves richly rewarded.

"Always do right, and there will never be anything wrong with you," as brother Rich says. What effect would it have on you, if an embassy from the regions of glory—from the throne of Jehovah—would come here and teach you? How would you know they were telling you the truth? You are not prepared for their immediate associations. Believe me when I speak the truth, and those who are with you as representatives of God to you. Our blessing, our progress, and glory will be in proportion to our labour to save and exalt our fellow-men.

For over thirty years men have used their influence and skill to check the progress of this work and prove Joseph Smith to be a false prophet. But where is the first one that has been able to prove one of the principles which he or his successors have taught to this generation to be incorrect or false? There is not one who has done so hitherto. A true Prophet speaketh nothing but the truth, and it is useless to contradict him, for truth will prevail and have its due effect. The movements taken by our enemies to check the progress of this work have proved ineffectual. God will lead on his people to victory and triumph, and the enemies and opposers of truth will see sorrow. The fruits of their labours will follow them even to their tombs. Their own proceedings will be the means of their dissolution and final doom.

May Heaven grant you every blessing, and comfort you, and enable you to be faithful and true to the end, is my prayer in the name of Christ. Amen.

A. CHRISTENSEN, Reporter.

It is little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather, even with artillery.

PRE-EXISTENCE OF MAN.

BY ELDER CHARLES NAPPER.

Among the various theories comprising what is called the Christian faith, perhaps there are none more calculated to make men infidels than the one that assigns to the spirit of man a momentary existence previous to entering the human tabernacle. It is readily admitted by professing Christians that God is not only the author of our earthly existence, but also the author of our spirits, though to those spirits is assigned an origin only coequal with the organization of the natural body, while it is believed that the spirit of Jesus existed in the bosom of eternity. The Scriptures say of Jesus that "He existed in the bosom of the Father before the world was," or before "the foundations of the earth were laid" (see John xvii, 5 and 24): and this passage of Scripture leads us to ask, If one spirit could exist with God prior to the foundations of the earth being laid, why not more than one?—yea, why not millions? Reason does not forbid its being so. Let us see if revelation is favourable to the idea. From Job iii., 3—7, we learn this fact, that there not only existed one son before the earth's foundations were laid, but a plurality of sons—intelligencies that could rejoice at the prospect before them. It reads—"When the morning stars sang together, and the sons of God shouted for joy." Jeremiah i., 5; also Doctrine and Covenants, sec. 10, par. 8, teach the same doctrine; and other passages could be produced, both from the Scriptures and from the teachings of the servants of God in these last times, to prove that the spirit of man had an existence long anterior to his taking upon himself a mortal body; but the few selected must suffice, as we must pass on to consider that part of the subject we started with. All Christians agree that we must have faith in God, in order to be saved; that we must not only believe that he is our Creator, but that he is our greatest Benefactor, and that it is "in Him we live, move, and have our being;" that it was by his power we were created intelligencies, and by his power that we are sustained day by day. Again, all professing Christians believe

that God is good in an infinite degree, that he is just, that he is not a hard master, seeking to reap where he has not previously sown, and that "he desires not the death of a sinner, but rather that he should turn unto him and live."

It is a fact which requires no arguments to prove, that human beings come into existence under circumstances widely different, and in situations which are the extremes of favourable and unfavourable to the development of godliness, virtue, and holiness. To say nothing of the vast disparity in condition witnessed in our own land, the condition of the heathen—those dark-skinned children of other lands who never heard of Jesus, and who bear on their faces and in their persons the stamp of God-forsaken degeneracy, may well be contrasted with the condition of those who live in lands where the mercies of atoning love and the plan of salvation are proclaimed and inculcated; and the question might well be raised, Why has God, a being of justice and mercy, ordained that so many millions of human beings should have an existence so inferior in point of opportunities to others of the family of man? And why, if all spirits are created at the introduction of life to the human tabernacle alike, with the same heaven as their reward, if they abide the revelations of God, and with the same hell awaiting them, if they fail to do so, is there such vast disparity between the opportunities meted out to them here on earth, through which only, according to the popular theory, they can live so as to gain salvation in the presence of God? Why are the sable Africans placed under the curse of degradation, reared in the most deplorable ignorance, and precluded from accepting "the faith which saves," through want of opportunities, while the Englishman is blessed with the advantages of education, enlightenment, and revealed religion? Why even is there such disparity between those who are born in families where God is honoured and served in word and deed, and those who first breathe the atmosphere of earth in the

haunts of iniquity, evil, and crime? These are grave and serious questions, requiring space, time, and a knowledge of the revelations of heaven to answer. But if the spirits of all were endowed with but a momentary existence prior to birth, with such widely dissimilar circumstances to surround them through life, acting on their mortal career as aids in assisting them to gain, or barriers in their way of obtaining, eternal life, then there is evident injustice perpetrated by the Author of man's being. This view of the subject it is which makes men infidels; and with such a theory held and taught by those who professedly reverence the character of Deity and assume the right of teaching his commandments, I cannot see how they could well help becoming so.

Now let us take a rational, and at the same time a scriptural view of the subject; and in doing so, we ask, What is the state and condition of spirits previous to taking bodies. That spirits have a pre-existence, we have already shown that the Scriptures teach; but what we want to be understood is not only that they existed long anterior to taking bodies; but that they have the use of their agency, the same as in their probation; and when this matter is rightly understood, it will sweep away all the abuse and folly charged upon God in relation to this subject. Some may ask, How can you prove that spirits live in the exercise of their agency? I answer, Proof is found in the Scriptures themselves, which all Christians profess, to believe in. (See Jude's Epistle, 6th verse.) This important text not only confirms the truth of man's pre-existence, but conveys another fact concerning these self-same spirits. It reads, "The angels which kept not their first estate," clearly implying that there was another estate for them to pass into or enter upon, if faithful in the first; but because they kept not their first, the revelations of God informs that they were cast out.

Now, as in all matters there are many degrees between all extremes, so in the case under our consideration. If the third part of the spirits in heaven (as this text informs us,) sinned so greatly as to forfeit their right to proceed in the scale of godly progress, two-thirds at least did not forfeit that right; but while two-thirds did not forfeit that

sacred right, it is not reasonable to believe that all were equally valiant in maintaining their allegiance unto God. Thus, while they were not valiant, nor strictly rebellious, it is reasonable to suppose that many in the great conflict stood neutral.

It is admitted that the economy of God is based upon the principle of rewards and punishments; and, putting aside the soul-destroying theory that all who do not attain to that degree of excellence which entitles them to a seat in the celestial kingdom are cast into one common hell, we must admit that, while there are different degrees of goodness, all are not good or bad alike; so there must of necessity be various degrees of glory, or good conditions in the various states of progress of the spirits from their first estate, until they are crowned with God and Christ in his kingdom.

All Christians, at least, believe that our works in this life determine exactly our position in the next. The Scriptures hold out this doctrine, that men will be "judged according to the deeds done in the body, whether they be good or evil." Then, reasoning analogically, if our works here determine our future existence, who shall say that our works in our first estate have not had their influence in determining our position in this life? Reason assents to it, and revelation does not forbid it, but, on the contrary, teaches that it is so. It was their extreme rebellion in the first estate that decided the extreme position of the fallen spirits. Why, then, may not the very unfavourable conditions by which some spirits are surrounded in this life be referred back to their first estate, or to some anterior cause prior to their taking bodies. It is the only conclusion we can come to, reasonably or scripturally. It is an insult to God to charge him with creating spirits momentarily, and sending them to take bodies in such unfavourable positions in our own Christian land, to say nothing of the millions that descend to take up bodies among the natives of Africa, surrounded by all the ignorance of heathen life. Who could charge God with such a course, and yet say that God is no respecter of persons, or that God is love? What love, mercy, or justice would there be in such practices? Well may

the Prophet say that "darkness covers the earth, and gross darkness the people." Alas, the declaration is indeed too true, as is evinced in the theory under our consideration; and this is only one principle out of the many connected with the economy of God that inspired man has misunderstood, simply through being destitute of that Spirit which teaches the things of God, that takes of the things of the Father, and reveals them unto us.

How happy, then, brethren and sisters, ought we to be in finding ourselves as-

sociated with God's work—with the eternal Priesthood—linked on to the car of endless progression, with the bright prospect of celestial glory, if we continue unto the end. Knowing these things, then, let us awake and sanctify ourselves before God, reach out the glorious truths we have received unto erring humanity, that they may with us learn their mission upon the earth, and be saved, not only from the evils of this world, but saved in the celestial kingdom of God.

HISTORY OF JOSEPH SMITH.

(Continued from page 691.)

Thursday, 30.—Municipal Court met at 10 a.m., over which I presided as mayor and chief justice. Present, William Marks, Orson Spencer, George W. Harris, Gustavus Hills, and Samuel Bennett, aldermen, associate justices. Jeremiah Smith, sen., was brought up on Habeas Corpus, from the custody of T. B. Johnson, the complainant.

T. B. Johnson being called by the court, answered that he did not acknowledge the jurisdiction of this court; that his writ was only to keep Smith until he could get another writ for him; that Mr. Hickock had a writ from Judge Pope, and he considered Mr. Smith his prisoner, and he attended this court as a matter of courtesy; and if any one offered resistance, he was instructed by Government to give their names, &c., and wrote the names of the court, &c.

Smith's counsel replied to such a subterfuge writ.

The court thought it due the court to hear the reasons why the jurisdiction of the court was not regarded.

T. B. Johnson said he did not come to make a speech; but was instructed to arrest the man. He intended to make no defence. He was an agent of the United States. "Your writ of Habeas Corpus has nothing more to do with this case than a man in the moon. I have not been able to get authority, and did not come to make defence." Read from Charles B. Penrose's handwriting (so purporting) 33 sec. of Act Sept. 24th, 1789, Act of Congress. Had agreed to wait the decision of this court, but had not agreed to abide the decision.

James A. McCause was called by the

court and asked, "Do you subscribe to the decision of Mr. Johnson in the matter?"

McCause would not decide. Would like counsel.

T. B. Johnson said he did not ask any favours of the court. He was a United States' agent.

Counsellor Hugins said—"If Canse surrenders his claim, we will not go into the merits of the case; but if Canse claims the prisoner, we will go into the merits.

Counsellor Hugins read a petition of Jeremiah Smith for another writ of Habeas Corpus. G. P. Stiles, counsel for prisoner, said that Johnson had given up the prisoner on the first claim.

T. B. Johnson said he did not surrender his claims; had nothing to say about it. "Take your own course, gentlemen."

Stiles said he has given him up on the first writ, and now says he says nothing about it; and upon this ground we claim a discharge.

T. B. Johnson said—"We would be defending the writ before Judge Pope. I come here as an agent of the United States. The prisoner has been taken out of my hand, I consider, illegally. I do not come here to prosecute or to defend a writ of Habeas Corpus. There is no law for these proceedings. I know my rights. If this court thinks it right to discharge the prisoner, let them do it—*let them do it*. I do not ask any favours of the court—I ask justice. The laws of Illinois have no power over the United States laws. Let this court discharge him, and I shall take another course—I do not say against you as a court. I came here to arrest Jeremiah Smith."

Justice Harris asked if he meant to intimidate the court by threats.

The Chief Justice remarked that it was the duty of the United States and Federal Government to treat their subjects and constituents with all that complacency and good feeling which they wished in return, and to avoid every threatening aspect, every intimidating and harsh treatment. He respected the United States laws, but would not yield up any right ceded to them. The United States have no right to trample our laws under their feet. The court is bound by oath to support the Constitution of the United States, and State of Illinois, and the writ of Habeas Corpus. The Constitution of the United States and Habeas Corpus shall not be denied. If the court deny the writ of Habeas Corpus, they perjure themselves. The United States have no right to usurp power to intimidate, and the court would see them all destroyed before he would perjure himself. We have asked no power. Mr. Smith asked us to investigate. We were bound to do so. Let the Federal Government hurl on us their forces, "dragoons," &c.: we are not to be intimidated. This court is clothed with the Habeas Corpus, and will execute it according to the law. "I understand some law, and more justice, and know as much about the rights of American citizens as any man."

T. B. Johnson said—"If I did say anything indecorous to the court, I take it back."

Court responded—"All is right."

Court ordered that the prisoner be discharged, the complainant having refused to prosecute his claim; and that judgment be entered up *v. T. B. Johnson*, as agent, for costs of suit.

Afterwards another petition for another writ of Habeas Corpus was presented, and the writ issued and tried. I copy the minutes from the Municipal docket:—

"State of Illinois, } Municipal Court.
City of Nauvoo, }
United States *v. Jeremiah Smith*, on
Habeas Corpus.

May 30, 1844, came Jeremiah Smith, and upon the reading and filing the petition for a writ of Habeas Corpus to be directed to one Luther W. Hickock to have forthwith before the Municipal Court the body of the said Jeremiah Smith upon said writ. Said writ was granted by the court in accordance with the prayer of the petitioner.

The writ of Habeas Corpus was served instant by the Marshal in court, and petitioner present; which writ, with the Marshal's return thereon, is on file in the clerk's office.

The foregoing petition of said Jeremiah Smith, together with a certified copy of the warrant, by virtue of which the said Hickock held the said Jeremiah Smith in custody, are on file in the clerk's office.

Present, Joseph Smith, mayor and chief justice; and William Marks, Orson Spencer, George W. Harris, Gustavus Hills, and Samuel Bennett, aldermen, associate justices.

Luther W. Hickock was called by the court to answer in the case, who said he had a writ from Judge Pope, and should consider Smith his prisoner until he was compelled to give him up. Wanted an adjournment.

The court informed Hickock that Smith was their prisoner.

H. T. Hugins and George P. Stiles, counsel for Smith, objected to an adjournment, as there had been two weeks' adjournment for the Government to procure witnesses in another suit which had closed, arising out of the same case, and which had been abandoned by the prosecuting party.

T. B. Johnson appeared before the court and said—"I stand here as an agent for the Government to act in the case of Smith in any State where he may be found; and if we are to go into an investigation on the merits of the case, and go behind the writ, I must have time to send to Washington for witnesses; and I am instructed to consult with Justin Butterfield, Esq., Governor Chambers of Iowa, and Mr. McPherson of St. Louis.

The Marshal, J. P. Greene, presented the prisoner for trial.

The court ordered the Marshal to take charge of the prisoner, and have him forthcoming from time to time for trial.

Hickock asked for an adjournment until the afternoon.

Hugins said—"If they want to go into the merits of the case, we will give them any time; but we propose to dispense with the merits, and move a discharge on the insufficiency of the papers. Doctor Hickock has no legal authority to arrest the prisoner;" and read from page 51, Revised Statutes of Illinois, sec. 399.

T. B. Johnson said he could show the law different, and asked for one week's adjournment.

One o'clock, p.m., court adjourned until after dinner to hear the pleas.

Three o'clock, p.m., court sat, the same as in the morning.

H. T. Hugins and George P. Stiles, counsel for Smith, read and filed their plea, moving the court that said Smith be discharged, and suffered to go at large.

1st. Because the person issuing the

warrant on which he has been arrested is unauthorized to issue the same.

2nd. Because the process has been issued in a case and under circumstances where the law does not allow process.

3rd. Because the person having custody of said Smith is unauthorized to execute the warrant under which he is acting, and is not the person empowered by law to detain him.

4th. Because said Smith has been, by and before a competent court, legally examined and discharged in relation to the subject matter set forth in said warrant.

5th. Because said writ is defective in a substantial form required by law.

L. W. Hickock was called, and persisted in considering the authority under which he acted good and sufficient.

Counsellor Hugins urged the 1st and 2nd count in his plea, and read from the Constitution of the United States, Art. 4, 2nd sec., 2nd par; 3rd count, read Revised Statutes of Illinois, page 51, sec. 399, and page 324; 4th count, read the certificate of John S. Dunlap, clerk of the District Court for the county of Des Moines, Iowa Territory, dated May 21st, 1844, a copy of which is on file in the clerk's office.

L. W. Hickock said he had nothing to say; and the case was submitted.

DECISION.—The court is of opinion, when they take into consideration their oath to support the Constitution of the United States, that the certificate of John S. Dunlap, clerk of the District Court for the county of Des Moines, Territory of Iowa, is sufficient to authorize the discharge of the prisoner, because the Constitution says no person shall twice be

put in jeopardy of life for the same offence. The decision of the court is that the prisoner be discharged on all the points for which plea has been made in his behalf, and that judgment be entered against the prosecutor for costs."

Evening, T. B. Johnson was going to Burlington. Jeremiah Smith swore out an execution for \$77.75. Mr. Johnson acknowledged the fee bill, and afterwards threatened to bring the dragoons in order to get Jeremiah Smith.

Mr. Hickock called for a copy of the proceedings of the Municipal Court.

I wrote the following letter to Judge Pope:—

"Nauvoo, May 30, 1844.

Sir,—Permit me to introduce to your particular notice and confidence, as brethren of the 'mystic tie,' Mr. Jeremiah Smith of Iowa Territory, and Mr. H. T. Hugins of Burlington, in said Territory. Mr. Smith is a gentleman whose statements can be relied on, and Mr. Hugins a lawyer of sound principles, as well as promising talents; and I always take pleasure in extending the reputations of honourable men among honourable men, especially when it appears to me that the benevolence and clemency extended by me is needed and merited by worthy men. Conscious, too, that your Honour is liberal and just in your sphere, and will appreciate the golden rule, I have only to greet you with my best wishes for your welfare and happiness.

Respectfully, I have the honour to be,

Your humble servant,

JOSEPH SMITH.

Judge Pope."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 2, 1861.

DIVISIONS AND REVOLUTIONS WHICH THREATEN BABYLON.

The condition of Christendom just now presents a very unfavourable and discouraging aspect to all who are interested in the success and perpetuity of the different forms of religion believed and practised within its limits. The various churches seem to be on the eve of experiencing as great changes and convulsions, religiously, as the various nations are threatened with, politically. A spirit of revolution has seized upon all classes and members of churches; and in many instances priests and ministers are as fully imbued with it as non-professors.

Priests and people are breaking away from the old moorings where they and their fathers have anchored for generations, and are launching forth on to new waters in search of better anchorage. A spirit of restlessness—a disposition to tear down old landmarks and to rear new ones, to set aside old creeds and to frame new ones, is everywhere apparent. In America, the position of the churches composing Christendom is wretchedly bad; but the prospect before many in Europe is but little, if any, better. The dreadful strife now in progress there has effectually divided the churches in one section from their fellow-worshippers in the other. The Crusaders of olden times were animated by no greater zeal—entered upon their expeditions against “infidel” and “accursed” Moslems and pagans with no greater fervour and hatred than do the Catholics, Episcopalians, Presbyterians, Methodists, Baptists, &c., &c., of the North, against the people of the same creed and belief of the South, and *vice versa*. The apologists for this dreadful, unnatural, and unholy contest between brethren of the same belief, who worship, or profess to worship, the same God in the same form, and who each entreat him, of course, after the approved fashion, to give success to their arms and discomfiture to their opponents, can plead the existence of war as the cause of this division; but in Europe the divisions and quarrellings which prevail do not admit of such a palliation for their existence. Here it is not a war of sections, but a gradual disintegration or falling to pieces of the churches, which produces dissension.

Among Roman Catholics in Europe there is a revolution in progress that seriously threatens the security of the power and privileges which the Pope and his predecessors have enjoyed for many centuries. In vain has he and many of his clergy protested energetically and constantly against these designs, and threatened with the thunders of the Church and spiritual vengeance all who would be so bold as to adopt these heretical views. The “sons of the Church” are the most actively engaged in curtailing the power of their pontiff, and in endeavouring to reduce him to the condition of a spiritual ruler alone. Even prominent priests have become so indoctrinated with these ideas, that they set forth in pamphlets and other writings the advantages that would attend the renunciation by the Pope of the powers which he now holds. Altogether the head of the Catholic Church is having a warm time of it, with every prospect of its continuing until his dominion is taken away; and what makes it more aggravating is, that they who are engaged in thus endeavouring to reduce him are those to whom he has looked for support. Propositions are now openly discussed with a boldness and freedom by professed Roman Catholics, and without exciting any particular surprise, that in past times would have been thought to savour too much of heresy to escape punishment.

Among the ministers and members of the Church of England also there are causes at work which seriously threaten to destroy the union and harmony of that body. The bishops are alarmed at the increase of scepticism and the disposition to doubt some of the most cherished doctrines of the Church manifested by both priests and laymen, and have instituted legal proceedings against some of the former class who have lately published their heterodox opinions on various points of belief. The struggle will, without doubt, be a hard one, and will be viewed with great interest by that entire church—the orthodox and conservative portion, with the hope of seeing heresy extirpated, and its advocates removed from priestly office, and an example made that will have the effect of deterring others from doing similarly, and the free-thinking portion with the

hope of seeing freedom of speech and unlimited discussion and liberal ideas gain a victory.

There is wide-spread dissatisfaction entertained among the clergymen and members of that church on the score of the doctrines contained in the Prayer-book. One of that body, a distinguished minister in this town, has recently resigned his position, because, as he says, he cannot conscientiously assent to everything contained in their church Prayer-book. At a meeting which was held by his congregation to present him an address, these feelings of dissent and unbelief found general expression. Though professing great reverence for their church, they, with the minister, freely admitted that there is much that is not true in her services, that her liturgy is incorrect, that her creeds are worn out, and that there are some doctrines they would like to see entirely swept away; one insinuating in his remarks that there were dry, old-fashioned dogmas which were only manufactured in ancient times by priests for the purpose of keeping mankind in bondage! The minister himself went so far as to declare that he did not believe there was one clergyman in the Church of England but had changed his opinion—but *had changed his faith* within the last ten years! This statement, if true, places every clergyman in the unenviable position of preaching what he does not believe; for, if they believed the doctrines of their church ten years ago, and have since changed their opinions and faith, they cannot believe them now, but must be hypocrites. Some of the ideas advanced at that meeting struck us, upon reading them, as being the strangest we ever remember seeing advanced by persons professing to have any faith in the church with which they are connected as being the Church of Christ. It was asserted that the formularies of the church, having been drawn up some centuries ago, were unsuited to the belief of persons acquainted with the discoveries in science of the present age; that it was a marvel that any man should consider himself bound to them, and to remain stationary when everything around him is moving onward; that every thoughtful student amongst the English clergy must incur the difficulty of continuing to preach that which increasing knowledge has shown to be no longer true; that in repeating the creeds, &c., of the church, they were repeating that which they did not believe, and which was not true, &c.!

We could understand such statements as these, if the persons making them claimed no higher origin for their church than man. Man might frame creeds, liturgies, services, and even doctrines, in one age, which the increased light of a succeeding age might show clearly to be erroneous. But we believe the Church of England claims a higher origin than this. It claims to be the Church of God, with a Priesthood lineally received from the Apostles. How any person can entertain this belief, and yet believe that there are doctrines held to be true by it that are false, and that they would like to see entirely swept away, is incomprehensible. If any of its doctrines or creeds are false now, they were false when they were framed, and have been false, however much they have been believed, from that time until the present. The revelations of science, or the increase of knowledge, could never falsify them, if they were ever true. Every revelation of knowledge upon science or any other principle only confirms the truth of the doctrines of the Son of God. The lapse of centuries has no effect upon them; they never become worn out. It is preposterous to suppose that God would call a church his, or would acknowledge it in any manner, that believed in false doctrines and taught and enforced false creeds, or that he would acknowledge men as his servants who were such hypocrites as to

repeat and preach what they did not believe, and knew to be untrue. The man or the congregation who can indulge in such ideas must be worshipping some other God than Him who made the heavens and the earth. Indeed, all that we have quoted from the statements made at this meeting goes to clearly prove that this clergyman and his congregation really view the Church of England, its doctrines, creeds, services, &c., &c., as being man-made, and of course think that they can all be changed to agree with the revelations of science thus far obtained. In this belief they are joined by a large number of others. But what a miserable condition for a people to be in! and what a wretched system to be connected with! If it be changed now, how long can it remain? Changes will have to be made again as the knowledge of science, &c., increases; or have men attained unto such knowledge now as to be able to arrange a perfect system? Truly has the Prophet said, "Darkness shall cover the earth, and gross darkness the people." Their creeds and doctrines, being devised by human wisdom, cannot stand the test of time or increased knowledge. The weakness and folly of these things are apparent to every thinking mind, and men reject them as unworthy of their faith. Scepticism is thus increased. Every man-made system is in this condition, and to this may be attributed the changes and revolutions which are being effected throughout Babylon. They have forsaken the Lord, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

NORWICH CONFERENCE.—A Conference was held in the city of Norwich on the 13th instant, at which were present Elder E. H. Blackburn, District President; Elder R. Bentley, Conference President; Elder J. Bull, President of the Bedfordshire Conference; the Travelling Elders, and others of the Priesthood pertaining to the Norwich Conference. At the morning's meeting Elder Bentley rose and reported, the Saints generally throughout the Conference as being in good standing, striving with their might to build up the kingdom of God, and feeling that in it there is all that is necessary to constitute their present and eternal happiness. The Conference, he said, numbered 411, including 51 Elders, 13 Priests, 11 Teachers, and 6 Deacons; 4 having been cut off, 23 emigrated, and 43 baptized, since last January, Elder Blackburn then rose and expressed himself as being pleased to hear the good report given. He exhorted the Saints in all things to have faith in the Lord, to make the principles of the Gospel first and foremost in their operations, and to rely upon God's promises. After some further remarks upon the duties of the Saints, he presented the authorities of the Church, who were unanimously sustained, together with the District Ministry in general; after which the meeting adjourned. In the afternoon the sacrament was administered, and Elder Bentley read the Financial Report of the Conference. Elder Bull then addressed the meeting upon various points connected with the duties of the Saints and the blessings pertaining to them as members of the Church of Christ. After some further observations from Elder Blackburn, the Conference adjourned till the evening, when Elder Cooper made some remarks on the necessity of the Saints becoming men and women in the kingdom of God, to live their religion for themselves, that they might secure its blessings; after which President Blackburn delivered a discourse on the fulfilment of ancient and modern prophecy in relation to the events that are now transpiring among the nations. The Conference then closed.

CHANNEL ISLANDS CONFERENCE.—A Conference was held in St. Heliers, Jersey, on the 6th October, at which were present Elders Philip De la Mare, Henriod, Trenchard, and others of the Priesthood. At the morning meeting, after the usual preliminaries, Elder Henriod addressed the brethren and gave a few general instructions. The Presidents of Branches were then called upon to give their reports, which they did with satisfaction. The Gorey Branch was then disorganized, and the few members thereof amalgamated with the St. Heliers Branch; also the Alderney with the Guernsey Branch. The Financial Report was then read and received, after which Elder De la Mare rose and gave some general instructions to the brethren present. After some other business the meeting was closed with prayer.

In the afternoon instructions were given by Elder Henriod on the ordinance of the Lord's Supper, which was then administered. Elder De la Mare expressed his pleasure at meeting with the Saints in a Conference capacity. He then presented the authorities of the Church, who were sustained by the unanimous votes of the assembly; after which the meeting adjourned till the evening, when Elder Henriod addressed the congregation, stating that he was highly pleased with the improvement that had taken place among the Saints since he had been in their midst, and that it should be an encouragement to us to do still better in the future. He said that we not only lived for time, but also for eternity, and that the past should stand as a lesson to us for the future, so that we might be able to avoid the errors into which we had fallen in times gone by. Elder De la Mare said that he was pleased to see the good spirit manifested, and that so large a congregation had met together; also to see the happiness they enjoyed, which could not be enjoyed without the Gospel of Jesus Christ. He said that the day of freedom for the Saints was drawing nigh for those who enjoyed and lived up to the blessings which the Gospel produces. We are glad to learn that peace and harmony reigned throughout the day, and that the Saints had a time of rejoicing.

NEWS FROM HOME.—By letter from President Young, dated Sept. 18, we learn that all the emigrating companies, excepting Joseph W. Young's, had arrived. The oxen that were sent from the Valley to the frontiers and had returned, had suffered far less loss by deaths and looked much better, as a general thing, than those purchased in the States. The President adds—

“The companies have been pleased with their captains, and the captains with their companies; and this season's emigration have been signally blest all the time, from their departure from their former homes to their new homes in our peaceful valleys.”

MOVEMENTS OF THE PRESIDENCY.—By letter from President Lyman, dated Oct. 21, we learn that it was his and President Rich's intention to leave Denmark immediately for Liverpool.

NOTICE.—In balancing the Book and *Star* accounts of the various Conferences, we discover that in some instances they are becoming more involved in debt. We would therefore urge upon the Conference Presidents and Book Agents the necessity of adopting measures to clear their Conferences from debt as early as practicable, and to continue so with this Office.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Oct. 1, 1861.

President G. Q. Cannon.

Dear Brother,—I have been absent from my usual field of labour since I wrote last. I attended the Conference meeting on the 15th ult. in this city, where Presidents Lyman and Rich were present. The hall was very crowded, about 1,000 being present. It was truly the best day we have ever seen in Denmark. The power of God rested on his servants on this occasion, and every one who had a honest heart felt "It is good and pleasant to be a Saint of God." Presidents Lyman, Rich, and Van Cott left this city on the 21st, to go to the island of Fyen, to hold Conference; and after that they went to Lytland, where they are at present. It is about 90 miles from here. President Van Cott arrived this morning, having travelled all night by the railway and steamboat. He informs us that brothers Lyman and Rich will prolong their visit in Lytland, and be here next Monday.

I have just returned from Sweden, where I have been most of the time since our Conference here. I visited several Branches in Skaana Conference, attended five meetings with the Saints as well as strangers, and visited many people, bearing my testimony before them under all circumstances. Said Conference (Skaana) numbers 610 members, and has 7 Travelling Elders, who have a great deal to do, trying always to open new places. They baptized 69 persons during last quarter, and future prospects are very promising. There are good Saints and many honest people in Sweden. The authorities do not come out so hard against us as they did a while back: they are quite civil, which has its effect upon the people. They think that the "Mormons" have some liberties and rights in the realm as well as others, and that what they do not have, but want, they ought to have.

When visiting the fortifications in Landskrona (a small city), where I took a look at the criminals confined within the walls, the number of which is 1,000, confined for life-time, I was informed

that numbers of our Elders had in earlier days been confined there; but they have put a stop to such premature imprisonment now, and the Elders can go pretty free. The people became impatient with the imprisonment of Elders, as there never was any crime proved against them, and the people had to pay for our brethren's accommodation in the prison, and they considered that they were punished (with taxation) instead of the Elders; so they have very deliberately quitted it now, and feel better.

The Swedish people read the Bible considerably, which makes many apt to be friendly to our cause when, from investigation, they have been able to see a single spark of its contents. Malmö is the chief city of this province: it holds about 20,000 inhabitants. There are some large factories for cotton and other fabrics, which the people chiefly subsist upon. There are about 130 Saints in the Branch there. I attended an English school-meeting with the Saints, and found that they are acquiring a knowledge of the rudiments of that language very fast. Elder Rosen-green, the President of the Conference, is the teacher. He is the best Swedish Englishman I ever met with: he speaks very plain. He is young—about 21.

I attended a meeting with the Saints here in a hall, last Sunday, which was very crowded, where eleven persons were confirmed. I was informed by the brethren that a considerable number more have been baptized, who were not present.

I must conclude. Praying God to multiply blessings upon you in your arduous labour in this great work, I subscribe myself yours in the Lord,

A. CHRISTENSEN.

SWISS AND ITALIAN MISSION.

Basel, Oct. 14, 1861.

President Geo. Q. Cannon.

Dear Brother,—During the past few months we have baptized in this Mission about thirty persons, and there are hopes of some more soon. We had

to cut off some ten or twelve, and there are still some that are determined to go to their master, or at least to do as they like. Since we have begun clearing up the Branches and trimming off the dead portions, those who remain feel better and more like coming up to their duties, and really feel that they are blessed with labour when they live their religion much better than when they do not.

The papers are full of "titbits" about us "poor deluded people," of which we have had no opportunity of replying as yet, as we have not published anything

since the emigration, on account of the close times. Many of the Saints are entirely out of employment, and others are working for board and two francs per week, and are glad to get that.

Brother Ballif left last week for Carlsruhe in the Duchy of Baden; brother Gerber is in Zurich, and brother Muller is in St. Immer, canton Bern. All feeling well last accounts.

My best love to yourself, family, and all the brethren.

Very truly, as ever, yours faithfully,

JOHN L. SMITH.

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—The Emperor Napoleon has conceived the idea of constructing a great arsenal in the centre of France, for security; and Bourges, between Paris and Lyons, has been selected as the most appropriate spot.

ITALY.—Several Bourbon conspirators, among whom is Prince Attajano, have been arrested. Reports are current of an approaching reactionary movement.

SPAIN.—The rivers had inundated the lower part of Gerona. The water, in some instances, had reached the first story of the houses, and the destruction of property had been immense. It was feared that the inundation had been general throughout the province.

POLAND.—The telegraphic news from Warsaw is very serious. The Russian troops had forcibly entered several of the churches and carried off the male portion of the congregations to the citadel. In consequence of this violation, the churches have been closed; and, as all other churches are liable to similar profanation, the General Consistory of the Archbishopric of Warsaw has ordered them to be closed until a guarantee shall be obtained against further profanation. The Government of St. Petersburg has ordered the authorities of Russian Poland to employ the military without reserve. The prisons are full of persons arrested.

EGYPT.—A telegraphic despatch from Trieste, of the 17th, states that the last intelligence from Egypt is very gloomy. The extraordinary inundation of the Nile has destroyed more than fifty villages. The railroad is torn up, and the telegraph line between Alexandria and Corfu is broken. The palace of Ismail Pasha and another belonging to Mustapha Pasha are destroyed.

AMERICA.—A special despatch to the

Republican, dated Jefferson City, the 7th instant, says—"Information has been received here that about three weeks ago a slave insurrection was attempted in Jasper county, and that about thirty-five of the negroes were killed and a number of others were to be hanged. The discovery of the plot proved that the insurrection was widespread, and that the slaves intended to murder their masters and perpetrate all manner of barbarities." A New York journal says—"It is provoking enough to witness British steamers running the blockade, and conveying (as in the case of the *Bermuda* at Savannah,) arms and ammunition to the enemy direct; but it is quite as annoying to be informed by the Richmond papers that Sir J. Knight, member of the British Parliament, has arrived there with despatches from the Confederate commissioners in England to the 'Confederate Government.' If this is the English notion of 'neutrality,' one is at a loss to understand by what rule of interpretation mankind are to apply to her Majesty's proclamation, in order to comprehend it." A New York paper states that a strong body of Confederates crossed from the mainland and attacked the Federal camp near Hatteras Inlet. The Federals retreated, carrying away tents and provisions, and leaving 50 prisoners. The Federal steamers *Montecello* and *Susquahanna* arrived with assistance, and shelled the Confederates who had landed, and forced them to return to their steamers with heavy loss. They also sank two Confederate vessels. A report from Norfolk states that the Confederate fleet of gunboats attacked the blockading squadron at New Orleans Passes, and after a sharp fight sank one and drove the rest of the vessels ashore. They were organizing a fresh expedition to capture the disabled vessels.

THINGS WORTH REMEMBERING.

"FEATHER IN HIS CAP."—It was an ancient custom among the Hungarians that none should wear a feather but he who had killed a Turk, to whom it was lawful to show the number he had killed by the number of feathers in his cap. Hence arose the expression, "That will be a feather in his cap."

"PACKETS."—Packet-ships are generally passenger-ships, and the origin of the term "packets" as applied to them is as follows:—Pack signifies a large bag, (bag and pack being originally one word, and are now merely different spellings and pronunciations of the same word,) and a packet is a little pack or bag; bulky articles being packed in large bags, and smaller or more select articles in little ones, or packets. Ships carrying bulky freight would not have much spare room for passengers, and passenger-ships would not have much accommodation for bulky articles of freight, but could easily carry small parcels; and as they sailed quicker than other ships, small packs of costlier articles were generally sent by them. Hence the ships that carried the passengers and packets came to be called packet-ships, and afterwards, for brevity, "*packets*."

"POST."—The term "post" as applied to conveyances of letters, &c., originated as follows:—In former times, travelling over moorlands and lonely regions was confined to favourable seasons; but as letters and newspaper became more common, it was necessary for the mail-coaches or horses to travel at *all* seasons, through all kinds of country; and *posts* were fixed at certain distances along the unfenced road to enable the rider or driver to keep in the track, which, when heavy snows covered the ground, it would have been difficult to keep. Thus, the unfenced roads along which the letters and news were carried were literally *post* roads; and hence, also, the horses or coaches conveying them came to be termed post-horses and post-coaches; the men that took charge of them, post-men; the offices at which they were left, post-offices; and the men who kept them, post-masters.

IGNIS FATUUS.—The *ignis fatuus*, also called the "Will-o'-the-wisp" and "Jack-o'-lantern," is a flame produced by spontaneous combustion, caused by the decay of animal or vegetable bodies which evolve phosphoretted hydrogen gas, under circumstances attended by a low degree of heat sufficient to ignite the gases. These flames are seen over marshy places and burial grounds, and are sometimes called "corpse candles" by people who, ignorant of the cause, are terrified at the effect, the advancing or retrograding flame assuming, to their excited fancy, the appearance of the ghost of some departed friend or foe, as the case may be. If the beholder move towards the light upon which he gazes, it may as it were, flee from him; or, if he turn from it and walk away, it may follow him, as it were, step by step. Matters so volatile as those which produce the *ignis fatuus* would naturally be driven back by the motion in the air caused by an advancing body; and, on the other hand, a person moving from them would naturally create a current in which the *ignis fatuus* would follow. Poisonous gases, escaping from corpses or other decaying substances, thus pass into the air and take fire, and are thereby converted into harmless compounds.

VARIETIES.

WHAT can a man have in his pocket when it is empty? A hole.

A LITTLE three-year-old boy, already set apart for a lawyer's calling, being taken in hand with a switch, after having been forbidden to pick another pear from a favourite tree, indignantly exclaimed—"Mamma, I did not pick off the pear; you come and see if I did." Sure enough he didn't. He simply stood there and ate it, and the core was still dangling from the stem!

A DOG STORY.—The Bangor *Union* relates that a large dog had been accustomed to get bits of money from his master to go to a meat-stall to get his lunch of fresh meat. One day, when change was short, his master gave Growler a piece of white paper on which was an order for the meat. The dog, after much urging, carried it to the meat-stall and received his food, and so for several days, when, thinking one piece of paper was as good as another, he would pick up pieces of white paper and carry them to the stall without applying to his master. By-and-by a long bill came from the meat dealer, who had such confidence in the dog that he did not think to look at the paper, and the dog himself was very fat. No arrest was made, and the dog occupies as respectable a position in society as ever.

POETRY.

SYMPATHY.

Sympathy 's a holy feeling
Sent us from the realms above!
Soothing sorrow by revealing
Fragments of a heaven-born love!

Such a love as angels witness,
Such a love as angels feel,
Having, by it holy fitness,
Power the wounds of grief to heal.

Human nature, unpolluted,
Is a deep pellucid stream;
Full and flowing, undiluted
By the world's deceptive dream,—

Full of rich and glorious beauties—
Beauties that are half divine
Fitting us for holy duties,
Through the daily round of time,—

Fitting us to gladden any
Who may come within our sphere:
Be they few, or be they many,
There are ever some to cheer.

All have gifts committed to them
For the good of those around;
And the good transmitted through them
In eternity is found.

God of mercy! grant I ever
To do good may have the power;

To do evil may I never
Live to see that wretched hour!

Sympathy, thou heaven-born feeling!
Dwell forever in my heart;
Teach me, by thine own revealing,
How I may sweet peace impart.

I shall bless myself in blessing
Those who sorrow—those who mourn;
For beneath love's own caressing
I shall gather sweet return.

My own shoulder will be lightened
Of the load it has to bear,
And my spirit will be brightened
By the sympathy I share.

God of love! grant I ever
To do good may have the will;
Take thy Spirit from me never,
Then I'll be thy daughter still.

Sympathy's a link that binds us
In creation's mystic chain;
And whenever its spirit finds us,
God is near to heal the pain.

I can see her form before me,
And her voice is blest to me,
Saying, as she's bending o'er me,
"Be the child of sympathy!"

HANNAH T. KING.

MONEY LIST—SEPT. 20th. TO OCT. 14th.

S. L. Adams ... £9 18 1	Brot. fwd. £53 10 10½	Brot. fwd. £96 10 10½
W. Dallin ... 2 7 7	C. Welch ... 2 5 4	R. Evans ... 0 2 6
R. Brown ... 0 14 4	S. H. B. Smith ... 6 9 3	J. Lindsay ... 1 15 1
S. Hargraves ... 1 16 2	W. S. Baxter ... 1 14 10	A. Nelson ... 2 5 0
L. Bowen ... 5 3 7	P. De la Mare ... 1 0 0	G. G. Bywater ... 3 17 4
W. Hopwood ... 1 5 8	Hugh Evans ... 0 5 11½	W. C. Staines ... 35 4 0
W. Thurgood ... 2 1 1½	J. Griffiths ... 0 12 1½	J. Gibbs ... 0 12 4
A. Orme ... 4 13 7	W. H. Dame ... 5 17 5	W. G. Mills ... 11 1 10½
J. D. Chase ... 4 17 8	D. M. Davies ... 1 3 1	Mark Barnes ... 1 14 10
H. W. Barnett ... 0 16 0	W. H. Pitts ... 1 4 0	J. Bull ... 14 5 11
T. Crawley ... 0 17 0	J. C. Graham ... 6 10 11	R. Sands ... 10 4 8½
G. Reed ... 3 17 9	R. Bentley ... 3 7 5½	W. Reid ... 3 9 10
R. Palmer ... 1 0 0	W. G. Smith ... 3 0 0½	Thomas Lies ... 2 0 9
J. Clark ... 8 1 7	R. Hodgert ... 5 15 0	E. Henriad ... 5 9 0½
E. Price ... 0 3 0	T. O. King ... 1 4 8	J. Needham ... 6 0 0
E. Cliff ... 5 17 9	T. W. Rees ... 2 9 11	
Carried forward £53 10 10½	Carried forward £96 10 10½	Total ... £194 14 1½

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, FLORENCE STREET CROSS STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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FOREKNOWLEDGE.

There is a principle of blessing and power which some of the children of men have possessed at different periods of the world's age, by which they have been placed in positions vastly superior, in intrinsic value, to those occupied by the rest of mankind. If wealth could purchase it, the golden treasures of California and Australia would not be considered too much for the possession of it. If talent, learning, or science could procure it, its pursuit would be as zealously followed by men of learning and talent now as ever the alchemists of old sought after the "philosopher's stone." And if force of arms could obtain it, then would the red rain of many a bloody battle-field prove how anxious ambition would be to add it to its long list of acquisitions. It has been vainly sought after in all ranks of life from illegitimate sources. Wealth and poverty, patricianism and plebeianism, bounding youth and tottering age, power and impotence, and even science, have all in turns bowed before the charlatan's shrine in quest of it. Astrology, magic, witchcraft, divination, and incantation have been each invoked for its aid, and every real or supposed science which it was believed could render any assistance in obtaining it have been successively and assiduously cultivated in search of it.

The principle is foreknowledge. By

the possession of it individuals and communities have been signally blessed, some few instances of which may be cited in their proper place; but it would be an interesting subject, did space permit, to glance at some of the means employed to obtain possession of it, apart from the plan which Jehovah has ordained, from the magicians, soothsayers, and astrologers of ancient times, down to the mediums and fortune-tellers of the present day. In every age the desire has been the same, and the different modes employed have been but the various expositions of the same sentiment in different ages and countries. This desire to pry into the secret and hidden seems implanted in the very constitution of man, as if designed by the great Author of his existence to be legitimately gratified under provisional conditions. It is the same impelling motive which under other guises prompts him to tread the unexplored fields of science, and launch out on the ocean of undiscovered truth, still inquiring—ever unsatisfied with the amount of knowledge he possesses, and in every succeeding search revealing that secret union between Deity and man which links the finite to the infinite, and speaks volumes concerning man's origin and ultimate destiny, when the boundless treasures of eternal truth shall lie open before his enraptured vision. In

heathen lands and in classic times this desire flourished on a fruitful soil; and so closely did this faith assimilate itself with the character of the people—so completely did it permeate the entire mythological worship of the ancients, that no undertaking of importance was entered upon without “consulting the gods” as to its success, through divinations, oracles, or incantations. The flight of a bird, the course of an arrow, the condition of the entrails of a fowl, the responses of a Pythoness, or the ambiguous declarations of an oracle were so many means of determining the success or failure of a contemplated project. The Magi of the East, the sorcerers of Egypt, the astrologers of Babylon, the “wizards and those who had familiar spirits,” whose practices were forbidden by the Lord, were they who openly professed the power of unravelling the mystic future, and laying bare the secrets hidden in the womb of time. So important were they considered, that no eastern potentate was without their services. They accompanied him to battle in time of war, uttering prognostications to cheer the courage and inspire hope in the bosoms of his soldiery, and haunting the precincts of his palace in times of peace, ready to place their skill and avowed superhuman knowledge at his disposal. So numerous did they become, that they swarmed in every place of importance; and so much credence was placed in their abilities and power, that even Saul, the Israelitish king, sought the services of one when the Lord refused to answer him in the ordinary and sacred modes through which he communicated with the house of Jacob.

Christian professors are just as anxious to obtain a knowledge of the future as the idolatrous and mythological worshippers of ancient times were. And possessing, as they do, the record of some of God's dealings with his chosen people, they can read therein an account of some of the blessings enjoyed by those who really were endowed with this priceless gift. While believing the statements contained in the Bible, they repudiate the thought of man being so privileged now from the same source; and though reading the anathemas levelled against those who countenanced, practised, or patronized illegitimate

means of obtaining or trying to obtain foreknowledge, yet they do not hesitate to seek after forbidden knowledge, oftentimes half jesting wholly in earnest, from sources of a similar character. The Rosicrucians and astrologers of mediæval times might well take the place of the Chaldeans and astrologers of earlier ages, and the clairvoyants, mediums, and such like characters in this day can supply any vacancy which may have been created by those mediæval means having fallen into desuetude. Times change, empires totter and crumble to ruins, ages and generations are hurried on the ceaseless current of time to the mighty ocean of the past, and religious faith finds expression in different forms, rites, and ceremonies; but such traits of the human character cling with undying grasp to humanity in all its mutations. This consideration will provoke thought in the minds of many, and impel them to ask, Is it the ever-craving demand of mankind to know the future which calls forth the always ready supply of foretelling material? or is there a potent, yet unhallowed influence of whose power, circumscribed and bounded though it may be, man can avail himself under certain circumstances, as well as that sacred and holy one which opens the vision of the children of light to a knowledge of the future, with all its kaleidoscopic changes? It may be that both questions could be truthfully answered in the affirmative. Doubtless many impostors have preyed upon the gullibility of the ignorant and credulous; nay, the fact is indubitably clear that such is the case. But on the other hand, the warnings of Jehovah against such practices, the certainty of evidence produced in numerous instances, puzzling the most intelligent observers and convincing the incredulous, with recorded instances in Scripture and in other writings, of a strange power displayed under peculiar circumstances, give strength to the conviction that there is an influence, unhallowed in its nature, of whose aid mankind can at times avail themselves.

Assuming this hypothesis, the first consideration is, Can this influence or power give man any real, truthful knowledge, or bless him with any permanent good? To suppose that such

a source can supply a knowledge of the mystic future correctly, and lay bare the mighty secrets of unborn time, is to suppose it co-equal with Jehovah in the power to direct the affairs of the future, and ordain the times and seasons which shall be revealed; or in a knowledge of those plans and designs which are hid up in the bosom of eternity. Either of these suppositions is impossible; hence, a knowledge, viewed from this source, may be false in its every detail, and would therefore totally mislead, while it carries with it the condition of uncertainty; or, if true in part, that would be so limited and bounded, from the limited knowledge of the influence which imparted it, and so mixed up with error from the character of the source whence derived—a character which must essentially combine within itself falsity, because it presumes to a knowledge which it does not possess—that it would be worse than valueless—worse even than total ignorance, for the *modicum* of truth imparted would be a belief in the error with which it was associated; and as error is ever the offspring of ignorance, and generates sin, which leads to death, the consequence is that it would prove a curse instead of a blessing to its possessor. Hence, then, mankind can receive no real, truthful, uncorrupted knowledge from such a source.—consequently, can derive no permanent good from such connection, so that it would be better to remain in total ignorance of the future, than seek a knowledge of it from a source which would mislead, and mystify where it professed to guide and make plain, inculcate error under the guise of truth, and strew life's pathway with the thorns and briers of ignorance and sin, in the borrowed characters of knowledge and virtue.

But the possession of the principle is a glorious privilege, when that possession is legitimate, truthful, and stamped with the sanction of heaven. It enabled a Noah to prepare for the coming deluge, and save himself and his family while the rest of mankind perished under the outpouring of God's wrath. It raised a Joseph from the dungeon's cell to a throne, honoured, and obeyed, beside Egypt's haughty lord. It inspired a Moses to declare the crowning events of Israel's career down through their generations, and

speak of the changes that should befall the nation. It elevated a Daniel to preside, through its monarch, over the destinies of a great nation. It inspired the Prophets to declare the downfall and degradation of the Israelitish nation, and cheered their hearts to sing the glories of that sun of promise whose vivifying rays should dispel the shadows of the long night of suffering under which they should groan. It directed, guided, and controlled the chosen of God; it gave them power over their enemies, and success in their undertakings, and conferred upon them blessings numerous and invaluable. The Book of Mormon presents illustrations similar to those contained in the Bible, of the importance of its possession, which our space will not permit us to point out; and the history of the Latter-day Work teems with incidents of a wise policy pursued under the guidance of this Heaven-bestowed gift. By its possession the Elders of Israel have time and again been preserved from intended evils and threatening dangers; by it the Saints were preserved from being scattered when driven before the mad violence of insatiate mobs, and their faith was sustained in every emergency; by it they were directed to their present peaceful abode; by it they were warned to prepare for approaching famine, and were preserved amid many privations, while a cold and heartless world laughed with glee at their related sufferings; by it they were and are being warned to flee from the nations over whom the wrath of God hangs threateningly with a fearful shadowing; and by it they can look forward to the opening glories of a Zion rich in the possession of God's treasured blessings.

Much as the inhabitants of the earth desire its possession, they do not believe it possible for man to obtain it now by the same means and under the same conditions that it was obtained and enjoyed anciently. Why? Nowhere does the Bible teach the impossibility of mankind becoming possessed of it. There is not a single text in the book which would lead a man, divested of prejudice and tradition, to believe so; but, on the contrary, it sets forth with plainness and in pointed language the possibility of it. If ever there was a time in the history of the world when

foreknowledge would be a blessing above price, and invaluable to those who possessed it, that time is now. With the nations racked and torn asunder, with a fearful foreboding and looking forward to the dreary and dismal future, with actual scarcity and prospective starvation staring the toiling millions in the face, with every power arming and preparing for war, while men's hearts are failing them for fear, surely that man who could unfold the end of these things would be looked upon as a benefactor by all? Yet such is not the case. Blind in their own conceit, wishing to know, yet unbelieving, quaking with uncertain and nameless dread, yet thrusting aside the means by which certainty would reach them, they present a strange anomaly, to be pitied for their ignorance, yet punished for their wilful blindness and determined unbelief.

The possession of this principle does not imply a knowledge of the minutiae and details of every event as many erroneously believe. To confer a gift so entirely comprehensive upon man would be a positive injury to him, by preventing him from cultivating those qualities and powers through the development of which only he can become great. Who would seek to cultivate forethought, acquire knowledge, improve opportunities, exercise discrimination, or grow in wisdom, if the minutest details of every event were revealed unto him beforehand? Like the scholar who had all his lessons read, copies written, sums wrought, and scholastic labours performed for him, when the helping hand was removed he would be as ignorant, undeveloped, and uneducated as before he obtained its aid. Not a power of the mind improved by exercise, not a faculty quickened by watchfulness, and not a latent quality called into

action, he would remain with the growth of years in the swaddling bands of mental childishness. Such are not the means by which Jehovah blesses, yet develops his children. Pointing out by the powers of eternity the events of the future like landmarks on the voyage of life, he cheers the traveller in mortality with sunny glimpses of pleasant scenes through the storms of adversity and trials, points out the breakers and dangers ahead, and gives him courage and wisdom to steer clear of them, but permits him to labour for his own safety and care under the wisdom and strength supplied. Or, in more homely language, he unfolds the events connected with a nation or people, their rising and greatness, or downfall and degeneracy; often, in general terms, declares the blessings which individuals may enjoy through life; and, if they live faithful, endows them with power to labour for the obtaining of these blessings, and aids them to improve upon the knowledge imparted and develop every noble quality with which they are endowed. Thus he has declared to this generation, through his Apostles and Prophets of the last dispensation, the fate of the nations of the earth, the upbuilding of his kingdom, and the glory of his Zion upon the earth, with many other precious truths; and this knowledge is an anchor of hope to the soul of the faithful Saint, who, amid all the trials and distresses which crowd upon the hopeless inhabitants of the earth, can ever rejoice, strong in faith, in the prospect, open to the vision of those only who have experienced the glorious blessings of foreknowledge; and no important event in the providence of God shall come upon the Saints for which they will not be prepared by the monitions of his Spirit, if they are faithful and pure before him.

TESTIFYING AND PREACHING.

BY ELDER G. C. FERGUSON.

The religion of the Saints does not consist chiefly in talking, but in doing. Nevertheless talking is necessary, and when dictated by the Spirit of God is the means of doing good. It is said of Jesus Christ that he spake as never man spake. It was the instructions he

gave and the doctrines which he taught that enabled his disciples to lay hold of the plan of salvation and teach it to the world at large. It was through the foolishness of preaching that the ancients became acquainted with the Gospel, and it has been chiefly by the same

means that the principles of eternal truth have been spread abroad in this dispensation.

With regard to testimony, we are told that the testimony of the Saints will judge the world; and this is one grand reason why the members of the Church, male and female, have it as a duty incumbent upon them to bear testimony to the work of God. It follows as a matter of course that in the discharge of this duty we should be thoroughly in earnest, and our earnestness ought to appear both in word and deed.

There are some who are quite sincere, but who bear their testimony with so little force that to suppose the world was going to be judged by it would be the last of our thoughts. It is not enough, therefore, that we feel our own earnestness: we ought as far as possible to make others feel it; and if we live our religion, we shall accomplish this; for our testimonies will be dictated by the Spirit, and those around are bound to feel its force. The testimonies of some are often weakened in force by a lurking dread that they may fall away from the Church, and that then those testimonies would be thrown in their teeth. But this is the very thing which will bring about the catastrophe; for the fearful and unbelieving are the very ones that must fall, while, on the other hand, the Saint who honestly and fearlessly testifies to what he knows (leaving after-events to take care of themselves,) will overcome by the word of his testimony.

Some, again, who have as strong a testimony as others of their brethren, refrain from testifying altogether. This is decidedly wrong. If we feel thankful for the little testimony we have, and use it well, the Lord will give us more; and if we use that well, he will continue to add line upon line, till by-and-by we shall take our places among the mighty. Therefore, if a Saint has even a belief that this is the Church and kingdom of God, let him boldly proclaim his belief and act up to it, and God will give him a stronger testimony: he will be able to say "I know;" and this knowledge will be as an anchor to the soul, sure and steadfast. It will hold him firm and steady, while unbelievers are being driven to-and-fro by every wind of doctrine. To testify pre-supposes that the party testifying has a

clear and definite knowledge of the truth of that which he affirms; but it does not involve either the ability or the authority to teach; and therefore, although every member of the Church of Christ is necessarily a witness, it is only those holding the Priesthood who are by right expounders of the doctrines, and, by authority, administrators of the ordinances of the Gospel. In the ordinary intercourse of life, however, the members do teach as well as testify: they warn their neighbours, and are expressly required so to do; and very many even of the sisters are eloquent and powerful as they make known the purposes of God to those around them.

To this extent every member of the Church is sent to be a preacher of righteousness; but in the public meetings of the Church, teaching, reproving, criticising the conduct of the Saints, &c., devolve upon the presiding authorities; and any man holding the Priesthood who, without the sanction of the Presiding Elder, takes it upon himself to whip his brethren, is decidedly out of order. When rebuke comes through the proper channel, it wounds, but heals at the same time; but if it comes from a wrong quarter, it makes a wound and leaves it open.

One grand duty of the Priesthood is to preach the Gospel in its fulness. We have seen that a man may testify without being able to preach; and if we go to the sectarian churches, we shall find many who can preach, but cannot testify. This should not be so in the Church of Christ. Every preacher should have a testimony, or to-day his face will be Zionward, and to-morrow he will have turned his back upon it.

When a trained speaker has to bring a matter before the world, the first thing he does is to make himself acquainted with it. He conducts his inquirers according to the principles or rules of logic. When he arrives at a definite conclusion, he then draws from the resources of rhetoric: he arranges in his own mind the order in which he will bring forward the different parts of his discourse, and then he is ready for action. Now, logic is undoubtedly a guide to the reasoning powers, but it is not an exclusive test of truth. It cannot go one step deeper than the assumption upon which a line of argu-

ment is based. That assumption may be true, but it is often false; and when neither logic nor the logician can determine which, then syllogising is mere building on the sand. Therefore it is well for us that the Lord does not arm the messenger of salvation with sophistry, but with truth, because those who have the truth and the ability to apply it can at once discern the specious falsehoods of dishonest claptrap, and send conviction and remorse into the hearts of those who thought to confound them. Witness the answers of Christ to the Scribes and Pharisees, and see also the admirable handling of Zeezrom, the lawyer, by Amulek (Book of Mormon, pars. 239-40).

Let no one suppose, however, that the mere profession of truth enables men to use this power. They must, as before stated, have the ability to apply it. Now, the Lord's mode of imparting this ability is through the gift of the Holy Ghost; and the Holy Ghost leads men into truth without the noise and clamour of debate, wherein men generally lose the very truths they are debating about, and get the spirit of the Devil, which causes them to hate and often to destroy each other. If the Saints would testify with power, or the Priesthood preach with effect, they must be earnest in their work, and so live that the good Spirit will dictate them continually.

HISTORY OF JOSEPH SMITH.

(Continued from page 706.)

A Presidential election was recently held on board the *Osprey*, and the result was as follows:—

Joseph Smith,	65 gentlemen,	and 6 ladies—
Henry Clay,	27	" " 3 "
Van Buren,	12	" " 0 "

Friday, 31.—“State of Illinois, }

City of Nauvoo, } ss.

May 31, 1844.

Then and there personally appeared before me, Joseph Smith, Mayor of the City of Nauvoo, the undersigned H. T. Hugins, of Burlington, Iowa Territory, and made solemn oath that Thomas B. Johnson did, on the 30th day of May, 1844, declare in his presence that he intended to bring dragoons and troops of the United States from Iowa Territory into this city, for the purpose of resisting the authority and power of the Municipal Court of said city, and that he should disregard entirely the authority of said court, and that he deemed the authority of said court of no effect. Deponent further states that said Johnson, in his said conversation, had reference to the case of Jeremiah Smith, which had been decided by said court.

H. T. HUGINS.

Subscribed and sworn to before me, this 31st day of May, 1844,

WM. W. PHELPS, Clerk M. C.”

Upon the foregoing affidavit, I issued a *capias* to arrest T. B. Johnson for threatening the peace of the city with

United States dragoons. At 10 a.m., called at my office. At 1 p.m., called to see sister Richards, who was sick. I administered to her the laying on of hands, when she felt better. Afternoon, I attended General Council, when brother Emmett made his report. Rode out in the evening to Van Orden's, and paid him \$100. Two or three Indians staid in the hall all night.

Saturday, June 1. At home. Some gentle showers.

At one, p.m., I rode out with Dr. Richards and O. P. Rockwell. Called on Davis at the Boat. Paid Manhard \$90. Met George J. Adams, and paid him \$50. Then went to John P. Greene's, and paid him and another brother \$200. Drank a glass of beer at Moessers. Called at William Clayton's, while Dr. Richards and O. P. Rockwell called at the Doctor's new house. Returned home at 4½ p.m.

At 8 p.m., Peter Maughan, John Saunders, and Jacob Peart called at Dr. Richards' to consult about a coal-bed on Rock River. I suggested that it would be profitable to employ the *Maid of Iowa* in the business of carrying the coal, &c.; and all approved of this plan.

President B. Young and Elder John E. Page held a Conference in Pittsburgh.

I received the following letter :—

“Boston, May 9th, 1844.

My dear Sir,—Being so closely confined in the Post-office in this city, where I have been but a short time, I have not, before this morning, been aware that you had petitioned Congress in relation to raising a military force to protect our Southern Frontier.

My purpose in addressing you is to offer my services, either in military or civil duty, as I am so much confined that my health must suffer if I remain a great length of time.

If I can make myself known to you by reputation, which I think possible, I have every confidence, if in your power, you will favour my wishes.

At any rate, I hope you will write me at your earliest convenience upon receipt of this.

I was born in Peacham, Vermont, October 14th, 1813. My father is Col. Joel Walker, now of Belvidere, Illinois. Hon. E. Peck, of Springfield, Illinois, is my brother-in-law. I was in the mercantile business in Chicago from 1836 to '39, (one of the firm of King, Walker, & Co.,) since which time I have been here, with the exception of a year; have been in the military since the age of 16, and am considered *somewhat* proficient, having devoted much attention to the *study* of its *principles*, and an ardent love for the art. I have received a good academical and mercantile education; and if there is in your place anything which you think would be for our mutual advantage,

I am yours respectfully,

JOEL HAMILTON WALKER.

Gen. Joseph Smith, Nauvoo.”

I replied as follows :—

“Nauvoo, Ill., June 1st, 1844.

Sir,—Yours of May 9th is before me, and according to my custom I answer off hand. I have not yet ascertained whether Congress will, by special act, authorize me to protect our beloved country. If it should, I have not a doubt but your services could be agreeably used.

As to what you could do in Nauvoo, I am unable to say. Gentlemen with a small capital, or a large one, can easily employ it to good advantage, our city is so rapidly improving.

Truth, virtue, and honour, combined with energy and industry, pave the way to exaltation, glory, and bliss.

Respectfully, I have the honour to be

Your obedient servant,

JOSEPH SMITH.

Joel Hamilton Walker,
Boston, Mass.”

A Conference was held at Kalamazoo,

Michigan. Present, W. Woodruff, Geo. A. Smith, of the Twelve; S. Bent, C. C. Rich, and D. Fullmer, of the High Council; also 5 High Priests, 8 Seventies, 14 Elders, 2 Priests, and 1 Deacon. Elder W. Woodruff presided. Seven Branches were represented, containing 126 members, 15 Elders, 4 Priests, 1 Teacher, and 2 Deacons. Two Elders were ordained; also one Priest and one Teacher.

A Conference was held at Alquina, Fayette Co., Indiana. Elder Amasa Lyman presided. 5 High Priests, 2 Seventies, and 4 Elders present.

Sunday, 2. At home. Pleasant day.

A Conference was held in Glasgow, Scotland, representing 1,018 members, including 1 High Priest, 30 Elders, 46 Priests, 36 Teachers, and 20 Deacons.

Monday, 3. At home. Received the following letter :—

“Burlington, Iowa, June 2nd, 1844.

Friend Smith,—I have just received intimation that there is a project on foot here to visit Nauvoo with a body of from five to six hundred armed men for the purpose of liberating Doctor Hickock, who it is stated is confined in your prison. I, as a friend to your society, consider it my duty to make you aware of the danger you may be in, that you may be prepared to meet them. I think it best to keep my name from you; for were it known here that I had given notice of their proceedings, it would be unsafe for me to remain. Do not think it a humbug, and treat it lightly; but prepare yourselves for the coming storm. From what I can learn, they intend going on the next boat. I hope this may reach you in time.

I am, with respect, your friend,

HORACE.

Rode out on the hill about 9 a.m.

Municipal Court sat. I was not present. The appealed cases of Augustin Spencer, C. L. Higbee, C. A. Foster, and R. D. Foster came up; but as they failed to appear, the cases were referred back to the court below.

At 5 p.m., I read German with Alexander Neibaur.

President B. Young left Pittsburgh, and preached in the evening to an attentive congregation in Old Britain.

Tuesday, 4. At home.

Arthur Morrison and Pulaski Cahoon proposed to give \$100 per month for the use of the *Maid of Iowa*. Made out their own bonds with their own security; but I would not receive them.

In the afternoon I went out to my farm, and accidentally broke the whip-tree of my buggy.

Wrote the following letter to Mr. Tewkesbury, Boston:—

“Nauvoo, Illinois, June 4th, 1844.

Sir,—We understand that you have been cut off from the Church of Jesus Christ of Latter-day Saints; and feeling an ardent desire for the salvation of the souls of men, we take pleasure in feeling after you; and therefore would, in the sincerity of men of God, advise you to be re-baptized by Elder Nickerson, one of the servants of God, that you may again receive the sweet influences of the Holy Ghost, and enjoy the fellowship of the Saints.

The law of God requires it, and you cannot be too good. Patience is heavenly, obedience is noble, forgiveness is merciful, and exaltation is godly; and he that holds out faithful to the end shall in no wise lose his reward. A good man will endure all things to honour Christ, and even dispose of the whole world, and all in it, to save his soul. Grace for grace is

a heavenly decree, and union is power where wisdom guides.

Respectfully,
JOSEPH SMITH.
HYRUM SMITH.”

The Municipal Court issued an execution against Francis M. Higbee for \$36.26½ for costs incurred on 8th May last.

At 6 p.m., I was in counsel with Elders John Taylor, Hyrum Smith, Willard Richards, Almon W. Babbitt, Lucien Woodworth, and William W. Phelps, on the propriety of prosecuting the Laws and Fosters for perjury, slander, &c. Counsellor Taylor to go on with a prosecution in behalf of Maria Lawrence. I concluded to go to Quincy with Taylor, and gave up my bonds of guardianship as administrator of the Lawrence estate.

Alpheus Cutler and Reynolds Cahoon are so anxious to get property, they will all flat out as soon as the Temple is completed and the faith of the Saints ceases from them, &c.

At 7 p.m., I walked out with Lucien Woodworth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 9, 1861.

IGNORANCE AND KNOWLEDGE.

It is an old saying of the poet's, that “where ignorance is bliss, it's folly to be wise.” To call in question the truth of this time-worn adage is not our object. *Where* ignorance is bliss, in the name of all that's true let that bliss remain, unless, perchance, a little wisdom can increase it, by opening to its possessor the road that leads to bliss of a higher order and more permanent character.

In many parts of the country, both in rural and manufacturing districts, large numbers of persons may yet be found, even in this, the boasted nineteenth century, who are not only ignorant of the rudiments of the commonest sciences, but are totally incapable of either reading, writing, or making the simplest arithmetical calculation. To this class, it is to be feared, even the Saints add their quota. Much of their time, it is true, may have been engrossed in labouring for the “bread which perisheth,” and but a comparatively small share of either time or means or opportunity may have been at their disposal for aught else but the procurement of the necessaries of life. Still the lamentable fact remains no less a fact, that ignorance of the simplest rudiments of knowledge does exist to a great extent where “ignorance” is not “bliss,” and wisdom not “folly.”

It is an old saying that "Poverty is no disgrace." To the *absolute* truism of this we demur. It lacks an essential condition. It is "not a disgrace" where it is unavoidable—where it is the result of misfortune, or where it is 'not the fruit of the person's own wilful neglect of the proper means to prevent it. And so we would say concerning ignorance. No poverty can be worse than ignorance. Yet ignorance is no disgrace to the person who has had no opportunity of gaining knowledge; but where it is the result of wilful neglect of opportunities for the acquirement of knowledge, it is a disgrace, and a disgrace, too, of the lowest kind, because of the manifold evils of various kinds and degrees to which it unwittingly opens the door.

Some, indeed, fancy that they are too old to learn. But this is a mistake. None are too old to learn. The more ignorant a man is, the more necessary it is that he should begin to learn; and that very necessity should stimulate him to use every means by which he would be enabled to increase his small store of knowledge; and that not merely for his own sake, but also for the sake of those who may own him father, and look to him for both precept and example. If any man wishes to acquire any species of knowledge, he must learn it. It will not come to him without an effort on his part to acquire it. Books must be read and understood; facts must be stored up in the mind, and remembered; the mind must be open to observation and reflection; the intellect must be tasked, the judgment exercised, and every accessible means employed for the attainment of the object desired. Obstacles may beset the path of the searcher after truth; difficulties may stand in the way of his "pursuit of knowledge;" but determination and perseverance, with a right spirit, will conquer them all, and crown his efforts with success.

Let us take for an example our ever-illustrious Prophet, Seer, and Revelator, Joseph Smith. He was originally a poor, unlettered, comparatively ignorant ploughboy; but, by dint of praiseworthy self-exertion, aided by the Spirit of Truth—the Spirit of Him who is ever ready and willing to help all who strive to help themselves, by the means He places in their possession or within their reach, he (Joseph) became a well-informed, intelligent, wise man, competent to teach many of those who, self-inflated with their own slender stock of intelligence, stood aghast at the wonderful progress which the unlettered ploughboy had so rapidly made in his "knowledge of men and things."

We wish to encourage in all the Saints, young and old, the acquirement of every obtainable species of useful knowledge, rudimentary and advanced, scientific and theological, theoretical and practical. "*All truth*" is the broadest and best definition we can give of "Mormonism," or the Gospel; and consequently, the wiser a man is, the better "Mormon," or Saint, he is able to become. We do not believe, and are therefore unwilling to endorse the sentiment that "knowledge is a dangerous thing, and calculated to foster conceit." No, no! "*A little knowledge*" may be a "dangerous thing, when that little is hugged with exclusive fondness to the inflated bosom of its possessor, and is taken for more than its real worth. The poet says—

"A little knowledge is a dangerous thing:
Drink deep, or taste not the Pierian spring."

The spirit of which is, that when a man has obtained a shallow smattering of knowledge, of a general or superficial character, and vainly fancies himself the possessor of vast wisdom, he is mistaken: it tends in such a case to foster that egotistic self-conceit which, to a well-balanced mind more *fully* informed, is so

repugnant and objectionable. The more a sensible man knows, the more he sees his own deficiencies and littleness, his many imperfections and comparative ignorance. Knowledge will hurt no man; it tends to inflate or injure none. The man who passes for a wiseacre may be self-conceited; but his vanity is not the result of his intelligence, but the want of it. All truth is from God—all spiritual light is from the "Father of lights"—the "Sun of righteousness," while ignorance is the absence of that light, or the non-reception of it in the mind. Truth in itself leads to good; knowledge tends to virtue, holiness, purity, and everything that is Godlike, or Divine, because that is its origin, nature, and character.

There are, it is to be feared, too many of the Saints who, either from inability or indisposition, fail to read the standard works of the Church, such as the Book of Mormon, the Book of Doctrine and Covenants, Journal of Discourses, Star, &c., and thereby continue from time to time ignorant of many vital principles of Gospel truth which it is their peculiar privilege, as Saints, to know and enjoy. Some unwarrantably neglect to use the means which in such rich abundance surround them for their own mental and spiritual improvement, while others, by their own folly and want of discretion, abuse them, and ultimately, in consequence, lose them. So it is also with respect to all varieties of secular knowledge.

In these days of public free libraries and other easily-accessible means for the diffusion of useful knowledge, it is really a disgrace to, at any rate, *young* Saints to remain ignorant, who are able to avail themselves of the boon which is thus brought as it were so near to their hand. While in these Gentile lands, it is wise to make judicious use of every advantage afforded them of gaining the information and experience offered for their acceptance on such easy terms. A great deal of useful knowledge can thus be had with comparatively little exertion, and put in a small compass: it can be carried a long way with no difficulty or trouble, will make its possessor no poorer, and will get no less in carrying.

It is the duty of all Presiding Elders to study the interests of their flock in all respects, not neglecting their mental, moral, and spiritual improvement. They should promote in their several fields of labour, or Branches of the Church, wherever practicable, every means by which the members, especially the younger portion, who hunger and thirst after truth, may be enabled to improve themselves in every species of knowledge that would be beneficial to them as Saints of God.

All the truth we possess, all the knowledge we acquire, in this probation, should undoubtedly be employed to a right, a just, and a holy purpose—our own spiritual exaltation and the advancement of humankind—the welfare, progress, and enhancement of our and their highest and best interests. "*Onward!—ever onward!*" should be the motto of every Saint, for it is that of even the Gods themselves. It should be the watchword of every man and woman, boy and girl, who professes or aspires to the name of Latter-day Saint.

"Arise and shine," is the Prophet's injunction to the Church, "for the glory of the Lord is risen upon thee." Let us, then, Elders in Israel, as repositories of the eternal truths of heaven—as reflectors of the light emanating from the Sun of righteousness, rise in the majesty of our calling as servants of the Most High, and let our light shine—the light of Gospel truth which we have received, so that others, seeing our good works, may follow our example, and glorify, with us, our Father who is in heaven. Rise, all ye upon whose shoulders rest the burden of the

Priesthood, and spread far and wide in all directions those rays of intelligence and knowledge which are destined to enlighten the whole of Adam's fallen race; disseminate far and wide those seeds of Divine truth which are predestined to germinate and grow and ultimately cover the whole earth with blessings, and thus render it a fit abode for countless thousands—yea, unnumbered millions, yet unborn, of the offspring of our God.

SOUTHAMPTON CONFERENCE.—A Conference was held in Southampton on the 20th ult., at which were present on the stand—Of the Presidency of the European Mission, Elder Geo. Q. Cannon, of the Quorum of the Twelve; District President, William Bramall; Conference President, Eugene Henriod;—each of them Seventies: also Elder Mark Barnes, President of the Dorsetshire Conference; and Elder George Burgon, Travelling Elder. After the usual preliminaries of singing and uniting in solemn prayer, Elder Bramall made a few remarks; after which Elder Henriod read the Financial and Statistical Reports of the Conference, showing a goodly increase in the numbers, some 46 having been baptized since the 1st of January. He said there were good prospects of baptizing more. 86 had emigrated; but he expected they would be able to make up that number by the end of the year. In almost all the Branches in the Conference, he said, great interest was manifested by the people in the principles of the Gospel; their meetings, in-door and out-door, were well attended, and much good had been done. President Cannon then addressed the meeting upon the blessings resulting from obedience to the Gospel, and the brotherly and sisterly feeling existing among the Saints, which, although he had travelled a good deal in foreign lands, he had never yet found among any other people; also showing that this Church is the nucleus of that great Latter-day Kingdom of which Prophets have long foretold, and shall yet fill the whole earth. He then presented the authorities of the Church both in Zion and in these lands, who were all unanimously sustained.

In the afternoon Elder Barnes addressed the meeting upon various points connected with his own personal experience and the religion of the Latter-day Saints; after which President Cannon spoke concerning the restoration of the Priesthood to the earth in these last days, and the privileges accruing to mankind, in consequence; and referred to the troubles besetting the American nation as examples of the judgments of God following those who wilfully reject his revelations given through that Priesthood.

In the evening President Cannon again preached upon the principles of the Gospel which are revealed anew to the world in these last days for the salvation and exaltation of man, and comparing the Divine plan with those futile schemes and systems which men have adopted for the regeneration of society, unaided by the revelations of God. Elder Bramall then made a few remarks upon the subject of the restoration of the Gospel in the latter times through angelic ministration, as referred to by the Apostle John in Rev. xiv. 8. At the conclusion of Elder Bramall's speech, President Cannon again addressed the assembly, bearing testimony to the principles of the Gospel and the mission of Joseph, and pointing out the great benefit conferred upon the Saints by the payment of tithing, by enabling the brethren to send out teams and provisions to assist the poor to

emigrate, and when they arrive in the Valleys of the Mountains by setting them to work upon the Public Works.

The meetings were well attended during the day both by the Saints from the country and friends, and peace and good order prevailed throughout the day.

On Monday, the 21st, 150 sat down to tea in Zion Chapel; after which, a pleasant evening was spent by the Saints, when songs and recitations were given by several brethren, sisters, and children. President Cannon occupied about three-quarters-of-an-hour in addressing the meeting. The influences of the Spirit were abundantly diffused among all present, and after a day's enjoyment well spent, the most characteristic of which was the perfect harmony that existed in all the arrangements and in the feelings of the Saints, the Conference was brought to a close with a benediction by President Cannon.

We are indebted to the kindness of Elder Burgon for a full and accurate report of the proceedings of the Conference, from which we have made the above summary.

CORRESPONDENCE.

ENGLAND.

LONDON CONFERENCE.

London, Oct. 20, 1861.

President Cannon.

Dear Brother,—Knowing that you are desirous to hear how the work of the Lord is progressing in all parts of the British Mission, it is with pleasure I take up my pen at the present time to give some information in relation to the London Conference.

During the last three months we have added 55 persons to our numbers by baptism, and our prospects are good for many more the next quarter. Our meetings are well attended by strangers, some of whom once enjoyed the Spirit of the Gospel, but, neglecting to live their religion, were separated from us; and I hope soon to see them return into the fold. We have been holding fast-meetings through the Conference. They have been well attended by the Saints, and the Spirit of the Lord has been with us and has increased amongst the Saints. If nothing should hinder, the prospects are good for a large emigration from this Conference the next season. The majority of the Saints are doing all in their power themselves, and my experience has taught me that such get the Lord's help. Almost all would go away the coming season, provided

they had the means. There are some who have sufficient, but who have not faith in the God of the Latter-day Saints that he will provide for them; but when they become as poor as many have done with like faith, they would be glad to emigrate, (if they do not apostatize); while those having faith and works like the above, will have the Spirit of God to be and abide with them; and, come weal or come woe, being the children of the kingdom of God, they obey his commandments and go to with all their might to do all that is required of them; and the consequence is, their faith is strong in the Lord and in his promises, knowing that they will share the blessings of the faithful,—nothing doubting, because they have done nothing wrong. Such will have the Spirit of Zion, and their joy will increase as the kingdom increases. Such will be prepared for the troubles that are coming upon the earth, understanding the signs of the coming of the Son of man; while those who are careless about emigration, &c., thinking the Lord will save them here as well as where he has called them to go, will possess more or less of the spirit of Babylon, and must not be surprised if they partake of a portion of her plagues; for he has promised deliverance only to those who would obey his commands.

The Gentiles believe they will be

saved and get into the presence of God by faith and repentance, and they will have just as good a claim in proportion as those who believe in faith, repentance, baptism, laying on of hands, &c., but do not continue to obey. It may be that the latter are waiting for some great event to transpire—some mighty miracle to be performed. The fulfilment of the prophecies of the Prophet Joseph in relation to the downfall of the United States, and the deliverance of the Saints from their enemies from Nauvoo up to the present time, should be sufficient; for they are as great as any that were performed in the days of the children of Israel, and all they need to make them appear so in the eyes of this generation is time. Had they taken place 2,000 years ago, they would have been acknowledged as such. But as it was with Pharaoh and the Egyptians, so it will be with the Gentile nations. If the former could have been assured that he was fighting against such a powerful God, he never would have persecuted the children of Israel as he did; neither would the Gentiles persecute the Latter-day Saints as they do, if they knew and were acquainted with their God; but they know him not, neither will they search after him, and consequently they will be destroyed as those nations were who fought against his people in days past. Pharaoh and the Egyptians worshipped gods of gold, of beasts, birds, and reptiles; but this generation worships a god without body, parts, or passions, and they will find him, when they are in trouble, to have no more power to save them than the gods of the Egyptians had to save in their day.

It is very easy for the Saints if they become careless and indifferent to lose the spirit of the Gospel of Jesus Christ. They then have no God but the god of the Gentiles to go to, and it is no time to serve such a god. But they had better humble themselves before the Lord, and get the Spirit of the God of Abraham, of Isaac, and of Jacob, who is a mighty God—mighty to save. It is in him and in him only that the Saints should put their trust; and if there are any who are fortunate enough to have houses or lands, flocks or herds, let them prove themselves, sell all they have, and gather out with the Saints of

the Most High, and prove to their Heavenly Father that they are willing to trust him, that they may obtain all things—even become heirs of God and joint-heirs with Jesus Christ.

Brothers Brown, Lyman, Stayner, Reynolds, and myself are all enjoying good health, and wish to be kindly remembered to you and all the brethren in the Office. Ever praying for the welfare and prosperity of the kingdom of God. I remain your well-wishing brother in the Gospel of peace,

W. C. STAINES.

SHEFFIELD DISTRICT.

Sheffield, Oct. 24, 1861.

Dear Brother Cannon,—I write to let you know that I returned to this Conference on Saturday last, attended meetings at Chesterfield on Sunday, and had a very good time. There were quite a number of strangers in attendance.

The Saints are feeling first-rate in Sheffield, and we are baptizing a few now and then. The Priesthood are united, and are faithful in warning the people to repent of their sins and embrace the truth. The Gospel has been carried to many of the villages in this vicinity, where we have hitherto had no hold; and in several places the Elders have met with success, houses have been opened, and many have been constrained to lay aside their prejudice, and look more favourably upon the principles which we believe in and preach. Good seed has been sown, and may we not expect that it will bring forth in due season?

Accounts from Bradford and Leeds are favourable.

I have received a letter from brother Welch, stating that in Hull everything was moving on to his satisfaction, excepting that labour was scarce, and wages poor; what a pity that the Saints should pine for want of labour, when there is so much of it to be done at home, and the cry is "More labourers," "Good wages," while the cry here is, "No work," "Half wages," "Poverty," and "Distress." Brother Welch tells me that on Sunday the 13th instant, there were four persons baptized in Hull; that another had given in his name, and that he believed much good would

result from the method they have taken to invite the public to attend their meetings.

My kind regards to the brethren in

the Office. May God bless you always, is my prayer. Your brother in the bonds of the covenant,

JOSEPH F. SMITH.

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—The Paris correspondent of the *Times* writes—The same uneasy feeling which pervaded every class of society towards the close of the year that preceded the Italian war, and which was so abruptly expressed in the Emperor's address to the Austrian ambassador during the celebrated *levee* of New Year's-day, is now again discernible. That feeling may be exaggerated, but you meet with few people in society who do not declare their conviction that the peace of Europe will before long be again put in peril. We hear rumours of propositions being made to Austria for the settlement of some difficult and long-standing questions in which she has deep interest.

ITALY.—The brigands who have been infesting the country between Cencello and Nola have made proposals to the authorities to surrender.

TURKEY.—The insurgents have set fire to the houses occupied by the Turks. The inhabitants have fled for refuge, some to Trebigne and others into the Austrian territory.

SERVIA.—The insurrection in the Herzegovina is spreading. The insurgents from Zubri, with Montenegrins from Grahovo, have invaded Schumla. The communications between Trebigne and Belgrade are interrupted. The inhabitants are taking refuge in the Austrian territory. On the 26th Oct. a bloody encounter took place between the insurgents and the Turkish troops, in which the latter sustained heavy losses. The insurgents were advancing at last dates.

CHINA.—At last dates the Imperialists had gained several important successes over the rebels. In addition to their successes on the Yang-tse, they have recovered the important city of Tsinchow, in Kwangsi. The new Emperor of China is only seven years old.

SOUTH AFRICA.—Furious internecine wars were still going on between the native tribes. There had been a terrible massacre in No Man's Land, Tebu, a chief of the Amabacas, surprised a number of Hottentots under the chief of Fodo. The Hottentots fought bravely, but Tebu's people fired their huts, and upwards of 100 persons, including many women and children, perished.

AMERICA.—Despatches from Richmond state that the steamer *Nashville* had run the blockade of Charleston on the 12th of

October, with ex-Senator Mason as Minister to England, and John Slidell as Minister to France. This announcement has caused great indignation in the North. The Confederates had evacuated Vienna, destroying the railroad, and had fallen back, with the entire column, to Fairfax Court House. Large reinforcements have gone to Kentucky, where a battle was imminent. The navigation of the Potomac is almost closed by batteries. There had been two days fighting at Harper's Ferry, the result of which was favourable to the Federals. The Confederate force has attacked Wilson's Zouaves at Santa Ross Island. The Southern account states that they spiked the Federal guns, destroyed the camp equipage, and took a number of prisoners. Large quantities of Northern property have been confiscated to the South, including two slave estates owned in New York and Boston. The *Tribune's* Washington correspondent says the Government are arranging the erection of permanent barracks near Washington for 60,000 men. Fremont has forbidden the forwarding of telegraphic reports of Missouri war movements. Advice from the Arizona report that the Secession movement is on the increase. Fort Stanton, situate in the Sacramento Mountains, 146 miles north-west of the Messtillon, is said to have been abandoned by the Federal troops. The Confederates had determined to station ten companies in the Territory. In a letter from Dr. Russell, the *Times'* correspondent, dated Washington, Oct. 9th, the following significant passage occurs:—"What a winter there is before the dwellers in these lands! But, gloomy as it may be for the North, the prospect for the agricultural people in the South is far worse. There is the constant fear of arson and murder, conspiracy, uprisings, and insurrections, which must come with the long winter-nights to the aged and infirm, who will be the sole dwellers in lone country houses in great woods, and in distant farmhouses. There is the want of warm clothing. Even in the North there is a scarcity of blankets, and the Sanitary Commissioners are appealing to the charitable for contributions. There will be also the deprivation of luxuries, almost necessities, such as tea and coffee. Fresh provisions will not be generally procurable: in fact, the enumeration of the

miseries of this civil war would exhaust the fire and touch the heart of a prophet." It is reported from Missouri that the Confederates had burned the Big River bridge. General Price has made a stand 25 miles from Osceola with 20,000 troops. General Fremont is preparing to lay a pontoon bridge across the Osage river for the purpose of crossing and encountering General Price. The Federals had an engagement with the Confederates near Harper's Ferry, resulting

in the retreat of the Confederates with the loss of one gun. No killed. It was reported that the Confederates had renewed the attack, and that the fighting was still continuing.

MEXICO.—The following telegram was posted at the Underwriter's Rooms:—"Urquiza has been completely defeated, having lost his artillery, ammunition wag-gons, and 1,600 prisoners. He has been compelled to fall back."

VARIETIES.

CHESNUT trees are known to live nine hundred years. lime trees have attained six hundred years in France, and birches are supposed to be equally durable.

NATURE has strange ways of doing the most beautiful things. Out of the oozy earth, the mud and rain of early spring, come the most delicate flowers, their white leaves born out of the dirt, as unsoiled and pure as if they had bloomed in the garden of Paradise.

THE AGAPEMONE, OR ABODE OF LOVE.—"I was travelling in the early part of this summer in some of the southern counties of England, when business called me into Somersetshire, near to the "Agapemone," occupied by the followers of Mr. Prince, called the "Princeites." My curiosity prompted me to see and learn something definite of a people concerning whom many peculiar reports have been circulated. In journeying towards the Agapemone, we saw a man working in a garden, who was recognised by a friend with me as one of the Princeites, for they are particularized by wearing no hair on the face—each male being required to thus (as one of many instances,) mortify the flesh, and put away pride. I spoke to him; and upon inquiring if we could learn something of the principles they advocated, he told me he was a mouthpiece of God, and God speaking through him said, "You do not want the truth; you do not want to know God." My first impression may be judged. He told me that he had "seen Jesus Christ, and ate and drank with him in the flesh." I wondered! "Why," said he, as an argument, "Behold, the man whose name is the Branch." I replied that the Scripture referred me to the "root of Jesse," and could not depend on a branch alone; but, says he, "Behold the tabernacle of God is with men." I could hardly believe such was the case. I said, "Either you or the Apostle John must be in error. Prior to that event transpiring, "the first heaven and the first earth" will pass away, and the "New Jerusalem" will come "down from God out of heaven." Some little conversation passed between us, when, finding his dogmas could not be forced upon us, he went unceremoniously away, as my friend said, more like a demon than a Christian. We at last reached the Agapemone, situated in the village of Charlinch, five miles from Bridgewater, Somerset. They believe in their leader, "Brother Prince," being the tabernacle in which Jesus Christ acts, modestly asserting that he is Jesus Christ in the flesh. The heaven of this Christ contains about five or six acres of land, surrounded by a wall nine or ten feet high, inside of which stands a small mansion—"head quarters," also a chapel or room for diversion. On the top of the road end of the chapel is fixed a flag-staff, with a rampant lion at its base. There was floating on the breeze a white silk flag, edged inside by a border, representing the rose and honeysuckle entwined. In the centre of this flag, written in gold, was "Behold the tabernacle of God is with men." He (Mr. P.) maintains his position, financially, by speculating as a farmer in the parishes around, employing his poor converts on those farms, grounds, &c., while his rich followers, having thrown a few thousands of pounds into his treasury, may have their portion of his heaven and his blessing without working, having the poor ones to perform the varied kinds of labour. There are also archery grounds and many other means for recreation. No strangers were allowed inside the walls; but I happened to arrive at a fortunate time, just as Mr. Prince was going for a ride in his barouche drawn by two fine horses. He is apparently about 55 years of age, and as white and religious-looking as a man could be. The gates were thrown open, and he passed out amid the reverential bows of the inmates. I should judge there were about 12 males and 16 females, all dressed without the least regard to present fashions. No small children were there, and I was informed no babes were born, a doctor being kept! If any convert dies, he or she has not the true faith. All the faithful will live there for ever! The converts are very few, though some 14 years have passed away since Mr. Prince set forth those peculiar claims. He has but very few more than 50 followers, though that number are bound by his unmeasured influence."—W. FULLER.

POETRY.

THE HOLY SPIRIT.

Celestial gift to Saints on earth!
 Source of pure joy and peace!
 In thy sweet fellowship we find
 From every care release.
 When under thy blest influence
 Our faith and hope are strong,
 We then can overcome the world,
 And sing the conqueror's song.
 And when thou lightest up the mind,
 What glories we behold!

London.

Things are revealed unto our sight
 Which language hath not told.
 E'en by thy aid our life's renewed,
 While journeying here below:
 O what a boon to humble souls
 Thy glorious gifts to know!
 May thy blest gifts in every Saint
 Continue to increase;
 Then will be hastened on the day
 Of universal peace.

WILLIAM SPRING.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES,
 AND OTHERS, FOR THE QUARTER ENDING SEPT. 30, 1861.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
Newcastle-on-Tyne	W. Dallin ...	£ s. d. 2 18 4	Brot. fwd. ...	...	£ s. d. 202 10 5½
Dublin ...	R. Brown ...	35 0 4½	South ...	R. Hodgert ...	1 16 10
Durham ...	S. Hargraves ...	6 7 7	Wiltshire ...	T. O. King ...	0 17 1½
Herefordshire	L. Bowen ...	12 13 4	Carnarvonshire	R. Evans ...	0 11 9
Shropshire ...	W. Hopwood ...	2 10 4½	East Glamorgan	T. W. Rees ...	11 0 3½
Worcestershire	W. Thurgood ...	2 14 7	Lincolnshire	J. Lindsay ...	3 4 1½
Leicestershire	A. Orme ...	2 5 2½	Derbyshire...	A. Nelson ...	5 8 9
Nottingham	J. D. Chase ...	2 2 9½	Cardiff ...	G.G. Bywater ...	4 6 2½
Carlisle ...	H.W. Barnett ...	0 13 8	London ...	W.C. Stokes ...	1 1 0½
Belfast ...	T. Crawley ...	73 3 5½	Pembrokeshire	J. Gibbs ...	1 16 11
Reading ...	G. Reed ...	1 11 4	Birmingham	W. G. Mills ...	1 18 5
Monmouthshire	R. Palmer ...	9 16 7½	Dorsetshire	M. Barnes ...	0 15 3
Flintshire ...	E. Price ...	1 15 11½	Bedfordshire	J. Bull ...	0 15 9
Staffordshire	E. Cliff ...	0 6 5	Glasgow ...	R. Sains ...	0 1 1½
Bradford ...	S.H.B. Smith ...	1 12 9	Edinburgh ...	W. Reid ...	1 18 11
Dundee ...	W. S. Baxter ...	15 8 2½	Preston ...	T. Lion ...	0 4 4
Channel Islands	P. De la Mare ...	0 15 4	Southampton	E. Hewitt ...	3 1 1½
Denbighshire	H. Evans ...	1 0 5½	Kent ...	J. Needham ...	6 10 5½
West Glamorgan	J. Griffiths ...	4 5 10			
Manchester	W. H. Dame ...	0 15 8½	MISSION.		
Llanelli ...	D. M. Davies ...	3 3 10½	Australian ...	T. Ford ...	306 13 7½
Lands End...	W. H. Pitts ...	0 14 2	Scandinavian	J. Van Cott ...	9 3 5½
Liverpool ...	J. C. Graham ...	7 2 0½	Cape of Good Hope	G. Ruck ...	98 3 9½
Norwich ...	R. Bentley ...	6 11 11	East India ...	...	3 1 1½
Cheltenham	W. G. Smith ...	6 14 1½	San Francisco	...	106 5 6½
Carried forward ...	...	£202 10 5½	Total ...	...	£782 18 6½

Address.—William Thurgood, care of Mr. R. Holt, St. Clement's Square, St. John's, Worcester.

DIED.—Elder William Lindsay, while employed in a coal-pit at Kilmarnock, Scotland, on the 17th inst. He was killed instantaneously by a heavy stone falling upon him from the roof. He has left a wife and eight children to lament his loss. Brother Lindsay was a faithful man and much respected by all who knew him.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET, ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 47, Vol. XXIII.

Saturday, Nov. 23, 1861.

Price One Penny.

"TRY THE SPIRITS"—A KEY TO SPIRITISM.

BY ELDER W. G. MILLS.

There is a constant antagonism between the principles of truth and the doctrines of error. There is perpetual opposition between the influence and power which reveal truth and accompany its dissemination to the ignorant world, and those spirits and beings which keep the human mind enveloped in mental darkness. But failing to retard the progress of truth, these invariably so oppose and imitate it, that the uninformed mind is very liable to be deceived, and thus be kept in bondage by the degenerating chains of error.

It is worthy of remark, and must be well known to every reader of the Bible, that whenever in the world's history the Lord has been pleased to manifest his power by sending forth his angels, and calling men, to ordain them Prophets and Apostles, that he might reveal saving truth for the benefit of humanity, other and evil spirits have influenced or inspired men willing to become subject to them. When, through obedience to Heaven's truth, the blessings of the Holy Ghost have been enjoyed, and communication between heaven and earth again established, the spirits of evil, associated with the Devil when rebellion surrounded God's throne, began to communicate with mortals and reveal singular and mysterious things; and they manifest power

and ability calculated to deceive the uninformed and susceptible witnesses.

This was eminently so in the days of Jesus. Previous to his appearing among men, the world had been lulled to sleep in the cradle of carnal security. They had apostatized from God, had no communication with heaven, had lost the characteristics of God's people, and in the midst of darkness and silence they depended upon the learning of their rabbies, doctors, lawyers, and scribes. They showed no signs of power superior to the most debased schemes of worship: "each one turned to his own way." Indeed, so little of heavenly power and gifts was seen, and so long were they thus wandering as their feeble instincts led them, that a sect called the Sadducees arose and challenged the most learned and devout to prove that there was either angel, spirit, or resurrection. But when the forerunner, John, was endowed and instructed from heaven to lift up his warning voice and announce the important tidings that Messiah was in their midst, and introduced the gifted personage to them, through means unmistakable to his spiritual and natural senses, opposition was again raised against the man of God, and his influence overcome by the instigation of the powers of darkness. And when Jesus appeared, im-

parting life, light, and blessings to men, alleviating the distresses and healing the diseases of suffering humanity, endowing his disciples with power to promulgate the truth, overcome diseases, and do many mighty miracles, the Prince of Evil not only entered the tabernacles of mortals, but many were possessed of the spirit of divination, of soothsaying, and exorcism, and became as guides or oracles to teach and show men the ways of life. Saint Paul, on one occasion, had to complain and warn the disciples of Jesus—"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (2 Corinthians xi. 13-15.) Thus we perceive that when God established his Church or kingdom, and gave unto his subjects holy powers and heavenly communication suited to the condition of men, the Devil, conspiring against the truth, placed in juxtaposition his inspired men and women, his spirits of divination, sorceries, and manifestations. Saint John the Apostle felt the force of such opposition, saw the inroads attempted on the Church, and knew the damning results to the world at large; and in his firm, yet affectionate warnings, expresses himself thus—"Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John iv. 1.)

It is a fact notorious to every observing mind, that before Joseph Smith, the youthful Prophet, announced to his friends, in the truthful simplicity of his young heart, that he had received a message from heaven, and had a vision of an angel, the whole world was without spiritual communication; the Christian sects denied the existence or necessity of spiritual gifts, and declared that the powers of the Gospel, as anciently believed in and enjoyed, were no longer needed. They not only declared that "the canon of Scripture is full," that man will no longer enjoy new revelation, and that the day of miracles has long since ceased, but they repudiated all

interference of heaven with earth, bound the tongues of angels to silence, confined their minds to the contemplation of the uncertain "dead letter," and branded as fanatics and fools all who would venture to assert that the religion of Christ should be characterized now, as it was in the Apostles' days, with power and progression from faith to faith. Joseph announced what God had done for him, and what the angel had expressed. But he was at once persecuted, annoyed, and denounced as an impostor. Yet their contumely and vituperation did not annul his sayings, nor destroy the facts as they occurred. He wondered at their incredulity when he merely stated what he saw, heard, and felt so palpably.

In the course of a few years, however, when his young mind was more enlarged, and he knew more of God's purposes, and of the nature of men and things, he told the world who would hear his words by the Spirit of prophecy, that but a short time would elapse, and there would be many spirit-manifestations, remarkable and strange occurrences, which would not only take them by surprise, but they would not be able to deny that such manifestations actually existed. Thousands would be deceived and would run after them, and millions would be compelled to acknowledge supernatural or spirit-influences. While they denied the truth of his revelations, and deemed his authority as merely presumption, they would believe in the existence of spirits, and be led astray by their false revelations. Subsequent events proved the veracity of his words. On the very land where God had conversed with him, and angels had conferred the authority of the Priesthood to bring in the "dispensation of the fulness of times,"—on the soil of America, in the midst of hundreds of conflicting opinions, table-moving, spirit-rapping; writing, speaking, and acting mediums, in their multifarious duties and modes, show forth their wondrous communications and powers. Questions are propounded and answered, mysteries explained, doctrines taught, healings effected, tongues spoken and interpreted, churches established, newspapers edited, and conducted, and volumes of revelations and supposed principles,

dictated by unseen, supernatural, spirit-influences. Inspired by these powers the most profound philosophical questions are discussed, as well as the most absurd conceptions; the highest flights of poetry and romance are taken in the realms of fancy and imagination, as well as the merest doggerel themes and expressions. The ears of mortals are entranced by the eloquent strains of music discoursed on instruments touched or swept by unseen hands. The laws of nature are unravelled; and the distant worlds that shine in the vault of heaven are ransacked to show the wonderful and extensive powers of the mediums. The unseen and spirit-world becomes as familiar as the natural. The mediums are numerous and classified—the examples without number. The autographs, abilities, and language of the illustrious dead are imitated, as well as those of the most plebeian and ignorant. Indeed, everything that the powers of spirits could conceive is displayed to show the connection between the spirit and natural world, and to subject the intellect and will of mankind to their control.

We do not deny the existence of such communications. It is true there have been many impositions detected, and others remain undetected; yet the examples are too numerous that prove its valid manifestations. The most sceptical minds have been compelled to admit what they saw; and men of the highest intellect, after having severely scrutinized the operations, have bowed to the existence of the wonderful. Conscientious and talented persons have themselves become mediums, even sometimes involuntarily. There can be no question that spirits of an unseen state manifest their abilities and ideas through mortals. But while we admit the facts before stated, must we therefore acknowledge the importance of their revelations and bow to their influence? Shall we be compelled to own that their principles are true and necessary to the full development of mankind? I say, emphatically, No! We ought to examine their claims by some standard, and refuse to be led by any power, no matter how mysterious or wonderful, that comes not in God's appointed way. We should not be influenced or guided by

any power or spirit, merely because it is out of the ordinary course of nature, or because it reveals things, to us unknown, by means that are of a supernatural character.

The human mind, as we see it developed, is fond of the marvellous. It seems to be ever on the stretch for some mysterious and wonderful things; and it seeks gratification in the most absurd and ridiculous manner. The artful and designing have profited by the gullibility of the world. Too frequently, because it is strange, it is believed, and the curiosity becomes excited and pleased with pretensions, especially anything of a spiritual manifestation, because it is really seen, and is received; and because of this fact, its utterances or revelations must be believed.

Even if some of the sayings and principles are true, we should not believe and be led by the medium. John says, "Believe not every spirit." Spirits can tell truth where they can communicate, as well as mortals. They can speak what they see and know, but, like mortals, can only tell what comes under their observation and experience; and speculations with them, as with us, are as vague and contradictory. What more does a spirit know after its separation from the body than it knew when embodied? Nothing. Does the very fact of death (as we call it,) impart more truth or knowledge, immediately on its entering the spirit-world? Assuredly not. When ample time elapses, and experience is attained, it may be able to reveal what it knows. But so far as eternal truths necessary for the progress of man and his entire salvation are concerned, spirits must be as positively ignorant as we are until the opportunity opens for them to hear or learn from those knowing and having the authority to teach the counsels, purposes, decrees, and commandments of God in relation to man and his destiny. The removal from this world to another imparts no principle, confers no intelligence, more than what is seen and experienced in the transition and the nature of the place where they reside or are confined. Just as it is impossible for a man, were he transported to China in a moment or in a year, to know more of correct principle

than before, unless by teaching and experience he acquired it. And if he revealed what he knew, no confidence could be placed in his account of other things and places beyond his observation. His theories would be as uncertain, and his views as shortsighted as ours.

Numerous opposing and conflicting statements and dogmas given by recent spirit-communications prove the truth of the assertions. But supposing that there were many truths expressed by them, are we to be led and influenced by those uttering them? By no means. There are some truths or facts we may be told, and the knowledge of them will make us neither wiser nor better; and our ignorance of them will not retard our progress in the development of our race. For instance, it is a fact that report says that General Fremont will be dismissed from the position he occupies in the Federal Army in America. It is a fact that ten thousands of little things occur every day which we neither know nor want to know. Yet they are true. But of what utility are they, even though revealed by some spirit cognizant of their existence? None whatever. Even important truths revealed to us, though believed, are not to make us respect and obey the revealers. We have several interesting examples of this in the Scriptures. I select one. In Acts xvi. 16, and following verses, it is recorded that "a certain damsel possessed with a spirit of divination" followed Paul and his associates, "and cried, These men are the servants of the Most High God, which show unto us the way of salvation." Now, what could be more true and important than the testimony of that woman under the influence of that spirit? The words were flattering to the Apostles, and calculated to lead men and women to hear the Gospel. One would think that such an attendant would be valuable to those missionaries, and they would retain her as an additional proof of the Divine mission of Jesus. But no. The Apostles needed no such means to assist them in the propagation of the truth; and after bearing with the insult from the Devil long enough, they commanded the spirit to come out of her. Although, as we perceive, it revealed important truth on

that occasion, yet its influence was not to be believed, nor its truths received through that channel.

Some one may say, If even important truths are not to be obtained and obeyed, coming through spirit mediums, what course must we pursue? I say, "Try the spirits, whether they be of God." It is notorious that spiritists are not guided, taught, or influenced by God, or his Holy Spirit. They are moved by spirits said to be belonging to several spheres, each spirit and sphere having its own peculiar mode and matter. Some of these spirits are low, and others high; some are kind, civil, and intelligent; others are harsh, cruel, and ignorant. The spirits of murderers, robbers, liars, drunkards, and other profane characters are said to manifest themselves through the several mediums, as well as those of highminded, intelligent, and virtuous beings. The question is not to be discussed in this article whether those spirits communicating are the veritable ones who, united with bodies here, passed through the scenes which surround us, or those spirits said to have fallen with Satau to try mankind—who were untrue to their first estate, and cannot enjoy a second estate; but will try to torment those who do possess it. Space would not permit us to enter upon it here, nor indeed is it our subject. I care not which class it may be—my design is to test all manifestations calculated to deceive us, and which are not designed by God for man's redemption and exaltation. But to the point.

Again: The spirits of negroes, and others low in the scale of being, are said to influence mediums and speak the mysteries of their "prison-houses." Now, I ask, Is it not degrading to men and women to suffer themselves to be under the power of such spirits—to consult and be instructed by negroes, murderers, thieves, and low beings with whom we would not associate here, unless it were to instruct and benefit them, and by our teaching and instruction raise them in the scale of intellectuality and morality? I say, a noble and highminded person would feel degraded with such society, or those who represent it. And is it not inconsistency and culpability to subject the

will, spirit, intellect, and body to such depraved spirits, or even to those higher in intelligence and goodness? "Try the spirits, whether they are of God." My remarks prove that they are not of God. They do not claim to be of or from God. They pretend to be of men, and, from their different spheres, have not been in the presence of or associated with God, as angels who "are ministering spirits, sent forth to minister to those who shall be heirs of salvation." Mankind should by all means avoid the contact of such spirits, and never allow the body and spirit to be governed by unseen powers who prostrate the whole spiritual and natural being.

We must be governed by higher and holier principles, by the Spirit of God, and by the means and manner ordained by him to teach, govern, and elevate the human race—the vast family of man, whether they have left this probation, having passed through good and evil here, are now treading the arena of life, or are yet to follow us. That way, that means, that power by which God has foreordained to teach and control the human family, is the Holy Priesthood; and by none other has Heaven worked or will work. Saint Paul says pointedly on this subject, Eph. ii. 20—22, Ye "are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Thus it is plain that, according to the righteous purposes of God, when he reveals principles of truth and requires man to attend and obey, he ordains and inspires Apostles, Prophets, &c., to accomplish the work. God calls men to the high and holy callings by sending forth from his presence his holy angels to make known the truth, and empowers them to reveal those things necessary for the development of mankind. Thus he makes man the humble instrument to save man, and that intellectually and with responsibility. God likewise bestows upon all believers his Holy Spirit, and makes that the means of comfort, joy, peace, and enlightenment to them. The fruits and gifts of that Spirit are such as are desig-

nated and enumerated in the Scriptures, or as told us by Apostles. Not the miserable antics, grimaces, fooleries, comicalities, absurdities, and eccentric solemnities that characterize spiritism in its various manifestations and developments. Beyond all controversy, God's only way is by the Priesthood. This is the key to unlock all the mysteries of godliness, to reveal all the truth, and to make man as he designs him to be. In Eph. iv., 8th and following verses, Paul shows this important truth more plainly—"He gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ and of the knowledge of the Son of God, till we all come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to-and-fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Thus we can easily perceive the mediums that God employs to save, exalt, and make man perfect. In other words, to fully enlighten all the human race, to make man perfect as Jesus Christ, to give unto him all the knowledge of the Son of God, and to prevent him from being deceived by spirits, or the theories of artful, designing, or sincere, erring men in this world, God has called and ordained Apostles, Prophets, and various helps and governments. By obeying their words, the purposes of God will be accomplished in the regeneration of the world and the redemption of our race, all the faculties of man will be fully developed, and perfection attained, and man will be kept secure from all evil and degenerating spirit-influences.

This is the touchstone which will test the metal, pure or impure; this is the talisman that will charm the soul in its eternal and progressive course; this is the key to open the portals of heaven to the longing vision and ever-acquiring faculties of man. In this shall his purely-ambitious soul be satisfied; for the eternal desires for knowledge, and the exercises of power

created in him by his great Father, will be satisfied; but can only be so by strict obedience to his Divine will, and learning from the infallible source ordained to this end.

Oh! ye wanderers from the truth, who deny the necessity of more revelation to guide your hearts aright, and to enlarge your narrow souls,—whose theories have led to many distracting creeds without power, “ever learning, and never able to come to a knowledge of the truth,” come and learn truly of Jesus; lay aside your false learning and tradition and obey the Gospel as he taught it, and receive the powers and blessings of knowledge obtained by obedience to the Priesthood! Ye who are led by every foul, mean, and depraved, as well as uncertain, intelligent, and false-aspiring spirits, render not your intellects, wills, and bodies to those influences and powers which you do not understand, and

would make you instruments or mediums to deceive the world, obey humbly the Gospel, receive its spirit, and you will be free. “Try the spirits, whether they are of God,” lest you receive strong delusion, that you may believe a lie, that you may be condemned. We cannot be deceived by any wonder, miracle, principle, or spirit, when our minds are rightly informed on this subject, and have learned God’s key to try the spirits. “The elect cannot be deceived,” because by the power of the Priesthood they are taught; by God’s Spirit they are endowed; and under the greatest of beings—the God of all, the holiest power in the universe, they can know what is truth and obey its requirements. And instead of being subject to good, indifferent, or evil spirits, and having no power to resist, they learn that “the spirit of the prophets is subject to the prophets.”

HISTORY OF JOSEPH SMITH.

(Continued from page 739.)

A Conference was held at Pleasant Valley, Michigan. Present, of the Twelve, W. Woodruff and George A. Smith. Elder W. Woodruff presided. Six Branches were represented, comprising 89 members, 5 Elders, 2 Priests, 4 Teachers, and 3 Deacons. Five Elders were ordained.

Sunday, 9. At home. My health not very good, in consequence of my lungs being impaired by so much public speaking. My brother Hyrum preached at the Stand.

At 2 p.m., several passengers of the steamer *Osprey*, from St. Louis and Quincy, arrived, and put up at the Mansion. I helped to carry in their trunks, and chatted with them in the bar-room.

There was a meeting at the Mansion at 6 p.m.

Monday, 10. I was in the City Council from 10 a.m. to 1.20 p.m., and from 2.20 to 6.30 p.m., investigating the merits of the *Nauvoo Expositor*, and also the conduct of the Laws, Higbees, Fosters, and others, who have formed a conspiracy for the purpose of destroying

my life, and scattering the Saints or driving them from the State.

An ordinance was passed concerning libels. The Council passed an ordinance declaring the *Nauvoo Expositor* a nuisance, and also issued an order to me to abate the said nuisance. I immediately ordered the Marshal to destroy it without delay, and at the same time issued an order to Jonathan Dunham, acting Major-General of the Nauvoo Legion, to assist the Marshal with the Legion, if called upon to do so.

About 8 p.m., the Marshal returned and reported that he had removed the press, type, printing-paper, and fixtures into the street, and destroyed them. This was done because of the libelous and slanderous character of the paper, its avowed intention being to destroy the Municipality and drive the Saints from the city. The posse, accompanied by some hundreds of the citizens, returned with the Marshal to the front of the Mansion, when I gave them a short address, and told them they had done right, and that not a hair of their heads should be hurt for it; that they

had executed the orders which were given me by the City Council; that I would never submit to have another libelous publication established in the city; that I did not care how many papers were printed in the city, if they would print the truth; but would submit to no libels or slanders from them. I then blessed them in the name of the Lord. This speech was loudly greeted by the assembly with three-times-three cheers. The posse and assembly then dispersed all in good order. Francis M. Higbee and others made some threats.

East wind. Very cold and cloudy.
I here insert the

"ORDINANCE CONCERNING LIBELS AND
FOR OTHER PURPOSES.

Whereas the Saints in all ages of the world have suffered persecution and death by wicked and corrupt men under the garb of a more holy appearance of religion; and whereas the Church of Jesus Christ of Latter-day Saints, from the moment that its first 'truth sprang out of the earth' till now, has been persecuted with death, destruction, and extermination; and whereas men, to fulfil the Scriptures that a man's enemies are they of his own household, have turned traitors in the Church, and combined and leagued with the most corrupt scoundrels and villains that disgrace the earth unhung, for the Heaven-daring and damnable purpose of revenge on account of disappointed lust, disappointed projects of speculation, fraud, and unlawful designs to rob and plunder mankind with impunity; and whereas such wicked and corrupt men have greatly facilitated their unlawful designs, horrid intentions, and murderous plans by polluting, degrading, and converting the blessings and utility of the press to the sin-smoking and blood-stained ruin of innocent communities—by publishing lies, false statements, colouring the truth, slandering men, women, children, societies, and countries,—by polishing the characters of blacklegs, highwaymen, and murderers as virtuous; and whereas a horrid, bloody, secret plan, upheld, sanctioned, and largely patronized by men in Nauvoo and out of it, who boast that all they want for the word 'go,' to exterminate or ruin the Latter-day Saints, is for them to do 'one' unlawful act, and the work shall be done, is now fostered, cherished, and maturing in Nauvoo,—by men, too, who helped to obtain the very charter they would break, and some of them drew up and voted for the very ordinances they are striving to use as a 'scarecrow' to

frighten the surrounding country in rebellion, mobbing, and war; and whereas, while the blood of our brethren from wells, holes, and naked prairies, and the ravishment of female virtue from Missouri, and the smoke from the altars of infamy, prostituted by John C. Bennett, and continued in the full tide of experiment and disgraceful damnation by the very self-called fragments of a body of degraded men that have got up a press in Nauvoo to destroy the charter of the city—to destroy 'Mormonism,' men, women, and children, *as Missouri did*, by force of arms—by *fostering laws that emanate from corruption and betray with a kiss*; wherefore to honour the State of Illinois, and those patriots who gave the charter, and for the benefit, convenience, health, and happiness of said city:—

Sec. 1. Be it ordained by the City Council of Nauvoo that if any person or persons shall write or publish in said city any false statement, or libel any of the citizens, for the purpose of exciting the public mind against the chartered privileges, peace, and good order of said city, or shall slander (according to the definition of slander or libel by Blackstone or Kent, or the act in the Statute of Illinois,) any portion of the inhabitants of said city, or bribe any portion of the citizens of said city for malicious purposes, or in any manner or form excite the prejudice of the community against any portion of the citizens of said city, for evil purposes, he, she, or they shall be deemed disturbers of the peace; and, upon conviction before the Mayor or Municipal Court, shall be fined in any sum not exceeding five hundred dollars, or imprisoned six months, or both, at the discretion of said Mayor or court.

Sec. 2. Be it further ordained that nothing in the foregoing section shall be so construed as to interfere with the right of any person to be tried by a jury of his vicinage, with the freedom of speech or the liberty of the press, according to the most liberal meaning of the Constitution, the dignity of freemen, the voice of truth, and the rules of virtue.

Sec. 3. And be it further ordained that this ordinance shall be in force from and after its passage.

Passed June 10th, 1844.

GEO. W. HARRIS, President *pro tem*.
W. Richards, Recorder."

I also insert a brief synopsis of the proceedings of the City Council of the city of Nauvoo, relative to the destruction of the press and fixtures of the *Nauvoo Expositor*.

"City Council, Regular Session,
June 8th, 1844.

In connection with other business, as stated in last week's paper, the Mayor remarked that he believed it generally the case, that when a man goes to law, he has an unjust cause, and wants to go before some one who wants business, and that he had very few cases on his docket; and referring to Councillor Emmons, editor of the *Nauvoo Expositor*, suggested the propriety of first purging the City Council; and, referring to the character of the paper and proprietors, called up Theodore Turley, a mechanic, who being sworn, said that the Laws (William and Wilson,) had brought *bogus dies* to him to fix.

Councillor Hyrum Smith inquired what good Foster and his brother and the Higbee's and Laws had ever done. While his brother Joseph was under arrest from the Missouri persecution, the Laws and Robert D. Foster would have been ridden on a rail, if he had not stepped forward to prevent it, on account of their oppressing the poor.

Mayor said, while he was under arrest by writ from Governor Carlin, William Law sued him for \$40 he was owing Law, and it took the last expense-money he had to pay it.

Councillor H. Smith referred to J. H. Jackson's coming to this city, &c. Mayor said that William Law had offered Jackson \$500 to kill him.

Councillor H. Smith continued—Jackson told him he (Jackson) meant to have his daughter, and threatened him if he made any resistance. Jackson related to him a dream, that Joseph and Hyrum were opposed to him, but that he would execute his purposes; that Jackson had laid a plan with four or five persons to kidnap his daughter, and threatened to shoot any one that should come near after he had got her in the skiff; that Jackson was engaged in trying to make bogus, which was his principal business. Referred to the revelation read to the High Council of the Church, which has caused so much talk, about the multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days. That when sick, William Law confessed to him that he had been 'guilty of adultery,' and 'was not fit to live,' and had 'sinned against his own soul,' &c., and inquired who was Judge Emmons? When he came here he had scarce two shirts to his back; but he had been dandled by the authorities of the city, &c., and was now editor of the *Nauvoo Expositor*, and his right hand

man, Francis M. Higbee, who had confessed to him that he had had the —.

Washington Peck sworn, said—Soon after Joseph H. Jackson came here, he came to witness to borrow money, which witness loaned him, and took some jewelry as security.

Soon after a man from across the river came after the jewelry. Jackson had stolen the jewelry from him.

At another time wanted to get money of witness. Asked witness if he would do any thing dishonourable to get a living. Witness said he would not. Jackson said witness was a damned fool, for he could get a living a deal easier than he was then doing by making bogus; and some men, high in the Church, are engaged in the business.

Witness asked if it was Joseph. 'No,' said Jackson; 'I dare not tell it to Joseph.' Witness understood him the Laws are engaged in it. Jackson said he would be the death of witness, if he ever went to Joseph, or anyone else, to tell what he had said.

AFTERNOON.—Ordered by the Council that Sylvester Emmons be suspended until his case could be investigated, for slandering the City Council. That the Recorder notify him of his suspension, and that his case would come up for investigation at the next regular session of the Council. (The order is in the hands of the Marshal.)

Councillor J. Taylor said that Councillor Emmons helped to make the ordinances of the city, and had never lifted his voice against them in the Council, and was now trying to destroy the ordinances and the charter.

Lorenzo Wasson sworn, said Joseph H. Jackson had told witness that bogus-making was going on in the city; but it was too damned small business. Wanted witness to help him to procure money, for the General (Smith) was afraid to go into it; and with \$500 he could get an engraving for bills on the Bank of Missouri, and one on the State of New York, and could make money. Said many times witness did not know him. Believed the General had been telling witness something. "God damn him; if he has, I will kill him. Swore he would kill any man that should prove a traitor to him. Jackson said, if he could get a company of men to suit him, he would go into the frontiers and live by highway robbery; had got sick of the world.

Mayor suggested that the Council pass an ordinance to prevent misrepresentations and libelous publications and conspiracies against the peace of the city; and, referring to the reports that Dr. Foster had set

afloat, said he had never made any proposals to Foster to come back to the Church. Foster proposed to come back; came to Mayor's house, and wanted a private interview. Had some conversation with Foster in the hall, in presence of several gentlemen, on the 7th inst. Offered to meet him and have an interview in presence of friends, three or four, to be selected by each party; which Foster agreed to, and went to bring his friends for the interview; and the next notice he had of him was the following letter:—

‘To Gen. J. Smith.

June 7th, 1844.

Sir,—I have consulted my friends in relation to your proposals of settlement, and they, as well as myself, are of opinion that your conduct, and that of your unworthy, unprincipled clan, is so base, that it would be morally wrong, and detract from the dignity of gentlemen, to hold any conference with you. The repeated insults and abuses I, as well as my friends, have suffered from your unlawful course towards us, demands honourable resent-

ment. We are resolved to make this our motto.

Nothing on our part has been done to provoke your anger, but have done all things as become men. You have trampled upon everything we hold dear and sacred. You have set all law at defiance, and profaned the name of the Most High to carry out your damnable purposes; and I have nothing more to fear from you than you have already threatened; and I, as well as my friends, will stay here and maintain and magnify the law as long as we stay; and we are resolved never to leave until we sell or exchange our property that we have here.

The proposals made by your agent, Dimick Huntington, as well as the threats you sent to intimidate me, I disdain and despise as I do their unhallowed author. The right of my family and my friends demands at my hand a refusal of all your offers. We are united in virtue and truth, and we set hell at defiance, and all her agents. Adieu.

R. D. FOSTER.

Gen. J. Smith.’

(To be continued.)

THE LATTER-DAY SAINTS’ MILLENNIAL STAR.

SATURDAY, NOVEMBER 23, 1861.

RETRIBUTIVE JUSTICE—THE ENEMIES OF THE CHURCH GUILTY OF THE CRIMES CHARGED ON THE SAINTS.

THAT “the justice of God never sleeps” is, we believe, a proverb of oriental lands; the truth of which, however, is not alone realized in that hemisphere. Events are taking place at the present time in the West, which afford as striking an illustration of the truth of the proverb we have quoted as any that ever were beheld in the East. About thirty years ago the Latter-day Saints settled for the first time in the State of Missouri. They remained within its limits nearly seven years, and the most of that time they suffered the most cruel persecutions. Repeatedly driven from one county to another, they thoroughly tested the humanity of its people and the impartiality and honesty of its government and officers. The oppression the Saints endured and the scenes of misery they were compelled to witness and pass through will never be forgotten by the victims of this cruelty themselves, nor by posterity. It will be remembered throughout all time that the State of Missouri was the first organized government that, as such, trampled under foot the laws, institutions, and glorious liberty guaranteed by the Constitution of the United States, and outraged in the most high-handed and flagrant manner every principle of justice and freedom, by murdering men, women, and children, by ravishing women, by imprisoning the Prophet and other innocent servants of God, and feeding them, while confined, upon human flesh, by ruthlessly burning houses, destroying stock, grain, and other property, and committing other numerous wrongs, and, finally, by issuing an edict of extermination, which

compelled every Latter-day Saint to flee out of the State in the midst of an inclement winter, and leave his property behind him, or, if they remained, be killed. At the time these iniquities were being perpetrated, the people and Government of the State were petitioned, remonstrated with, and warned, but without avail. They were utterly regardless of everything but the destruction or expulsion of the people of God. And even after they had expelled them from their borders, they were not content: they vindictively continued to use every stratagem and means in their power to consummate their wishes in ruining and destroying the Saints. While he lived, the Prophet Joseph was the object of Missouri's ceaseless persecutions; and emissaries from that State were incessantly stirring up strife and hatred in the new land to which we had fled. A large portion of the trouble which the Church experienced in Illinois is directly traceable to the inappeasable, embittered, and active malignity of Missouri.

Missouri's crimes being of this complexion and enormity, it is not surprising that the threatenings and denunciations of the Lord through his servants has been so frequent and so strongly expressed. They have felt that the innocent blood shed by the people of that State would not cry in vain from the ground, nor the prayers and supplications of suffering innocence ascend unnoticed and unanswered to the ears of the Lord of the whole earth, and therefore have been looking for a terrible vengeance to be poured out upon that people and land. But the guilty ones have had no such fears. They have deemed themselves secure, and have laughed at the warnings that have been given. But though long delayed, as some may think, justice has not been sleeping. It has begun to exact its penalties. The measure the people of Missouri meted out is being measured to them again, and to a manifold greater extent. It has been but a few months since they were visited by the dread scourge of war, and already there are but few wrongs and enormities that were inflicted by them upon the Saints which they have not experienced themselves, and that, too, from the hands of each other. Throughout this civil war which has so recently commenced, there has been no State of the thirty-four that has suffered to the same extent as Missouri. To her the consequences have been indeed most serious. Business of every kind is almost entirely suspended and broken up within her limits. Her commerce is destroyed, and over a large portion of her surface all civil law is suspended, and military rule substituted in its stead. It was this rule that she would have been pleased to enforce against the Saints; and it was in accordance with this rule, so said, that the Prophet Joseph and his associates were sentenced, without any form of trial, or any opportunity of defence, to be shot,—a sentence, the execution of which the opposition of General Doniphan and the withdrawal of his brigade alone averted. She is now experiencing the full benefit of this fearful rule. Armies are marching and countermarching throughout the length and breadth of the State, carrying devastation and misery wherever they go, leaving behind them dismantled cities, and a land that looks as though the blast of the Almighty had passed over it. Federals and Confederates gain alternate victories, and both parties suffer in their turn, and not unfrequently from the side which they profess to favour, as well as from the opposite. The condition of the people under such circumstances is fearful to contemplate, and this fear and uncertainty, with the gloomy prospects there are before them for peace, must be horrible. Little did the people of Missouri think, when they abused, plundered, and murdered the Saints, who were peaceably seeking to build themselves homes and to beautify the State, molesting no one and interfering with no one's rights, that they were sowing seed which would produce such bitter fruits for them-

selves and their children—that they were sowing dragon's teeth, which would spring up a crop of armed men. Little did they think that when they would be hating each other, and hunting each other, and destroying each other, like so many wild beasts, the people whom they were seeking to exterminate would be dwelling in peace and enjoying every desirable blessing. Yet so it is.

The past history of the people of God in these days is fruitful of proof that every evil which men have sought to bring upon the Saints has fallen in the end upon their own heads. There are numerous instances of this, besides the case of Missouri, which we have just alluded to. One very notable instance of the kind is the attempt which was made four years ago to introduce war and all its train of evils into the midst of the Saints, and thus produce the dissolution of the Church. This scheme failed in its accomplishment; but the identical evils that were intended for us fell elsewhere, and where they were least expected. It is worthy of remark that the crime with which they falsely charged the Saints, and because of the pretended existence of which they wished war to be introduced, is the crime which they themselves have been really guilty of, and which has brought down upon their own heads the mischief they intended for ours. It is a peculiarity of the work in these days, and is very remarkable, that the world has never yet raised an outcry against the servants of God or his people for something they have believed or have been reported to have believed, and done or been reported to have done, but before a long time has elapsed they themselves have been guilty of the same offence, only more odious in every way than that which we have been charged with. The very men who raised such an outcry, while the Church was in Missouri, about the treasonable designs of Joseph and the Elders, are many of them guilty at the present time of such black and villanous treason that the whole State is plunged in the vortex of civil war, and anarchy universally prevails. So also with the recent charges made against the Saints: the men who were the most eager of any in the nation for their punishment for treason and rebellion and who lifted their voices most loudly in proclaiming and charging them with guilt, demanding their sacrifice to appease the offended manes of the country, are those who at the present time are in open rebellion against the Government, and are doing all in their power to destroy it. The very crime which they falsely charged the Saints with they themselves are guilty of. General Johnston, who headed the Expedition against Utah and who classed the inhabitants of the Territory as rebels and traitors, has within a few months past entered into a formidable conspiracy with others in the South to destroy the power of the rightful Government and establish another in its stead, and is now at the head of an army for this purpose! Many of the officers who were with him in the Expedition to Utah are with him in his treason and rebellion. The two Commissioners who were empowered to administer the President's pardon for our imaginary rebellion and other sins are both rebels and traitors to the Government at the present time! The Vice-President and several of the members of the Cabinet who sent them occupy also the same position and relationship to the legitimate Government! Yet these men whose own love for the Government was of so phantom-like a character were all loud in their talk about our disloyalty, &c., and (the Commissioners especially) claimed great credit for the part they took in bringing us back to our allegiance!

Similar instances to the above of the principle of which we are speaking are very numerous in the history of the work in these days. It was considered by many people throughout the United States a crime worthy of death for Joseph

Smith in his capacity as Mayor of the city of Nauvoo, with the City Council, to pass an ordinance abating a libellous and filthy press as a nuisance which some unprincipled scoundrels had established for the purpose of villifying and calumniating the wives and daughters of respectable citizens! When he and his brother Hyrum were murdered by a band of miscreants, some seventeen days after the nuisance was abated, that bloody deed was approved by many because the victims had dared as city officers to curtail the licentiousness of the press! But mark the consistency! Presses whose only sin is being lukewarm in the cause of war can now be abolished and destroyed all over the country, and there is no one to find fault; and yet those who approve of and consent to such proceedings are many of them the same persons who a few years since so unsparingly denounced the action in the case of the infamous Nauvoo press!

For years after the rise of the Church it was customary to apply the title of "money-digger" to the Prophet Joseph as an opprobrious epithet; but a few years after, and thousands of those who out of contempt had called him this were pleased to be known as "money-diggers." The avocation has become popular, and the high and the learned, as well as the lowly and the simple, and among the rest a very large proportion of clergymen, have forsaken all and made pilgrimages to the golden shrine—have sacrificed life and health that they might be numbered with the "money-diggers,"—not following an honourable employment as Joseph was, but gratifying their sordid, Mammon-worshipping desires. Again: He and the entire Church were despised and ridiculed because they asserted a belief in the ministration of angels, in revelation and in the gifts of the Spirit. For years they were held up to contempt for this belief. But it was in this as in other instances—the world began to come round, not in the manner the servant of God had by inspiration pointed out, (his was too pure and holy a method for them,) but by obtaining revelations through tables and other equally improper and impure mediums. Believers in spirit-manifestations and revelations obtained after this fashion soon numbered hundreds of thousands. They adopted that principle which they before so strongly contemned, and in a form so repulsive and hateful that it excites wonder how they ever could be prevailed upon to receive it. In this manner the world is stultifying itself, denouncing, slandering, and rejecting principles that it witnesses in the servants and Saints of God, and which are pure and wholesome, making base charges and accusations which are utterly false, and then shortly afterwards adopting base imitations of the principles, but bearing no greater resemblance to them than a false and most basely-adulterated coin does to a true one, and performing actions more mean and criminal than those which they have lyingly asserted the Saints were guilty of. If the Saints of God have merited the persecutions and cruelties inflicted upon them because of their practice of pure principles, and because slanders have been circulated, accusing them of misdemeanours of which they have not been guilty, what shall be the punishment of the nations and people who have pronounced this verdict, and who are themselves guilty of practices and crimes of the same nature, but more atrocious than even those we have been falsely charged with? Out of their own mouths and by their own actions will the Lord judge them, and they will stand convicted as hypocrites.

NOTICE TO BOOK AGENTS.—We beg to inform our Book Agents that of Hymn Books we have no morocco, calf gilt-edges, or calf-grained on hand; but we have a large number of roan: also that of the "Key to Theology," those bound in cloth and calf-grained are sold; but we have morocco on hand.

CORRESPONDENCE.

SCOTLAND.

Edinburgh, Nov. 2, 1861.

Dear Brother Cannon,—Since I last wrote you, I have had a run round the District, with brother George Peacock, introducing him to the Saints and installing him in his new field of labour. He feels well and carries with him the spirit of Zion, which makes the Saints feel well wherever we go. "The Spirit maketh alive:" without it we are dead to the work of God.

We met with the Saints in Conference as follows, according to previous appointment: Glasgow, on the 24th ult.; Dundee, 27th.; and Edinburgh, on the third instant. At all of the above-named places we had good meetings and a favourable report. Over two hundred have been baptized during the last half-year, and but three excommunicated from the Church, which speaks well for the good work in Scotland. Our future prospects are flattering. Many are inquiring into 'Mormonism.' Brother Baxter has letters from old members in the Highlands expressing a desire to renew their covenants and return to the fold, as they find no true happiness outside the kingdom of God. We expect to visit Aberdeen and organize a Branch shortly. At present our hands are full. We have calls to preach in a great many more places than we are able to fill.

I am happy to state that the Priesthood are one with me, and are anxious to assist in bearing part of the burden as far as they have ability. I have perfect confidence in the Presidents of Conferences and Travelling Elders, and they report their fields of labour in good working condition; and if I may judge from their good looks and cheerful hearts, the Saints have found the "labourer worthy of his hire" and administered to their wants. We are behindhand as yet in money matters; but I can assure you we will be out of debt shortly, and have something on hand to bless our brethren who are blessing us. The Presidents of Conferences and Branches are book-agents, they are doing their utmost to spread the circulation of the *Star*, which reflects the light of truth as it beams forth from Zion down to the homes and

hearts of the poorest Saint. They have adopted the motto, "Pay as you go." We wish all to sustain them in this matter by paying up their arrears at once, so as they can square their accounts with the Office in Liverpool. Every man or woman who is for God is in the pathway of duty, feeling it to be the only safe place during the present crisis of a falling world. The Lord will never forsake those who put their trust in him. The spirit of gathering animates the bosom of every Saint, but I find some run to extremes in this matter; for instead of saving themselves "from this untoward generation," they want to gather up all that is in Babylon and take it to Zion. A certain old lady told me she should like to take her furniture to the Valley, she was so attached to it: it had been in the family for several generations, and she hated to part with it. The Saints seems to forget we have all the elements in Utah to make a home comfortable and happy, and already we are ahead of many of our neighbours on the frontiers in America.

All who can will emigrate from Scotland this season. There never was a better spirit in the Mission, nor more confidence in the Priesthood. The Saints are living their religion understandingly, and feel that it gives them perfect freedom—freedom to do right.

I was about to send you a report of all the speeches delivered at the several Conferences while convened; but, on reflecting, I remembered that they were not delivered to you, but to the Saints in Scotland.

With kind love to Presidents Lyman, Rich, yourself, and all inquiring friends, I remain, as ever, your brother in the Gospel covenant,

DAVID M. STUART.

HOLLAND.

Amsterdam, Oct. 18, 1861.

President George Q. Cannon.

Dear Brother,—I feel very much interested to make you further acquainted with our circumstances. I left Amsterdam on the 21st of August by the packet for Workum, in Friesland, and arrived on the 22nd. I found my re-

latives in good health : they were very glad to see me. I very soon made them acquainted with the Gospel, so that they felt very glad over it, and they opened a way for me that I preached on the evening of the 23rd for the first time in Workum. This preaching caused much excitement in that city. The meeting was very crowded. Some preachers opposed, and tried to prevent our speaking. I was very busy there, and had on the 28th a long conversation with a preacher who tried to prove his doctrines by the Scriptures, and to prove our doctrines by the Scriptures to be false ; but he did not succeed. He was ashamed, and could not say a word, at last, and left the meeting.

I left on the 29th for Leenwarden, where I arrived in the evening, and found there a society that called themselves "Salvation of the People." I went to their meeting, and found out that they blessed their children, and believed that the baptism of children was not right ; but still they were in opposition to the "Mormons" on the ground of polygamy and other matters, so that I could not do any good.

On the 31st I left Leenwarden for Dokkum, and was among my relatives, spreading "Mormonism," up to the 18th of Sept., when I preached on that date in a farmer's barn, which was very crowded with people. They felt very glad to hear me, and wanted me to preach on the next Sunday again in another barn near to Broek by Akkerwonde, where was a large congregation of people. This opened my way, and I baptized one man and two women.

There are many honest-hearted people in this country who are seeking after the truth ; but, owing to the prevalence of false reports concerning "Mormonism" and the "Mormons," it is difficult to make much progress.

I remain your brother in the everlasting Gospel,

A. W. VAN DER WOUDE.

From the foregoing letter of brother Van der Woude, you see what we have done since we last wrote to you, and that he has broken the ice by baptizing three into the Church ; and though the prospect, for the present, is not very encouraging, I trust in the Lord our

God, that he will crown our efforts with his blessing, and bless you also in the performance of all the important duties that are devolving upon you.

With love to Presidents Lyman and Rich and yourself, in which brother Van der Woude joins, I remain your brother in the new and everlasting Covenant,

PAUL A. SCHETTLER.

SWISS AND ITALIAN MISSION.

Basel, Oct. 23, 1861.

President George Q. Cannon.

Dear Brother,—With regard to the work of the Lord in these lands, it is ever onward, though slowly. Still the seed that has been scattered on stony ground amid these mountains seems to yield something ; but in many instances it has been long in taking root. Last week there were two baptized in Basel ; one or two more have been wishing the same for some time ; but we have given them some works for perusal, as since the emigration we have sought to have the people know what they are doing before we receive them into the fold of Christ. In the Mission there are some added to our numbers almost every week, and in some parts some are inquiring ; and prospects are that as soon as the press of out-door work is over, many will investigate that are now too much engaged with temporal concerns to look after their spiritual welfare.

Brother Ballif writes from Carlsruhe, Baden, that the Saints are feeling well, and they have good hopes for the future. Brother Gerber writes from Zurich the same cheering news. Elder Huber (native Elder,) is with me for a few days, and brings word from East Switzerland that they have baptized 28 since the emigration in his district alone. About the same number in Baden ; and I think we have made up our number amid all the clubbing and imprisonment that has been heaped upon the Saints.

Brother Huber and many Saints wish to be kindly remembered to you, &c. My kind love to all, not forgetting yourself and family.

Faithfully yours,

JOHN L. SMITH.

ENGLAND.

NOTTINGHAM DISTRICT.

Nottingham, Nov. 6, 1861.

President Cannon.

Dear Brother,—During the month of October, I attended Conference meetings in the Derby, Leicester, and Lincolnshire Conferences. I can truly say that the hearty response of the Saints in turning out to them, gave me much satisfaction. It was gratifying to see them come, as in some cases, ten to twenty-five miles, rain or sunshine, that they might mingle their voices with the Saints, and raise their hands in support of the Priesthood of God that he has sent in this age to bless fallen humanity. Although they came in with blistered feet, and somewhat fagged, their countenances beamed with smiles

of gratitude to meet us and the Saints, who in many instances set-to to make the brethren and sisters from a distance as comfortable as they could.

We have not been doing much in baptizing the past month; but many seem to manifest a feeling of interest in our meetings. I labour in hopes, if we do not see the fruits of our labour immediately, that we shall "after many days." Upon the whole, the work throughout this District may be said to be on the increase, and the Saints feel to have more and more confidence in the Priesthood.

With kind regards to yourself and Presidents Lyman and Rich, I remain your brother in the Gospel of peace,

JAMES S. BROWN.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—Reports from the Neapolitan provinces speak of encounters at Venosa between the brigands and the troops and the National Guards, in which fifty-six of the latter were killed; at Montella, in which two brigands were killed; at Palma, where the result was not decisive, and where the brigands fled, as is their general policy; and between Palmi and Lanzo, when, by some clever manoeuvres, General Pinelli contrived to surround Cipriani's band, many of whom were destroyed. The remainder, with their chief, escaped. Among those killed, were many Bavarian soldiers, well dressed and armed. At Acerno, in the province of Salerno, the brigands seized two members of the National Guard, a father and son, who had distinguished themselves of late, and split their heads with hatchets. It appears that the storm which did so much damage here at the end of last week was severely felt at Rome. It burst over the north-west part of the Holy City with thunder, lightning, and hail, whilst a waterspout traversed the district extending from the Vatican to the Parioli Hills, leaving disastrous traces of its destructive course. The Pontifical Palace sustained much damage, and outside the Holy City much property was also destroyed, and lives were lost.

PORTUGAL.—A telegram from Lisbon announces that Pedro V., the King of Portugal, died on the 12th inst. His illness was of brief duration. He will be succeeded on the throne by the Duke of Oporto.

TURKEY.—The *Pays* asserts that in the engagement which was fought on Wednesday last between the Turkish troops and the insurgents and Montenegrins, the latter lost 1,000 men. The insurgents have occupied the town of Ragusa and the custom-house of Zarina, near this city. The Arnauts have fled to Ragusa. The insurrection in the Herzegovina is still extending. An insurrectionary movement broke out at five different places in the district of Bolial Behar, in Bosnia, having altogether a population of 5,000 souls.

INDIA.—The earthworks of the Eastern Bengal Railway are now almost completed, and the great expenditure which has been going on upon them will cease, so that there will be full employment for the balance of the Famine Relief Fund in feeding the sufferers from inundation in Lower Bengal. The roads and bridges all over the country are cut up and broken down; for we have been several days, either without mails at all, or receiving them very irregularly.

WEST AFRICA.—Another of those diabolical massacres which are a stigma on civilization was about to be carried into effect at Dahomey. The cannibal King was going to have another "grand custom." This sacrifice was to celebrate the new yam season, and the preparations were of the most complete character. All the principal natives and traders at Lagos had received invitations to be present to witness the ceremony of cutting off the heads of about 2,000 beings.

AMERICA.—Colonel Evans reports that he was engaged most of the 21st October with twelve regiments and five batteries of the enemy near the Potomac. They had crossed under cover of artillery fire. He drove them back with a heavy loss in killed, two hundred prisoners, and six field pieces taken. He had four regiments and five guns." The *Examiner* announces the death of General Baker and the capture of Colonel Cogswell and ten other officers, not naming them. It further states that Colonel Evans' command were from Mississippi and Virginia, the three Mississippi regiments being commanded by Colonels Featherstone, Burt, and Barksdale. Another despatch, reported by the *Examiner* to have been received at the War Department at Richmond as late as ten o'clock on Tuesday night, states the loss of the Federals to have been in killed and wounded about 1,000, with 600 prisoners taken, and 1,200 stand of arms. The *Richmond Despatch* of the 23rd ult. contains the following official from Thomas Jordan, Adjutant-General, headquarters of the army of Potomac:—

"In addition, concerning the victory of General Evans, I have to report the capture of nearly 600 prisoners and 1,200 stand of arms. Their killed and wounded prisoners amount to between 1,000 and 1,200. The rout was total. The fight was an infantry engagement exclusively. The forces engaged were the 8th Virginia and 17th and 18th Mississippi regiments being held in reserve. No artillery was fired by us." A telegraphic despatch to the *Richmond Despatch*, from Manassas, dated the afternoon of the 22nd, says—"The fight near Leesburg was more serious than first reported. 520 Federals were brought to Sudley Church this evening. Between 400 and 600 of the enemy were killed, and 300 drowned in the Potomac. Our loss is also heavy, say 800 killed and wounded." An immense naval expedition sailed for an unknown destination on the coast of the Atlantic cotton States at the end of October, containing all necessary materials for carrying on a campaign. Supplies for the artillery and cavalry horses went in the transports.

POETRY.

LINES ON THE DEATH OF ELDER WILLIAM M'KAY.

Death, that greedy ruthless monster,
Has been on our path again,
And has ta'en from us a brother;
But he will not thus remain.
We shall see him,
When the Saints shall come to reign.
When he heard the truths of heaven
Taught by Inspiration's power,
Through our martyred Prophet given,
He believed that very hour.
He obeyed it,
And enjoyed the Spirit's power.
Oft I've heard in testimony
Streaming from his tender heart,
How he dearly prized the Gospel,
And what joy it did impart.
And he lived it,
Till the Spirit said, "Depart."

Belfast.

I was there before he left us,
And I heard his warning voice,
Bidding those who stood beside him
Make the truth their only choice.
Saints and strangers
Saw how much his soul rejoiced.
Oft I think, And has he left us?
Will he never come again?
And the Spirit seems to whisper,
"Yes, he'll come with Christ to reign,
When the earth is
Cleansed from every blot and stain."
Then, ye mourners, cease your weeping;
Wipe your tears of grief away:
Soon Death's chains he'll burst asunder.
On the resurrection day
He will come forth,
Never more to feel decay.

THOMAS CRAWLEY.

WANTED.—No. 6, *Deseret News*, present volume. If any of the Elders have a copy, an immediate loan of the same would be thankfully received at this Office.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET, ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 48, Vol. XXIII.

Saturday, Nov. 30, 1861.

Price One Penny.

MINUTES OF A CONFERENCE

HELD AT LIVERPOOL, NOVEMBER 10, 1861.

Present—Of the Quorum of the Twelve, Amasa M. Lyman, Charles C. Rich, and George Q. Cannon; President of the District, John M. Kay; President of the Conference, Edward L. Sloan; President of the Manchester Conference, W. H. Dame; Travelling Elder, R. A. McBride.

Conference called to order by singing "How firm a foundation." Prayer by Elder Kay.

Elder Kay, in a few opening remarks, said he was glad to meet with the Saints in the capacity of a Conference; and inasmuch as the Saints had come together with one object in view—that of being blessed of God, it was their privilege to enjoy the Spirit of God and be blessed in their assembling together. The various Branch Presidents would be called upon to give a report of their fields of labour. He gave some appropriate instructions, and prayed that the Spirit of God would be in our midst to bless us throughout the day.

Elder Dame said he felt it quite a treat to have the privilege of meeting with the Saints in Liverpool. It seemed to him like coming a little nearer home, this being the point of embarkation for the gathering Saints from these lands; and no doubt in a short time many would leave this port journeying to their home in the mountains. He felt to

rejoice in the work of the Lord, and exhorted the Saints to be diligent in their duties and cultivate the Spirit of God.

Elder McBride felt thankful in meeting with the Saints, and expressed his feelings relative to the work of God, declaring his belief that now was the time to labour to good advantage in spreading the principles of the Gospel and in bearing a faithful testimony to the people.

The Branch Presidents then gave in a report of their various fields of labour; after which, Elder Sloan reported the condition of the Conference generally, and read the Statistical and Financial Reports. The Conference he represented as numbering 528 members, 37 having been baptized during the past four months; the Saints, as a whole, being in a good condition, with a spirit of improvement and progression existing among them. The prospects for future prosperity were bright, a spirit of inquiry being manifested by numbers unconnected with the Church.

After a few remarks by Elder Kay, who stated that he had listened with satisfaction to the reports of the brethren, and urged upon them the necessity that existed for their exercising continued and increased diligence in the discharge of the duties that devolved

upon them as Elders in Israel in carrying the Gospel of salvation to those who had not yet embraced it, the meeting was addressed for a short time by President Cannon, of which the following is a brief synopsis:—

"I do not feel to detain you long, as I am suffering from a severe cold; still I rejoice in meeting with you this morning, and in hearing the favourable reports which have been given. The time now is indeed favourable for the Elders to be alive and diligent in all things pertaining to the rolling forth of the work of God. Brethren and sisters, God is labouring with us, his Spirit is being poured out, and he has given unto us this favourable opportunity for proclaiming the truth; therefore it is our duty to teach and spread the principles of the Gospel while it is yet day, for there is a night of trouble and distress coming upon the nations of the earth, and the Saints who remain in Babylon will feel it also. I cannot say when this night of deep trouble will close in upon us, but we know that it cannot be deferred; and if the Saints wish to free themselves from the calamities that are close at hand, now is the time to labour for the accomplishment of that object. Let every one use the day of opportunities afforded him, and strive to gather away from these lands; and let the Elders not weary in well doing, but let them lift up the warning voice, each in his own neighbourhood, and warn the people. It is true that God will hold us responsible for the warning of the people; and if we fail to warn them, their blood will be found upon our skirts. God has done his part; he has restored the Gospel and bestowed upon men the keys of the kingdom. It then devolves upon the Priesthood to carry that Gospel to the people, so that the honest in heart may be gathered in. The spirit of opposition reported to exist in some parts is somewhat unusual at the present time; still I have no doubt but that the feeling of the people is much milder in those places now than it was some time since. In fact, this is the case all through the Mission, and the prospects are very bright in all parts of the country. When the servants of God first began to preach the Gospel in these lands, thousands believed and were added to the Church, many of

whom have gathered home to Zion. Since then the Elders have laboured with diligence, having much opposition to contend with. In all this God had, doubtless, a wise purpose in view. It will be remembered that when Presidents Pratt and Benson were here, the spirit of opposition stirred up the people fiercely and bitterly against the Saints. They were mobbed in the streets, molested in their meetings, had their halls broken into, and suffered from a portion of that spirit of persecution which raged against the Church throughout the world at that time. That spirit has calmed down in a great degree, and the Elders can preach publicly in the streets, in places where then they could scarcely hold meetings in their appointed halls. God has been labouring with us, his Spirit has been poured out, and he has given us this favourable opportunity to bear our testimony to the people, that, if they will, they may escape the judgments which are hanging over the nations of the earth. This is the view I take of this interval of peace which we enjoy throughout the Mission and the good feelings that are being manifested towards us by the people. Therefore let me impress upon you the necessity of your being fully awake to a sense of your position, neglecting no opportunity of striving to gather up to Zion, and thus swell the number of those who are there and who desire to serve God. By this means you will escape that day of trouble and misery that is nigh at hand, and bear a powerful and irrefragable testimony to the world.

There is one item I wish to mention, and that is connected with the finances. I am glad to see the plan that has lately been adopted throughout the Conferences of reading the financial statements of the amounts received and expended, as it tends to the removal of any feeling of distrust which might have existed in the minds of any of the Saints relative to the disbursement of the means donated for the support of the work. I am gratified to see a move taking place calculated to dispel any such distrust from the minds of the Saints, and it will likewise have a tendency to check any disposition to be extravagant, though I am not aware that there has been anything of the

kind since I became connected with the Mission. On the contrary, the Elders have been economical in their expenditure. You are all aware how the Mission Fund is disposed of, and it would have been to me often a matter of surprise how the brethren got along with so little, if I did not know that they had done their duty, and carefully husbanded the means at their disposal: and though I do not think any man is entitled to any particular credit for doing his duty, still I am glad to see the Elders pursuing this course. In relation to Tithing, all that is paid under that head is put down as such, and is held subject to the order of the Trustee-in-trust, and is expended only as he directs. I trust that the Spirit of God will be with us throughout the day, and that you will exercise your faith on behalf of those who may speak. May the Lord bless you! Amen."

After singing "Praise God from whom all blessings flow," the meeting was dismissed with prayer by Elder Sloan.

At half-past two p.m. the meeting was called to order by singing "Let Judah rejoice." Prayer by Elder Dame.

President Rich then addressed the congregation. He said—

"I feel very thankful to-day to enjoy the privilege of meeting with the Saints in Liverpool. We have not enjoyed this privilege for some time past; still we have enjoyed the privilege of meeting with the Saints in other and far-off places since we last met with you in this room. This has been a feast to us while we have been separated from you, and I trust this feast will continue, for it is sweet to mingle with the Saints in their assemblings together and enjoy the outpourings of the Spirit of God. I consider it a great blessing to meet with the Saints in Conference, to transact such business as appertains to the kingdom of God; and whatever concerns the kingdom of God concerns us individually as members of that kingdom; consequently, in labouring to promote its interests we are working to secure blessings for ourselves. It is common at Conferences to present before the people the authorities of the Church for their approval or disapproval, com-

mencing with the First Presidency and continuing downwards, that all the authorities in the Church may be approved of by the Saints, if they feel to sustain them; consequently, I will present, this afternoon, the authorities, to know the sentiments of the Saints with regard to them, that we may learn if they are willing to sustain them by their faith, prayers, and confidence. I wish it to be understood that we are all free-agents; and in being called upon to express our feelings concerning the men who are placed to preside, an opportunity is afforded us of declaring distinctly by the uplifted hand our sentiments with regard to them. Therefore, when we vote to sustain individuals, we should do it with a hearty goodwill and an honest determination that we will sustain them. If we do this, our prayers will ascend to the heavens with power on their behalf, and call down the blessings of God upon every individual that is placed in a responsible position to direct affairs in the various departments of the Church, whether they may be the Presidency of the whole Church, the Presidency of a Mission, a District or Conference President, or the President of a Branch. I will now present before you the authorities. [The authorities were then presented, commencing with the First Presidency in Zion, and continuing down to the Branch Presidents through the Conference. Every vote was carried unanimously.] I feel thankful to see the unanimity of sentiment manifested by the Saints in their voting this afternoon. This is characteristic of the Saints in every place you can find them, and is a proof that the Spirit of truth, which is the spirit of unity, is with them. The Lord has said, "Except ye are one, ye are not mine." When we can see eye to eye in our votings, it is a commencement of that unity towards the perfection of which the Saints are progressing, and which will be produced by their receiving the principles of truth. We may talk of being united; the world may talk of becoming united; but there is only one means by which they ever can become united, and that is by understanding correct principles, even the principles of life and salvation—those principles which have been revealed from the

heavens for man's salvation. Consequently, it is easy for us to understand that if we are not one, we are not the Lord's; and if we are not his, we cannot be in a position to practise true and correct principles, which he only reveals to his children who seek to live purely before him and keep his commandments. Therefore, we can see the necessity of digging deep and laying a sure and solid foundation; for if we do not, the time will come when our houses will be shaken and fall in ruins; and we can only be grounded upon the principles of the Gospel by practising them in our lives.

I feel that we are greatly blessed as a people. Whether we feel it or not, we are truly blessed. I cannot think of anything which the Lord should have done for us, that he has not done; and if we are not blessed, it must be our own fault. We might ask the question, What has the Lord done for us, that we are so much blessed? He has revealed, in our day, that Gospel by which men have been saved in every age when it was upon the earth; and we happen to live in that part of the world where this Gospel is preached, and have the privilege of practising its principles. We live when men have been ordained to administer the blessings of the everlasting Gospel to mankind upon the earth—blessings which we can receive and enjoy. Well, then, what more could the Lord have done for us, when the very blessings by which we can be saved are brought within our reach? If we do not choose to adopt them, whose fault is it? We are free agents before God, and can reject everything that is good, if we are disposed so to do; or we can cling to and love the truth as it is revealed unto us. Our past history as individuals will prove unto us that we can stretch our hands forth to do good, or we can stretch them forth to do evil. We require no person to prove this unto us, for the circumstances of our lives are proving it continually to our understandings, if we will only exercise them. Our Father has done his part, because he has revealed the principles of the Gospel to us, but we must remember that it is one thing for us to say that we accept and receive and love the truth, and another thing to do so. This is the point. It is for us to

know whether we possess the principles of the Gospel. If we do, we have every reason to rejoice and to wear a smile upon our countenances; if we do not, we have reason to mourn. It would be well for us to have the curtain of ignorance which veils the minds of the human family at the present time withdrawn, that we might understand correctly how we are to be saved. The idea in the world is that if we only make a profession of serving God, attend church, and offer up a few prayers, we shall enter heaven and enjoy full felicity in the presence of the Lord. How much this is opposed to the true means by which salvation is obtained, we can easily discover. I have often wondered how it is that people flatter themselves they will be saved—how it is they believe that they are going to enjoy eternal happiness in the presence of God, while they live in ignorance of his laws and in opposition to his commandments. I see this veil covering the minds of the human family now—a veil of darkness and ignorance; and if we are hunting for something which we cannot obtain whereby to gain salvation, as they are doing with regard to the truth, we are no better than they are, having no other means of knowing the truth than the world of mankind have at the present time. We want this curtain removed, and we do not want to wait till we get to the other side of the veil before we know whether we are pursuing a course acceptable before God. If we understand what we are doing, we can tell whether we are serving God or not; we can tell whether we are prepared for heaven or not prepared for it. The world hope it will be well with them when they get beyond the veil, and look forward with doubt and uncertainty to the day of judgment, believing that then they will really know their position before the Lord. The day of judgment should be with the Saints all the time, and the principles of truth ever before their eyes; then they would walk in the light, and would not be in darkness, committing corrupting acts from time to time.

I told you that the blessings which we are privileged to enjoy are all that we can expect to enjoy, and that the Lord has done all that he can do, unless we

will do something for ourselves. That something can only be done by us, and we can either do it or leave it undone. This Gospel proposes to save us—to give unto us a complete salvation wherever it finds us. It does not propose to bestow upon us all the blessings included in this the first time we hear it, simply because we are not in a condition to enjoy them; but it gives them unto us as we are prepared to receive them. Then it is for us, when its principles are offered to us, to embrace them. The Gospel is not a simple meagre concern, but we learn that it is the fulness of the blessings that are to be enjoyed in the eternal world. Still, the servants of God can only administer these blessings as the people are prepared to receive them; consequently they cannot be enjoyed by the Saints any faster than they themselves are prepared to receive them. I have been a witness of this during the past thirty years, and the people have not been willing to receive them as fast as God and his servants wanted to pour them out upon them. Could they have taken advantage of the opportunities offered them? Most assuredly they could, if they would have done so.

There are two influences that we are acquainted with. We all know that there is good and evil. We know that there is an influence which urges men to do that which is right, and there is an influence which urges them to do wrong. We have the power to resist evil, if we are disposed to do so. Well, now, it is for us to find out what power we are giving to this influence which leads us to do wrong, that if we desire to do right we may struggle against the wrong; for we are free agents, and will be held to a strict account for the use of our agency. If we do right, blessings will be bestowed upon us; if we do wrong, our reward will be according to what we do. This consideration should continually stir us up to inquire whether we are doing right or wrong. Every practice that is corrupt should be rejected by us; for if this is not the case, we are doing wrong and giving influences dominion over us that are from beneath. There are in reality but two courses of action—the good and the bad; one leads to light and life eternal, the other leads to misery and

woe. We are on the track of one of these. The Gospel brings us the principles which will save us; and if we live the truths which are revealed in it, they will enter into our organization and govern all our actions. If we are not doing wrong, most assuredly we are justified; and if we allow the principles of truth to grow in us, we are in the path that leads to eternal salvation. The object of all that we do as Saints of God, is that we may grow in the knowledge of the truth, and eventually learn to know God, the fountain of truth. When we get to know Him, we most assuredly shall know ourselves; and when we know that, we shall understand aright our true position, and gain power to control ourselves according to the laws of righteousness. It is of no use for the world to talk about having no revelation, for the Lord cannot have a people upon the earth without that principle. The Holy Spirit makes manifest the things of God; consequently, if we enjoy the Spirit of the Lord, we possess this testimony, even revelation from God. This principle is not confined to a few, but is designed for all who will live to possess it, and it is by it that we can become one; and when we enjoy it, we can all see and understand the same truth alike.

I rejoice that I live in a day and age of the world when this principle is in existence among men, for the time has come when the kingdoms of the earth which are established upon any other principle—which are torn asunder by divisions and disunion—shall crumble to pieces. Every kingdom but the kingdom of God will be overthrown, and it will stand for ever. What is there that we lack to make us happy, when the Gospel of life, the revelations of God, and the Holy Spirit are placed within our reach, which bring peace and joy to the soul? If we do not possess the blessings, there is a reason for it, and that rests within ourselves. In the first place, we have spirits, and these spirits dwell in tabernacles. When the evil is presented to us, what is the first thing we do? We must first consent in our feelings that we will do wrong before the wrong is done. The spirit animates the tabernacle and moves it to action; hence, when we consent to do wrong in our feelings, the spirit has

been corrupted; for the spirit must be willing before the wrong can be committed. My hand would not be put forth to steal, if my mind did not first consent to it; my tongue would not be used to lie or to blaspheme, unless my spirit consented; therefore, if we govern our spirits, our tabernacles will be obedient to them. If we want to keep our tabernacles pure, we must keep the spirits pure which inhabit them. It is the spirit that controls. Then we must look out that we are not corrupted in our spirits; for if we are, the Devil will bring us down in sorrow. We must keep ourselves pure and holy, for the Lord willeth to come and be with us; and he will not do so, unless we keep ourselves holy and pure. I would not go and live with a poor, filthy, miserable wretch, who would not keep himself pure, and who lived in the midst of corruption and wrong. How, then, can we expect God to come and dwell with us, until we become purified and prepared for his presence? Therefore, let us sanctify ourselves that we may enjoy this blessing. This part of the work is

ours. Our God will not be slack in performing his. We shall not have to wait a day, nor a moment, for his blessings, when we are ready to receive them. But there is no blessing can come out of corruption, neither any salvation in this or the eternal world. Well, we want to be saved now and through eternity. If we have not this desire, we do not enjoy the blessings of the Gospel; consequently, we have not received it. If we know we are saved now, we have no reason to fear that the same principles will not save us in time to come. The keys and powers of the Holy Priesthood that have been conferred upon man in this age have been the medium through which we have received every blessing of the Gospel which we now enjoy; and if we remain faithful, the same medium will bestow upon us every blessing as we are prepared to receive it.

I would exhort you, as Saints, to be humble and faithful before God, and diligent in the discharge of every duty; and I pray that the Lord may continue to bless you, in the name of Jesus. Amen."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 755.)

Mayor continued—And when Foster left his house, he went to a shoe-shop on the hill, and reported that Joseph said to him, if he would come back he would give him Law's place in the Church, and a hatful of specie.

Lucien Woodworth sworn. Said that the conversation as stated by the Mayor was correct. Was at the Mansion June 7th, when Dr. Foster rode up and inquired if Gen. Smith was at home. Dr. Foster went into the house; witness followed. Dr. Foster was there, the General, and others, looking at some specimens of penmanship. Something was said respecting a conversation at that time between the General and Doctor. Gen. Smith observed to Foster, if he had a conversation, he would want others present. The Doctor said he would have a word with him by himself, and went into the hall. Witness went to the door that he might see and hear what was passing. They still continued to talk on the subject of a conversation that they might have afterwards with others present, whom Mr. Smith and Foster might choose. Foster left, and went for those that he said he wanted

present, and would return soon with them. He heard all the conversation. Heard nothing about Gen. Smith's making any offers to Foster to settle. Was present all the time. Dimick Huntington said he had seen Foster and talked with him.

Mayor said he wished it distinctly understood that he knew nothing about Dimick Huntington going to see Foster.

Woodworth said he sent Dimick Huntington to Foster, and Joseph knew nothing about it.

Councillor H. Smith said Dimick Huntington came to him on the 7th inst. and said he had had an interview with Dr. Foster, and thought he was about ready to come back, and a word from him or Joseph would bring it about.

Mayor said—'The conduct of such men and such papers are calculated to destroy the peace of the city, and it is not safe that such things should exist, on account of the mob spirit which they tend to produce.' He had made the statements he had, and called the witnesses to prepare the council to act in the case.

Emmons was blackguarded out of Phila-

delphia, and dubbed with the title of Judge (as he had understood from citizens of Philadelphia); was poor, and Mayor helped him to cloth for a coat before he went away last fall, and he (Emmons) laboured all winter to get the post-office from Mr. Rigdon (as informed).

Mayor referred to a writing from Dr. Goforth, showing that the Laws presented the communication from the 'Female Relief Society' in the *Nauvoo Neighbour* to Dr. Goforth as *the bone of contention*, and said, if God ever spake by any man, it will not be five years before this city is in ashes and we in our graves, unless we go to Oregon, California, or some other place, if the city does not put down everything which tends to mobocracy, and put down murderers, bogus-makers, and scoundrels. All the sorrow he ever had in his family in this city has arisen through the influence of William Law.

Councillor H. Smith spoke in relation to the Laws, Fosters, Higbees, editor of the *Signal*, &c., and of the importance of suppressing that spirit which has driven us from Missouri, &c.; that he would go in for an effective ordinance.

Mayor said, at the time Governor Carlin was pursuing him with his writs, William Law came to his house with a band of Missourians for the purpose of betraying him. Came to his gate, and was prevented by Daniel Carn, who was set to watch. Law came within his gate and called 'Mayor,' and the Mayor reproved Law for coming at that time of night with a company of strangers.

Daniel Carn sworn. Said that about 10 o'clock at night a boat came up the river with about a dozen men. William Law came to the gate with them. Witness, on guard, stopped them. Law called Joseph to the door, and wanted an interview. Joseph said—'Brother Law, you know better than to come here at this hour of the night,' and Law retired. Next morning Law wrote a letter to apologize, which witness heard read, which was written apparently to screen himself from the censure of a conspiracy; and the letter betrayed a conspiracy on the face of it.

Adjourned at half-past 6 p.m., till Monday, 10th, at 10 o'clock a.m.

Adjourned session, June 10th, 10 o'clock, a.m. Alderman Harris presiding.

Mayor referred to Dr. Foster, and again read his letter of the 7th instant (as before quoted).

Cyrus Hills (a stranger) sworn. Said one day last week, believed it Wednesday, a gentleman whom witness did not know, came into the sitting-room of the Nauvoo Mansion, and requested the Hon. Mayor

to step aside; he wanted to speak with him. Mayor stepped through the door into the entry by the foot of the stairs, and the General (Mayor) asked him what he wished? Foster (as witness learned since was his name) said he wanted some conversation on some business witness did not understand at the time. The General refused to go any farther, and said he would have no conversation in private, and what should be said should be in public; and told Foster, if he would choose three or four men, he would meet him with the same number of men (among whom was his brother Hyrum), and they would have a cool and calm investigation of the subject; and by his making a proper satisfaction, things should be honourably adjusted. Witness judged, from the manner in which Foster expressed himself, that he agreed to the Mayor's proposals, and would meet him the same day in the presence of friends. Heard no proposals made by Mayor to Foster for settlement. Heard nothing about any offers of dollars, or money, or any other offer except those mentioned before. Nothing said about William Law. Was within hearing of the parties at the time conversation was going on.

O. P. Rockwell sworn. Some day last week saw Dr. Foster ride up to the Nauvoo Mansion and go in. Witness went in and found the Mayor and Dr. Foster in conversation. General Smith was naming the men he would have present, among whom were Hyrum Smith, William Marks, Lucien Woodworth, and Peter Haws; and Dr. Foster had leave to call an equal number of his friends, as witness understood, for the purpose of having an interview on some matters in contention.

The Doctor's brother was proposed. General said he had no objection; wanted him present. Dr. Foster started, saying he would be back shortly. Before Dr. Foster left, the men whom General Smith had named to be present at the conversation were sent for.

Cross-examined. Witness went into the house as Mayor and Dr. Foster were coming out of the bar-room into the hall. Nothing said by the Mayor to Dr. Foster about his coming back. Made no offer to Foster about a settlement.

Mayor said the first thing that occurred to his mind, when he stepped into the hall with Foster, was that he wanted to assassinate him. He saw something shining below his vest. Mayor put his finger on it and said—'What is that?' Foster replied—'It is my pistol,' and immediately took out the pistol, and showed it openly, and wanted the Mayor to go with him alone. Mayor said he would not go alone.

Mayor never saw the pistol before. Had a hook on its side to hang on his waist-band.

Andrew L. Lamoreaux sworn. Said that in 1839 or '40, while President Joseph Smith, Elder Rigdon, Judge Higbee, O. P. Rockwell, and Dr. R. D. Foster were on their way to Washington, called at witness' house in Dayton, Ohio; that the evening was spent very agreeably, except some dissatisfaction on the part of certain females with regard to the conduct of Dr. Foster. On their return from Washington, witness informed President Smith of Foster's conduct. President Smith said he had frequently reproofed Foster for such conduct, and he had promised to do better, and told witness to reprove Foster, if he saw anything out of the way. That evening Foster refused to join the company, and walked through the town till about 8 o'clock, when he came in and interrupted President Smith, who was expounding some passages of Scripture, and changed the conversation. Soon after the company were invited to Mr. Brown's at the next door, whither they all repaired. While at Mr. Brown's, conversation was going on, and the room much crowded. Dr. Foster and one of the ladies he had paid so much attention to before took their seats in one corner of the room. Witness heard her state to Dr. Foster that she supposed she had been *enciente* for some time back, but had been disappointed, and supposed it was on account of her weakness, and wanted Foster to prescribe something for her. Foster said he could do it for her, and dropped his hand to her feet, and began to raise it. She gave him a slight push, and threw herself close to the wall. He laid his hand on her knee, and whispered so low that witness could not hear. Next morning witness went in while Foster and others were at breakfast, and related what he had seen. Foster denied it. President Smith told him not to deny it, for he saw it himself, and was ashamed of it. Foster confessed it was true, and promised to reform.

Peter Haws sworn. Said that he came to Nauvoo before the Laws, and brought considerable property. It was a short time after the Church had been driven out of Missouri, and had arrived in this place. The families, having been robbed of all in Missouri, were in a starving condition. By the council of the Presidency, witness converted his funds to feeding the poor, bringing in meat and flour, &c.; and while thus engaged, drew upon the Laws, who were at that time engaged in merchandise, to the amount of some six hundred dollars, which, on account of

expenditure for the poor, he was not able to pay to within 70 or 80 dollars, which they pressed him for as soon as they wanted it, although he offered them good property at considerable less than the market value, as witness was obliged to leave the city on Church business for a little season. William Law threatened and intimidated witness' family during his absence for the pay.

Dr. Foster made a public dinner on the 4th of July. Witness was obliged to be absent, and deposited meat, flour, &c., with William Law, to give to the poor at that dinner, and Law handed it out as his own private property. Witness carried a load of wheat to Law's mill to be ground. Law would not grind it only to give a certain quantity of flour in return by weight. Law used up the flour, promising from time to time he would refund it. As witness was about to start on a mission to the south, with his valise in hand, saw Law before his door, talking with Hyrum Smith. Called on Law, and told him he was going away, and his family wanted the flour. Law promised, on the honour of a gentleman and a Saint, that his family should have the flour when they wanted.

Councillor H. Smith said he recollected the time and circumstance.

Hawes said, when he returned he found his family must have starved, if they had not borrowed money to get food somewhere else; could not get it of Law; and Law was preaching *punctuality*, *PUNCTUALITY*, as the whole drift of his discourses to the Saints, and abusing them himself all the time, and grinding the poor.

Mayor said, if he had a City Council who felt as he did, the establishment (referring to the *Nauvoo Expositor*) would be declared a nuisance before night; and he then read an editorial from the *Nauvoo Expositor*. He then asked who ever said a word against Judge Emmons until he attacked this Council? or even against Joseph H. Jackson or the Laws, until they came out against the city? Here is a paper (*Nauvoo Expositor*) that is exciting our enemies abroad. Joseph H. Jackson had been proved a murderer before this Council, and he declared the paper a nuisance—a greater nuisance than a dead carcass. They make it a criminality for a man to have a wife no the earth while he has one in heaven, according to the keys of the Holy Priesthood; and he then read a statement of William Law's from the *Expositor*, where the truth of God was transformed into a lie concerning this thing. He then read several statements of Austin Cowles in the *Expositor*

concerning a private interview, and said he never had any private conversations with Austin Cowles on these subjects; that he preached on the stand from the Bible, showing the order in ancient days. What the opposition party want is to raise a mob on us and take the spoil from us, as they did in Missouri. He said it was as much as he could do to keep his clerk,

Thompson, from publishing the proceedings of the Laws and causing the people to rise up against them. Said he would rather die to-morrow and have the thing smashed, than live and have it go on; for it was exciting the spirit of mobocracy among the people, and bringing death and destruction upon us.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 30, 1861.

A MONTHLY FAST DAY.

—o—

IN some of the Districts and Conferences in this Mission we find a Fast Day regularly observed every month; in others, if it was ever observed, it has fallen into disuse. There seems to be a diversity of practice, and it may be of opinion, too, on the part of the Elders, respecting this observance, some attaching considerable importance to it, others apparently never giving it a thought. It is proper that there should be a unanimity of feeling and action upon this point among the Saints; for, if an observance of this kind is attended with good effects in one part of the Mission, it is of such a nature as to be equally beneficial, if properly observed, to all the remaining parts. Local causes do not disturb or affect its general application.

That the practice of fasting occasionally, especially when united with prayer, is beneficial, no Latter-day Saint who has had any experience in the matter, we presume, will doubt. There may be exceptional instances where it might not be wisdom to rigidly adhere to a general rule not intended to meet every special case. Persons may be weakly or ill, or there may be a palpable necessity for a deviation from the practice. Under such circumstances, wisdom would plainly teach that the rule would be more honoured in the breach than in the observance. But where good health is enjoyed, and faith has been properly cultivated among the Saints, we know of no reason to prevent their receiving benefit from it. If the Saints had in their possession an abundance of this world's goods, the healthful results which would attend the occasional abstinence from food would more than compensate them for any temporary inconvenience they might experience from fasting, independently of the spiritual benefits which ever attend its proper and prayerful observance. But there exists no necessity for us to urge it upon the Saints in this country on these grounds. They are, generally speaking, poor, and their stomachs are not overburdened nor their systems clogged by an excess of food. We would recommend it to them as an observance worthy of their adoption for other than physical reasons.

When the servants of God in ancient times had any great work to perform—any difficult labour to accomplish or command to fulfil, that required a more than ordinary amount of faith—they not unfrequently fasted and humbled themselves

before the Lord to obtain the necessary assistance and strength. The sons of Mosiah, when they undertook that apparently unfeasible labour of converting the Lamanites to the truth, had recourse to this method of obtaining assistance. What they accomplished is a matter of history. The personal benefits they themselves derived from the practice are thus recorded:—"They had the Spirit of prophecy and the Spirit of revelation; and when they taught, they taught with power and authority of God." Glorious personal reward for their self-denial, besides the consolation of knowing that they had been instruments in the hands of the Lord in bringing thousands of benighted souls to a knowledge of the truth!

Among the Saints of God in Utah it is a custom to observe, when practicable, the first Thursday in every month as a day of fasting and prayer. The food, or its equivalent, that each family or person would have consumed that day, had they not fasted, is carried to the Bishops of the different Wards, and by them it is distributed to the poor. All hearts are thus made glad—the poor by having their wants relieved, and those who have and to spare by undoing the heavy burdens and dealing their bread to the hungry. This is the fast the Lord told Israel in ancient times, through his Prophet Isaiah (chap. 58), he had chosen. In this country, when a day of this kind has been observed by the Saints, the first Sunday in every month has been that day. It suits the circumstances of the people better than any other. We have thought that it would be wise, in view of the winter upon which we have just entered and the hard times which seem to be impending, to suggest to the Elders and Saints a general observance of the first Sunday in every month as a day of fasting and prayer, that there may be a concord of action and a unanimity of feeling throughout the Mission, and that the poor may not go hungry in our midst, if we can prevent it. If the Saints enter into this matter in the right spirit, they may rest assured that the blessings of the Lord will rest upon them. If they who are able will sacredly devote the means for the benefit of the poor that they would have to spend for food, if they did not fast, they will have the pleasure of lightening others' burdens and alleviating their sore wants, and have the satisfaction, besides, of knowing that they have received direct personal benefit themselves. This may not be all that will be necessary for us to do to relieve the poor, yet it will be a material contribution towards doing so.

We trust that it is unnecessary for us to urge upon the presiding officers the propriety and absolute necessity of their doing all in their power to see that none, who can possibly be relieved, suffer in their fields of labour. Their own sense of duty, we are sure, will teach them this. The poor are threatened with a hard winter. It is the duty of the Elders to seek earnestly for that wisdom and power which will enable them to counsel and devise plans and means to enable the Saints to struggle through it; and it is the duty of the Saints to seek unceasingly, by a union of faith and works, to help themselves and to escape from Babylon. The observance of a day of fasting and prayer occasionally will not be without its effects in accomplishing all these objects.

DREADFUL EFFECTS OF CIVIL STRIFE.—We extract the following paragraph from the correspondence of Dr. Russell, the "special correspondent" of the *London Times*, in the United States. It is one paragraph out of many of the kind going the round of the American papers, and shows up in strong colours the dreadful effects of the unhappy strife now raging between the South and the North:—

"The division of families caused by the war, particularly in some of the border States, is

painfully illustrated in two instances. A Louisville correspondent of the *Cincinnati Commercial* writes as follows:—

“ Captain Henry Clay, who has just received a commission as Assistant-Adjutant under Brigadier-General Richard W. Johnson, is a young man of fine abilities, a West Pointer, though not a graduate, and of undoubted and of strong Union sentiments. His position is a very strange one, and is one among the many romantic stories of the day. His grandfather was the Sage of Ashland, [the statesman Henry Clay,] and his father died at Buena Vista. His uncle, James B. Clay, is a violent Secessionist, now under bonds to appear for trial for treason. Another uncle—Thomas, in the United States' service—is responsible for the appearance for trial of James B. Clay. A brother, Thomas Clay, Jun., is on the staff of General Beauregard, the Commander-in-Chief of the Confederate army. His sister's husband, with whom young Clay resides in this city, has lately entered the United States' service, with two other brothers, for the war; and now comes young Henry's turn, and he accepts the unsolicited commission which General Johnson has tendered him.”

“ Here is another example :—

“ John J. Crittenden has one son who is a Brigadier-General in the rebel service, after having served and been honoured by the Government for many years. Another son is a Brigadier-General in the army of the Union, but holding the commission from the State of Kentucky. Another holds the rank of Captain in the Federal army. John J. Crittenden himself, at the age of 76, bears arms as a private in the Home Guard of Frankfort.”

What a war of savagery must that be which arrays brother against brother and father against son, divides families, extinguishes all love of kindred, rends asunder the holiest and most binding ties of friendship, and reduces man to a level with the ravening beast of prey, in whose breast the instinct of pity or mercy finds no place!—a war which enkindles the fires of hell in the human breast, and prompts man to commit deeds of blood and violence upon those with whom but a few short months ago they associated in the most loving and friendly terms!—a war which has produced such a transformation in men and women, that acts which they now take pleasure in would, if barely contemplated at that time, have been recoiled from with horror! Well may Dr. Russell say, in reference to the contending supplications which were offered up from both North and South during the continuance of a severe storm which threatened the fleet fitted out by the North for a descent on the South—the North praying for its safety, and the South for its destruction—that “it will take many cannon and many bayonets to make these Northerners and Southerners pray alike!” Nothing but death or overwhelming calamity will ever quell the wild storm of passion which has been awakened in their bosoms.

HULL CONFERENCE.—A Conference was held in Hull on Sunday, Nov., 10th, at which were present, among others of the Priesthood, Elder Joseph F. Smith, District President; Charles Welch, Conference President; John Clark, of the Sheffield Conference, and William Shires, of the Leeds Conference. Elder Joseph F. Smith occupied the morning's meeting with remarks upon various points connected with the religion of the Saints; and in the afternoon Elder Welch reported the condition of the Conference, showing that during the present year 34 had been added to the Church by baptism. Elder Joseph F. Smith then expressed his satisfaction with the reports which had been read, and the representations which had been given of the Conference; after which he presented the authorities of the Church as now organized, all of whom were sustained by the unanimous vote of the Conference. In the evening Elder Clark addressed the meeting at some length, closing with an appeal to the Saints to live their religion, and to make every exertion to gather to Zion, that they might escape the pending judgments of an offended God; after which, Elder W. Shires bore testimony to the truth of what Elder Clark had said, compared the spirit and doctrines of Christ and his Apostles with those of the Latter-day Saints, and counselled the

Saints to be faithful in all things, and to make the subject of emigration their constant study. Notwithstanding the forepart of the day was wet and disagreeable, there was a good attendance of Saints and strangers, and the whole day was spent very agreeably.

INDEPENDENCE OF ZION.

BY ELDER JOSHUA WILLIAMS.

If Zion is to become independent, that independency must be brought about upon natural principles, and not by any agencies that are termed in the world "miraculous" or "supernatural." For illustration, let us take the case of a child in its growth from the cradle to its position as an independent man. Its first attempt at talking is a mere lisp; and lisping it would remain, were it not for the tuition and example of its parent. So also with all its first attempts, such as walking, &c. To the parent it continually looks for the supply of all its bodily wants, and so on up to manhood, until it has learned from its parents and others sufficient to enable him to assume and maintain an independent position.

As it is with individuals, so it is with nations. We may take for an example the rise, progress, and ultimate development of the colony of America, which was the child of England. That now vast republic was first peopled from this country, and for years depended upon exports from the mother country or fatherland to supply the chief of its wants. But as the child grew in years and strength, it felt the utter dependency of its position, and strove to supply its own requirements by the adoption and promotion of home manufacture. It must be familiar to all that means were adopted to encourage the emigration of a certain class of emigrants, such as practical engineers—not, of course, men who merely tend engines, but men who knew by experience how to apply the natural powers and adjuncts of machinery to the production from the raw material of the various articles of manufacture for which they had hitherto been entirely dependent on importation, which were inferior in quality, and besides had the disadvantage of being heavily taxed. It was years before this was all accom-

plished; but when accomplished, she was then in a position to declare her own independence.

Utah is a dependency of the United States, and dependent it will literally remain, until a course somewhat similar is adopted to attain the same end—independency.

How is this end to be attained? By strict observation on the part of intending emigrants while in this country, (I allude to those more particularly engaged in manufacturing districts,) to acquire a thorough knowledge of their various occupations; such, for instance, as weaving. Most weavers commence business as helpers, until they become weavers themselves, or able to tend looms; yet but few of these, even after years of employment at their looms, understand anything of the construction of the machine which they have tended so long; so that when any slight accident occurs to their loom, they are compelled to call in the assistance of the "overlooker;" and if he is at the time otherwise engaged, they must wait, at considerable loss to themselves, until he has opportunity to attend to them. By diligence and observation, inquiry and study, such persons would be able to acquire all the knowledge necessary for that most essential article, the weaving machine; so that when they are gathered to Zion, they would have the satisfaction of knowing that they were adding their portion towards the independence of the community of Saints.

Like the colony of America, the Saints in Utah are dependent on the importations from the States of nearly all the manufactured articles which they need. Although the raw material is at hand in greater or less quantity, they are at present unable to use it with advantage for themselves. Thus annually a large sum is expended in clothing, &c., which, instead of

enriching Zion, goes back to build up Babylon. And should at any time anything occur to stop the importation of these goods, great must be the discomfort and privation which the Saints must in consequence endure. It is impossible for Utah to occupy an independent position as a nation on the continent of America, until she can declare herself in a position to supply all the wants of her continually-increasing population.

Too little attention, unfortunately, has been paid by perhaps the majority of emigrants to Utah with regard to qualifying themselves for usefulness in an entirely new colony. Being accustomed to the practice of divided labour, which is carried out to a great extent in all old established communities, they forget that a single trade in large communities is necessarily divided into a number of branches; and in the absence of one or more of these, the working of the whole machinery, so to speak, is consequently stopped.

We might take as an instance the case of an engine-fitter, whose business it is to take the castings and fit them together, each in its proper place. But if there are no castings, he of course is unable to fit them; and his isolated branch of the trade, to which he has served a seven-years' apprenticeship, and worked at for years more as a journeyman, becomes comparatively useless to him; whereas, if he understood the various processes to which the raw material is subjected previous to coming to his hands, he would be competent to direct the manufacture of the entire machine from the raw material to the completed article.

It may be objected by some that it is impossible or impracticable for one man to attain to this general knowledge in any kind of manufacture. But the objection is altogether futile. In the particular trade in question, the writer has in mind at least one man in the Church with whom he is personally acquainted, who understands and is able to direct the different processes from the smelting of the iron ore to the production of the finished article, as well as to do it himself. It is not absolutely necessary (although advantageous) that one man should be able to do

all this himself manually, if he is competent to direct others how to do it.

The custom of divided labour has obtained to such an extent in these old countries that it is almost impossible to find a man who understands the whole of his trade or business. Yet a thorough knowledge of that business must be possessed before each can add his occupation as an assistant towards ultimate maturing the independency of Zion.

It is to be feared that too little attention has hitherto been paid to this highly-essential qualification in intending emigrants. While some have laboured, and laudably so too, to impress the Saints with the importance and necessity of exerting themselves to obtain the means for emigration, they have comparatively neglected to enforce the principle of preparing themselves to become practically useful when they have reached their destination. By this neglect on the part of emigrants, many who have settled in Utah have had to pass through many privations, and feeling their utter dependency, from being unable to make themselves adequately useful, they become comparatively clogs to the community (like drones in a beehive); a feeling of supineness and lukewarmness has grown in their own bosoms; they have complained that matters had not been sufficiently made known to them, or had been misrepresented; and when a little trouble has come across them, they have taken the backward track, and have ultimately found themselves either in California or back again in England, and are then held up by opposers of "Mormonism" as living examples of the frightful state of things reported as existing in Utah. We know of instances of this "not a hundred miles" from Liverpool. Whereas, had a different course been pursued, and the principle of self-independence been taught to them and carried out by them while in their own native country, the result would have been quite the reverse. Instead of being stumblingblocks in the way of others, they would have been living examples of the benefit, morally and socially, which practical "Mormonism," above all other systems under heaven, is capable of conferring upon man.

(To be continued.)

CORRESPONDENCE.

ENGLAND.

WARWICKSHIRE CONFERENCE.

Coventry, Nov. 16, 1864.

President George Q. Cannon.

Dear Brother,—As regards the work of the Lord in the Warwickshire Conference, I may say that, with very few exceptions, the Saints are feeling well and doing all they can for the spread of truth. The circumstances by which they are surrounded forbid their doing that which they have in their hearts to do; still they are honest in bearing their testimony whenever time and circumstances will admit.

Many of our brethren have had to turn out upon the public roads, and to the stone-breaking yard, and to the oakum rooms to pull or pick oakum, for the paltry sum of sixpence and a loaf worth fivepence per day to sustain themselves and families. Such is the state of matters in and around Coventry, and there are thousands of men who have not the amount of one day's work per week.

On making a calculation as to the amount of our next season's emigration, I find that we shall have about fifty that can go to Florence, and who say they will go, unless otherwise advised. I find also that there are about thirty others who are not fully prepared; but their prospects are good, and I believe that most of them will be able to go. Four can make their way all through to Utah.

Since the 30th of June last, we have added to the Church by baptism some few over sixty, most of whom are new members; and there are many others who bid fair to become members of the Church.

As far as I am concerned, I feel well, and I ever feel willing to do the best I can to cheer the Saints and build them up in their most holy faith. I feel that the blessing of the Lord has been with me in my labours, and I hope and pray that it ever may.

Praying that the blessings of the Lord may rest upon you, brothers Lyman and Rich, and all who labour for the spread of truth, I subscribe

myself your brother and fellow-labourer in the cause of Zion,

SAMUEL L. ADAMS.

WALES.

Swansea, Nov. 20, 1861.

President Cannon.

Dear Brother,—I am still happy to inform you of the onward progress of "Mormonism" in the Welsh Principality. Our large and commodious halls are at present too small at Merthyr Tydvil and its vicinity to contain the inquiring hundreds that are coming to hear the glad tidings of the holy Gospel preached by the Elders. At a small Branch called Cap Coch, in the Eastern Glamorgan Conference, the people of the world are paying the rent of a beautiful hall for our Elders to hold meetings and preach in. Twelve persons were added by baptism to the Church in that little Branch last week, and many more, by all appearances, are, as it were, on the brink of the water.

Thirty-three persons were added to the Church in the Eastern Glamorgan Conference last month, and eighty-nine since the 10th of last June. Your visit to Wales has been productive of much good. The Saints are rejoicing in the doctrines which they have heard, and many respectable people are busily investigating the principles of eternal truth. There is a spirit of kindness manifested by many towards the Saints at present in Wales. How long it will continue I am not able to say. However, all seems calm and serene at present; and, by the grace of God and the help of my brethren, I am determined to work while the sun shines, for we are not aware how soon a severe storm may come.

I feel truly thankful to my Heavenly Father that he has owned and blessed our labours with success, not merely in bringing several into the Church, but in blessing and restoring the sick to perfect health and soundness, who were to all appearance near death. Sister Jane Davies, who resides near the

village of Llanybie, Carmarthenshire, was very miraculously healed lately.

Brothers Bywater and Davies are faithfully labouring with me, as well as the Presidents of Conferences and the local Priesthood, with a few exceptions.

Praying for a continuation of the blessings of heaven to rest upon you and your brethren in the Presidency, I remain your brother in Christ,

THOMAS E. JEREMY.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—Vaglio, in the Basilicata, has been occupied by the brigands. Bands of brigands have been put to flight near Pietragalla, in the same province, with the loss of 33 killed and several wounded. Borges appeared in the province of Basilicata with 200 brigands, and has sacked Tivigno and Satandra. He was repulsed at several other places. It is said that the Pontifical Government is secretly preparing an expedition against Umbria. Fresh enrolments of brigands are being made at Rome.

HUNGARY.—Great efforts are being made in Hungary to restrain the agitation amongst the people, from a conviction that the time has not arrived to begin a conflict with the Austrian Government.

SWITZERLAND.—The French commissioners have returned to the Valley of Dappes, in order to complete their protocol on the recent violation of the Swiss territory. From the verbal depositions of witnesses, a fresh violation of Swiss territory has taken place near Geneva.

POLAND.—The Administrator of the Archbishopric of Warsaw was arrested, in pursuance of orders from St. Petersburg. The Prelate, who is ill, has been conducted to the citadel, and will be tried before a court-martial. The Government demand from the chapter the election of another Administrator. The chapter, however, refuses to comply with this demand, and has appealed to Rome.

TURKEY.—Communication between Ra-

gusa and Trebigne has been interrupted by the insurgents. The Turkish army under the command of Omar Pasha has been increased by 10,000 regular troops and Bashi Bazouks. The insurgents have likewise received reinforcements. They returned yesterday to Ljubowa, which place they had left on the 16th inst. A slight skirmish has taken place between the Turks and the insurgents, but has led to no result.

EGYPT.—The *Nord* states that a letter dated Alexandria, Nov. 7, furnishes the following information:—"On the 15th of October the Nile commenced to fall, and since November 5th the river has returned to its natural channel. Active measures are being taken to repair the railroad, but there seems little hope of the resumption of traffic upon it before the end of December. The Viceroy has ordered the chiefs of provinces to furnish a circumstantial report of the nature and extent of the disasters occasioned by the overflow of the river, and has commissioned a French engineer to prepare a plan for the future prevention, as far as possible, of similar disasters."

AMERICA.—General Fremont has received an unconditional order from Washington, "relieving" him from his command, and this step has produced a spirit of insubordination amongst the Federals. Several companies laid down their arms, declaring they would not fight except under their old General; but Fremont had expostulated with them, and issued a farewell address.

VARIETIES.

YOUNG SOLDIERS.—There is a terrible war feeling throughout the whole country. Even the new-born infants are in arms.

A BANKRUPT was condoled with, the other day, for his embarrassment. "Oh, I'm not embarrassed at all," said he; "it's my creditors that are embarrassed."

THE aborigines of Australia have no idea of a supreme divinity, the Creator and Governor of the world, the witness of their actions, and their future Judge. They have no object of worship, even of a subordinate or inferior rank. They have no idols, no temples, no sacrifices. In short, they have nothing whatever of the character of religion, or of religious observance, to distinguish them from the beasts that perish.

UNINTENTIONAL JOKE.—One day, at the table of the late Dr. Pearce, just as the cloth was being removed, the subject of discourse happened to be that of an extraordinary mortality amongst the lawyers. "We have lost," said one gentleman; "not less than six eminent barristers in as many months." At this moment the doctor (who was quite deaf) rose and gave the company grace—"For *this* and every *other* mercy, the Lord's name be praised."

TWO SIDES OF A LAW QUESTION.—Mr. Barnes, of Vermont, as a lawyer, had the happy faculty of impressing his clients that justice and law were with them in all cases. We have a handsome illustration of this talent of Mr. Barnes in a letter from a friend. A rough countryman walked into the office of Mr. Barnes one day, and began his application thus:—"Sir, I have come to get your advice in a case that has given me some trouble." Well, what is the matter?" "Suppose, now," said the client, "that a man had a fine spring of water on his land, and his neighbour below him was to build a dam across a creek running through both their farms, and it was to back the water up into the old man's spring,—what ought to be done?" "Sue him, sir,—sue him by all means!" said the lawyer, who always became excited in proportion to the aggravation of his client's wrongs. "You can recover heavy damages, sir. It is a most flagrant injury he has done you, sir. Just give me the case, and I'll get the money from him; and if he hasn't a good deal of property, it will break him up, sir." "But stop!" cries the terrified applicant for legal advice; "it's me that built the dam, and it is neighbour Jones that owns the spring, and he's threatening to sue me!" The keen lawyer hesitated but a moment before he tacked ship and went on. "Ah! Well, sir, you say you built a dam across that creek. What sort of a dam was it, sir?" "It was a mill-dam." "A mill-dam for grinding grain, was it?" "Yes, it was just that." "And it is a good neighbourhood mill, is it?" "So it is, sir; you may well say so." "And all your neighbours bring their grain to be ground, do they?" "Yes, sir, all but Jones." "Then it's a great public convenience, is it not?" "To be sure it is. I would not have built it but for that. It's so far to any other mill, sir." "And now," said the old lawyer, "you tell me that that man Jones is complaining just because the water from your dam happens to back up into his little spring, and he is threatening to sue you. Well, all I have to say is, let him sue, and he'll rue the day he ever thought of it, as sure as my name is Barnes." The result of that lawsuit has never transpired.—*American Paper.*

POETRY.

THE POWER OF TRUTH.

On the tops of the mountains truth's ensign doth wave;
Its supporters are virtuous, its defenders are brave:
Their motto is "Onward," whatever may assail;
For truth is all-powerful, and soon shall prevail.

When the storm of adversity fiercely did blow,
And justice protection refused to bestow,
They bravely moved onward in truth's mighty car,
Keeping constant and true as the bright polar star.

'Tis truth that sustains them and arms them with power;
It comforts and cheers them in many a dark hour:
When with dangers unnumber'd they lonely must cope
It nerves them to action and inspires them with hope.

Liverpool.

O Truth! precious treasure from the mansions of light,
As a gem from Golconda thou art dazzlingly bright;
Thy worth, it is priceless; thou art lovely and fair;
There is naught on earth's surface with thee can compare.

In past ages, when Prophets thy banner unfurled,
They were scoffed, scourged, and martyred by a merciless world;
And in this age of freedom (so called by the great),
Joseph, Hyrum, and others have shared the same fate.
Soon in shame will the world and its great ones expire,
While the Gods and the angels the Saints will admire:
Men may laugh, scoff, and rage; but their efforts will fail;

For truth is all-powerful, and soon shall prevail.

ALEXANDER ROSS.

INQUIRIES.—If any one can give information of the present whereabouts of Joseph Forester, who emigrated from Willenhall, England, to Utah, in 1855, the same will be thankfully received by his sister, Elizabeth Forester, Falbot Hotel, King Street, Wolverhampton. Information is also wanted by Thomas Davis, of Newbury, concerning William and Mary Taylor, and their son Henry, who left for Utah about six years ago, and has not been heard of since Sept., 1855. Any person who may be acquainted with the whereabouts of the above will please communicate the same to this Office, or to Thomas Davis, Mason's Yard, Northbrook Street, Newbury, Berkshire, England. [*Deseret News and Mountaineer*, please copy.]

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 49, Vol. XXIII.

Saturday, Dec. 7, 1861.

Price One Penny.

SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCT. 6, 7, 8, 1861.

REPORTED BY J. V. LONG.

The Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Bowery, Great Salt Lake City, on Sunday, Oct. 6, 1861, at 10 a.m.; President Brigham Young presiding. There were on the stand—

Of the First Presidency—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, sen., Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Horace S. Eldredge, and Jacob Gates.

Of the Presidency of the High Priests—Quorum—Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer, and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy, and Jesse C. Little.

Of the Patriarchs—John Smith and Isaac Mosley.

Reporters—George D. Watt and John V. Long.

The Conference was called to order by the President, after which the choir sang a hymn. Elder Wilford Woodruff offered prayer.

Choir sang "I'll praise my Maker while I've breath."

President Brigham Young said, when the Latter-day Saints came together in this capacity, they generally wish some instructions which they have not previously had; but he desired to impress the principles upon the minds of the congregation that they had no right to require of the Lord, of a Prophet, an Apostle, or other servant of God, any further intelligence until they had improved upon that which they had already received. If we could come to the standard, our lives would be filled up with righteousness, and we should manifest in our every act that the kingdom of God and the building up thereof was the first thing in our hearts; then the Lord has an abundance to pour out upon us, of knowledge, power, and the good things of this life. When we have sought the kingdom of God and his righteousness with all our hearts, then we can attain to the rest, and assist in the building up of the kingdom temporally; we can then go forward and build the Temple. We wish to lay before the Conference the necessity of the people paying their labour-tithing and of assisting the kingdom, instead of taking out of the pockets of the Church. As the first day of our Conference is on the first

day of the week, which is set apart for the worship of our Father, we will devote it to teaching the spiritual things of the kingdom, and then to-morrow we will attend to the business.

Elder John Taylor spoke of the ignorance and darkness in which we were shrouded before the Gospel came to us, and the light and intelligence it has brought to our minds. Reasoned upon faith and obedience, and the necessity of increasing therein, and said that nothing could secure us the greater blessings of the Gospel but complete submission to the mandates of heaven.

President Heber C. Kimball made some pointed remarks on the principle of obedience. Briefly alluded to the subjects of Tithing and Consecration, and referred to the Apostolic consecration and the fate of Ananias and Sapphira, who lied to the Apostles. He next alluded to the gifts of the Spirit as bestowed upon the faithful. Upon the first principles of the Gospel, he said we were united, and asked if we were also united in temporal things, and remarked that if we do not become one in temporal matters, we cannot long remain united in spiritual things.

Choir sang "Come, all ye Saints who dwell on earth." Benediction by Elder Lorenzo Snow.

2 p.m.

Singing by the choir. Prayer by Elder Orson Hyde. Choir sang "How happy every child of grace."

The sacrament was then administered by Bishops Edward Hunter, Lorenzo D. Young, Abraham O. Smoot, and Jonathan Pugmire.

Elder Orson Hyde made a few remarks about the crops, and the general prosperity of the people in Sanpete County, where he had been living.

President Brigham Young showed the propriety of the Elders correcting themselves, and not always be dinging at the people to do things, and perform duties which they themselves neglect. Explained to the Conference the principles relative to the people being one in all things. Briefly referred to the present warlike state of affairs in the States.

Elder Orson Hyde gave some valuable and interesting lessons on domestic economy.

President Daniel H. Wells urged upon

the people the observance and reverence of the Sabbath, and the necessity of keeping it holy. Said that if we obey the Lord in the days of our prosperity, we can the better call upon him in the days of our affliction. It is the duty of the people to strive to see a propriety in the counsels that are given by the servants of the Lord. He referred to the late agricultural fair, and expressed himself highly gratified with what he there saw, and said we ought to take courage and endeavour to improve and increase in all that is good: we should strive to add to the number of home manufactured articles; we should also encourage those who are engaged in the manufacture of leather, nails, hats, bonnets, soap; we should likewise consider the propriety and justice of paying as good pay to the home manufacturer as to the stores. He counselled the Bishops to lead forth in doing these things. We are labouring to accomplish the union of the people and the concentration of our efforts and means for the bringing about of the purposes of the Almighty. Let us, then, strive with our might to fear God, keep his commandments, love, serve, and obey him, and respect all his institutions; and let us not strive to walk them under our feet as a vain thing. He counselled the brethren to bring in their Tithing to the storehouse of the Lord—the grain, the vegetables, and the molasses; instructed the Bishops how to organize companies of men and teams, and send them all through the winter to haul stone from Little Cottonwood for the Temple. The Presidency wanted to engage all the masons who felt disposed to come along and work to prepare the rock for laying up in the spring. The Lord has saved these valleys of the mountains for his Saints, and not for the world. It is the duty of Saints to work only for the building up of the kingdom of God.

Choir sang "O happy souls who pray." Dismissed by Elder W. W. Phelps.

—
EVENING, in the Tabernacle.

Choir sang "Praise ye the Lord; 'tis good to praise."

This being the first meeting in the Tabernacle since it was repaired, enlarged, and made suitable for public

worship, President B. Young offered the following dedication prayer:—

“Our Father and our God, we present ourselves before thee on this occasion, in the name of thy Son Jesus Christ, in whose name we dedicate ourselves unto thee and to thy service for building up thy kingdom upon the earth, for the promotion of righteousness, for gathering the house of Israel, and for establishing thy Zion, until the laws of Zion shall become the law of all nations. We also dedicate unto thee

our friends, our families, our brethren, and their families and friends, with our flocks and our herds, and our possessions as thy people. We dedicate unto thee thy kingdom in every nation, and among all people where thy Gospel has been preached and thy kingdom established. We dedicate unto thee this house that we now occupy, and the ground upon which it stands. As it has before been dedicated unto thee, we again dedicate it unto thee, with the addition and improvements that have been made upon it. We dedicate to thee the foundation walls—the foundations upon which the timbers and floor rest; we dedicate to thee the walls above the foundation, the adobies, and all the wood-work, the timbers, and the lathing and plastering on the walls, the doors and the hangings thereof, and we desire that they may be opened and shut by the Saints of the Most High; we dedicate unto thee the timbers of the roof, with all the appurtenances thereunto belonging—the brace timbers that strengthen and sustain the roof, with the lathing and plastering of the ceiling, also the shingles, and the boards upon which they are fastened, and the nails and bolts of iron that bind the whole together; we dedicate unto thee the window frames, and the sash, and glass, and the trimmings thereof, and all the conveniences pertaining to this building, both those that are on the ground and those that are in the ground; we dedicate unto thee the sleepers and the flooring above them, and the nails that bind them together, and the seats that rest upon the floor; we dedicate unto thee the pulpit, and the platform upon which it rests, and the seats, and everything that pertains to the stand; we dedicate unto thee the organ, and the foundation upon which

it rests, and all its appurtenances and conveniences; we dedicate unto thee the new portion of this house, the foundation upon which it rests, and its conveniences above and below, together with the former portion of this our place of worship, which thou hast permitted us to erect, wherein to worship the name of the Lord of Hosts. We ask thee, our Father, in the name of Jesus Christ thy Son, to let thy presence and thy power dwell in this hall, and suffer not thine enemies to ever occupy it.

Thou art acquainted with our faith and our hopes, with our labours of love, with all that we possess; for all things are open before thee. Let righteousness and peace dwell here, that thy holy angels may take up their abode here and dwell with us. Let great peace—the peace of God, that passeth understanding, dwell upon thy people that enter this house. May the Spirit and power of the Holy Ghost rest upon male and female, old and young, and middle-aged, that come here to worship thee in spirit and in truth; and let thy servants who speak to thy people in this house be inspired by thy wisdom and with thy power, and be filled with the revelations of Jesus Christ. Let them thus be blessed at this time and in all time to come.

Bless the Saints in every land and clime, and all that pertains to them. We pray thee to bless thy Priesthood in all their abiding-places, and in all their fields of labour. Pour out thy Holy Spirit upon the faithful of thy servants, and preserve those who are labouring in foreign lands, who travel from nation to nation, from people to people, and from land to land, to gather and save the honest in heart. May great peace and great power be upon them and round about them by day and night, and let them not be hurt by any power. Give them every qualification that is requisite to their respective calling and standing before thee and the people among whom they minister. Give them money and means, food and raiment, and the hearts of the people. Give them abundance to gather up the poor and bring them home to Zion.

Bless the inhabitants of this Territory. We thank thee for the land in the chambers of these mountains; we

thank thee for the mountains, for the kanyons and the rugged rocks, for the sandy deserts and salt wastes that surround and embrace these hiding-places for the poor and meek of the earth; we thank thee for the pure streams of water that flow from the kanyon gorges, that gush forth in the mountain tops and come to us a healing, cooling, reviving beverage; we thank thee for the healthy, thriving vegetation of these fat valleys of Ephraim, for our bread and meat, for our habitations and our raiment, for our families, friends, and connections, for the society of thy people, for useful animals, and for all the conveniences and creature comforts of life, all of which we dedicate unto thee, our Father and our God.

We ask thee to bless the Quorums of thy servants who have assembled this evening with the High Priests' Quorum. May we all feel one in Christ; and let thy Spirit of wisdom be continually with us as thine Elders, that none may feel in their hearts, some of Heber, some of Willard, some of Jeddy, some of Daniel, some of Joseph, some of Brigham, some of John, some of Paul, and some of Christ. Bless us with understanding, that our capacities may reach to the heavens, and our minds be opened to behold heavenly things, and things upon the earth, and things under the earth, that we may be acquainted with the power by which thy works are organized and sustained. When we meet as High Priests, as the Twelve Apostles, as Seventies, as Bishops, as Elders, as Priests, as Teachers, as Deacons, and as members of this thy great latter-day kingdom that is growing upon the earth according to the words of thine ancient Prophets, may we meet as members of the same body; and in all our communications may we have the Spirit of intelligence to receive as well as to give, and all be benefited together.

We dedicate all unto thee, and ask thy blessing upon all the subjects of our prayers, in the name of Jesus Christ our Lord. Amen.

Choir sang another hymn.

Bishop E. D. Woolley arose and said that we had met in the name of the High Priests' Quorum; but as there was no business calling for the immediate action of that body, the meeting would

be devoted principally to preaching. He regretted that brother John Young, sen., the President of the Quorum, could not be present, owing to a recent accident, by which he had been so unfortunate as to sprain his ankle; but it afforded him pleasure to communicate Uncle John's blessing and good wishes for the brethren of the Quorum and for all Israel.

Elder Phineas H. Young remarked that through his whole life he had not felt a more striking interest in the things of the kingdom of God than at the present time. Spoke of the power and authority of the Melchisedec Priesthood to regulate and preside in all spiritual matters, and the duty of the Aaronic Priesthood to control temporal things, under the direction of the Melchisedec. Gave his views upon the doctrine of consecration.

Elder Samuel W. Richards observed that he had met many times with the High Priests' Quorum, and the brethren knew his feelings and sentiments in regard to those things that belong to the building up of this kingdom and the establishment of peace and truth upon the earth. Endeavoured to show the propriety of striving to learn from the experience of others, as well as from our own, and prayed the Lord to assist us to perform every duty required at our hands by the servants of God.

Elder George D. Watt reasoned upon the inseparability of our temporal and spiritual existence. He spoke in strong terms of the necessity of the Latter-day Saints observing the law of consecration, and said that all our means should be laid out and expended with a view to an increase. He alluded to the influence and power of wealth.

President Brigham Young made some remarks on the vibrations of sound, the advantages and conveniences of the Tabernacle now over what we enjoyed before it was repaired. Spoke of the natural body having to go into the grave in order that it might be purified and prepared for the resurrection. Desired to see the people become of one heart and one mind, and said it was truly gratifying to know that the Elders were in some degree learning to put their means in the right channel. Reviewed the history of Elders coming home from missions,—

some coming home rich, others as merchants, some as teamsters, and some with handcarfts. Made a few appropriate remarks on the gathering of the poor, Saints from the nations of the wicked.

Choir sang "All hail the glorious day." Benediction by Elder F. D. Richards.

Monday, Oct. 7, 10 a.m., Bowery.

Choir sang "Come, ye that love the Lord." Prayer by Elder Ezra T. Benson. Choir sang "Arise, O glorious Zion."

President Brigham Young said we would now take up the business of the Conference, such as the building of the Temple, sending teams East next spring, and many other little items that were necessary to be considered. Said it was his intention to call upon a number of Swiss and other brethren to go into the southern part of the Territory—probably about two hundred families—to raise cotton, indigo, grapes, figs, and such other articles as cannot be raised in the northern counties. Flax, hemp, wool, and silk, he observed, we can raise here as well as they can be raised in any other part of the world. It was also his desire to have something done respecting the Missionary and Perpetual Emigrating Funds. The first business in order was the presentation of the various authorities of the Church.

Elder John Taylor was called upon, and he presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball his First, and Daniel H. Wells his Second, Counsellors.

Orson Hyde as President of the Quorum of the Twelve Apostles; and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, as members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion; and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, James A. Little, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Brigham Young,

jun., Franklin B. Woolley, Orson Pratt, jun., and Howard Spencer, as members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the first seven Presidents of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Horace S. Eldredge, and Jacob Gates, as members of the first seven Presidents of the Seventies.

John Nebeker, President of the Elders' Quorum; and Elnathan Eldredge and Joseph Felt, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Lewis Wight, President of the Priests' Quorum; William Whiting and Samuel Moore, his Counsellors.

McGee Harris, President of the Teachers' Quorum, Adam Speirs and David Bowman, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; William F. Cook and Warren Hardy, his Counsellors.

Brigham Young was presented as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church. Elder Truman O. Angell resigned the office of Architect, in consequence of poor health, and recommended brother Folsom as his successor.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and General Church Recorder; and Wilford Woodruff, his assistant.

The foregoing Quorums and authorities were all voted for separately, and each and all unanimously sustained by the Conference.

President Heber C. Kimball commenced his address by asking the question, Shall we go to work and build a Temple? (Voices, "Yes.") Is this the feeling of the people here to-day? (Voices, "Yes.") As the body without the spirit is dead, so also is our faith without works. He then asked the people if they would pay their Tithing, and the congregation responded, "Yes." He said there was no lack of means. All that was required was the will; and if the people will do it, God will help us

Spoke of the importance of the Latter-day Saints concentrating their means and their energies for the purpose of erecting a Temple to the name of our God.

President Brigham Young made a few timely remarks on cash-tithing. Counsellor the people to make their investments in the kingdom of God, and then they will see the benefits resulting from it.

President Daniel H. Wells called for fifty teams to go to work and haul rock from Little Cottonwood for the building of the Temple; that number to be on hand for service from this time until the Temple is completed. He wished the hauling to be done on labour-tithing. Each settlement is expected to furnish its quota of men, teams, and waggons, to be provided with suitable camping equipage, so that the work can be prosecuted through the winter season.

Elder George A. Smith took up the subject of improvement, and metaphorically presented the Latter-day Saints as one great building, and our President as the great master-builder. Argued that it is our duty to unite our strength and build that Temple. If we do right, it is for us to follow him; and if he says, Brother, go south and raise cotton—go to these flats and make adobies—into those hills and get lumber, we should do it with our whole hearts. We have come here to build up Zion, and we should be willing to go and do what we can, and to do it when and where he dictates us. Touched briefly upon the subject of paying cash-tithing, and exposed the conduct of some. Contended that it is the duty of every man to strive and do his share towards the building up of the kingdom of God upon the earth. He was in favour of sending down two or three hundred families to the cotton country this fall, to raise cotton, indigo, figs, grapes, &c.

Choir sang a hymn, after which Elder F. D. Richards pronounced the benediction.

2 p.m.

Singing by the choir. Prayer by Bishop Edwin D. Woolley. Choir sang "Come, let us anew our journey pursue."

President Brigham Young made pointed remarks on the science of music. Alluded to his late visit to the extreme

northern and southern settlements of the Territory, and their adaptation for producing everything that is necessary to sustain human life.

Elder Albert Carrington was then called upon, and read an address, which is being sent to all the Bishops of the Territory, calling upon them to use their best endeavours to husband the tithing now being placed in their hands, so that all may be preserved to assist in building the Temple the coming season.

Elder Ezra T. Benson felt thankful for the present opportunity of speaking to the brethren and sisters in Great Salt Lake City. He ever felt anxious to discharge those duties that were required at his hands. Spoke of the general duties and responsibilities devolving upon the Latter-day Saints. Advocated the doctrines of Tithing and Consecration, and the necessity of the Saints being liberal with their means and doing all in their power towards the building up of the kingdom of God. He said the Temple would cost one million of dollars, and one-half of that sum was wanted for next season's operations. Admonished the brethren and sisters to be faithful in all things, and said many other good things.

Elder Mark A. Coombs, being invited to make a few remarks, told his experience in the Church, and described the way and manner of his receiving the Gospel, in Jackson County, Missouri. Related a vision which the Lord gave him to open his mind ready for the reception of the "Word of Wisdom," which was revealed through Joseph Smith.

President B. Young called for volunteers to go to Washington county and raise cotton, indigo, figs, grapes, sugar, olives, and all the products of a southern climate.

Patriarch Isaac Morley made a few remarks, in which he bore a strong testimony to the truth of the Latter-day Work now being accomplished by the Saints of God. Offered some pertinent remarks on self-government and the saving effects of being submissive to the powers that be. In conclusion, he said, "Let us strive to understand our relationship to each other, and never neglect to hearken to counsel. I feel to leave my blessing upon the people, as it is my right by virtue of the Patri-

archal office. I bless you, brethren and sisters, with the blessings of the heavens and of the earth and the fulness thereof; also with the blessings of eternal life and exaltation in the kingdom of our Heavenly Father; and I do it in the name of Jesus Christ. Amen."

Brother Daniel Bonelli then read the names of the Swiss brethren who were selected to go and settle in the southern part of the Territory.

President Brigham Young said that as the brethren did not choose to volunteer for this mission, the Presidency and Twelve would make the selections, and they would expect the brethren to go and stay until they are released.

Choir sang "The Spirit of God like a fire is burning." Benediction by Elder George A. Smith.

At half-past six in the evening the Bishops held a meeting in the Tabernacle for the transaction of business, Bishop Hunter presiding. Nearly all the wards and settlements in the Territory were represented; the house was densely crowded, and a good spirit prevailed. The Presiding Bishop delivered short address, during which he briefly touched upon the important items of business, upon which he desired them to express their minds.

President D. H. Wells then arose and delivered an excellent discourse on the building of the Temple, the gathering of the poor Saints from all the nations of the earth, the necessity of sustaining the families of Missionaries while they are abroad preaching the Gospel to those who sit in darkness.

Several enlivening songs were sung by Messrs. William Willis, George Goddard, Andrew Sprowl, and Charles W. Penrose; after which the congregation was dismissed with benediction by President B. Young.

Tuesday, Oct. 8, 1861, 10 a.m., Bowery.

Choir sang "The morning breaks, the shadows flee." Prayer by Elder Jacob Gates.

Owing to the disagreeable change in the weather which took place during the opening ceremonies, the Conference adjourned to the Tabernacle.

Tabernacle, 10.30.

The choir sang "I'll praise my Maker while I've breath."

Elder William W. Phelps read and commented upon several passages and revelations contained in the *Evening and Morning Star*, a paper published in the early days of the Church. He bore testimony to the restoration of the Gospel through Joseph Smith. Quoted Matthew and Mark on the promise of "a hundred fold" to him that forsakes houses, lands, mothers, wives, or children. He also made numerous other quotations and comments in his usually eccentric style.

Elder William H. Miles was next invited to the stand. He reviewed his experience in this Church for the past twenty-one years. Said he rejoiced in the privilege of being here, and also in the opportunity of bearing testimony to the truth of the religion he had embraced.

Elder William Willis sang "The city I love so well."

President Brigham Young preached a highly-interesting and instructive discourse upon the important subject of marriage for time and all eternity.

Choir sang "Praise to the man who communed with Jehovah." Benediction by Elder G. D. Watt.

2 p.m.

Singing by the choir. Prayer by Elder Wilford Woodruff. Choir sang "Oh, say what is truth."

President Brigham Young called the attention of the Bishops and people to the importance of gathering up all such worn-out fabrics, articles of clothing, and other materials suitable for the manufacture of cotton and linen paper. He said twenty-five thousand dollars had been expended in the paper machine, and it was a good one. The only thing now lacking, he observed, is material to make into paper, and he wished the people to save their rags and to gather up all suitable refuse material for making paper. Said we ought now to print our own school-books, works on science, &c.; and if we can get the rags and the flax together, we can soon make the paper and print our own books.

Elder Lorenzo Snow next addressed the congregation. He spoke with energy and spirit upon the principles of Tithing and Consecration, and the necessity of always holding everything

ready upon the altar of sacrifice. Counselling the Saints to be faithful and diligent in the discharge of those duties devolving upon them as children of God.

William C. Dunbar was called upon and sang the favourite hymn, "O Zion, dear Zion."

Elder Orson Pratt introduced the Missionary Fund, and said that it had been determined that the Missionaries should be sustained in this Territory, and their families be supported here, so that the brethren could go forth with the spirit of their missions upon them, instead of striving to get means to sustain their families at home. Referred to his missions abroad and the course he had taken in publishing pamphlets on the first principles of the Gospel of Jesus Christ. Spoke also of the doctrine of consecration. Advocated the building of the Temple in which to administer ordinances for the living and for the dead, and stated his willingness to do anything in his power for its erection. He then dwelt upon the subject of the gathering of the poor from all nations. Was of opinion that a servant of God had no right to plead ignorance in regard to his duties, but he ought to learn what his duties were, and then do them.

President Heber C. Kimball reviewed the early history of the Church. Alluded to his connection with Zion's Camp and the promises of the Almighty to the Elders at that time. Bore testimony to the truth of the work in which he was engaged.

Choir sang "Now let us rejoice in the day of salvation." The Conference adjourned till the 6th of April next, at 10 a.m.

President Daniel H. Wells pronounced the concluding benediction as follows:—

"O God, the eternal Father, at the close of this our Conference we render unto thee our unfeigned gratitude for the blessings thou hast poured out upon us, and the instructions thou hast given us during this Conference. We thank thee that we live in this age and generation of the world, in which thou hast revealed thy holy Gospel, and that we have become the happy recipients of the blessings thereof. Qualify us to perform the duties required of us with pure hearts,

willing minds, and ready hands, walking uprightly before thee all the days of our lives. Direct our steps day by day, enlarge our capacities, and strengthen us to discharge our duties in a manner acceptable unto thee, filling up all our days in usefulness in thy kingdom, bringing to pass thy purposes according to thy good mind and pleasure. Accept of us now, while we devote and dedicate ourselves and our efforts unto thee in the building up of thy cause. This we desire to do in the days of our prosperity, while the hand of mercy and blessing is extended over us, that we may labour to accomplish thy purposes with credit to ourselves and honour to thy cause, producing all things necessary for the building up of thy kingdom and the maintaining of thy people in these mountains, according to the directions we may receive from thy servant Brigham from time to time. May the instructions which have been given us this Conference be acted upon by us in all our avocations of life. Bless thy people in all their settlements in these mountains and throughout the world; and in all the avocations and enterprises they may be engaged in that have for their object the building up of thy kingdom and cause upon the earth, may they be abundantly prospered. Shield them from the powers of the Adversary, and from evil influences that may attend upon their footsteps; and let them be made aware that thy power is over them. Bless the rising generation. Enable thy people to train up their children in the nurture and admonition of the Lord—to rear up thy kingdom in their day and generation. Bless the earth and the elements, that they may bring forth in their strength for the sustenance of thy people. Thwart the plans of our enemies, and may they waste and destroy each other, while thy people shall abide in power and in strength. Gather out from our midst the workers of iniquity, and let thy people dwell in righteousness, and build cities and temples and public buildings in these valleys of the mountains, wherein they shall worship thee, and none make them afraid; and finally receive us to thyself; and unto thee be ascribed all the glory, world without end. All these blessings we ask in the name of the Lord Jesus Christ. Amen."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 7, 1861.

LABOURS BEFORE THE PEOPLE IN ZION—INFLUENCE OF TITHING.

By a perusal of the minutes of the Semi-Annual Conference held on the 6th of October in Great Salt Lake City, we learn that the subject of building the Temple was introduced by President Young, and received a large share of attention from Presidents Kimball and Wells, and other Elders who addressed the Conference. The importance of Tithing and Consecration, and the Saints holding themselves in readiness to respond to every call that might be made upon them to carry out the purposes of the Lord, was considerably dwelt upon. A large company of Saints was selected to go to the southern part of the Territory for the purpose of strengthening the old, and probably forming new settlements to raise cotton, indigo, grapes, and other southern fruits, and such products as cannot be raised in the northern settlements. Instructions were also given for the organization of companies of men and teams, with the suitable camping equipage, to haul stone during the winter from the quarries at the Little Cottonwood for the Temple; and a call was made for all the masons who felt disposed to go to work to prepare the stones for laying up in the spring. The proposition to build the Temple, when the Saints were questioned respecting it, was received with gladness; and they unanimously responded in the affirmative as to whether they would pay their Tithing and do what is necessary to accomplish it.

Truthfully and appropriately has that land been named "Deseret." Its inhabitants are as industrious and provident as bees. When we reflect upon what they have done, and the short time they have had to perform their labours in, and the difficult circumstances and the many serious obstacles they have had to contend with, we are filled with wonder. The Lord has truly endowed his people with an extraordinary vitality and energy, and has blessed all their efforts to a surprising extent. Though not a powerful people, numerically speaking, they already exhibit in a very prominent manner all the qualities of a great and resistless nation; and they combine within themselves every element needed to constitute an independent and mighty power. How plainly to be seen, foreshadowed in their present movements, are those wonderful results which, according to the Prophets, are to be accomplished by the people of God in the last days! The secret of all their success and the power and energy they display are to be found in their obedience to the counsels and requirements of the Lord, through his servants. While performing what he commands, they are threading their way in the path which will lead to true greatness and honour, and to their development as the mightiest power that has ever existed upon the earth.

We have heard of Saints in this country who have been many years in the

Church who have but little or no faith in the principle of Tithing, (and, if possible, much less in Consecration,) and who seem to be at a loss to comprehend what benefit can be derived from its observance. Either such persons have been unobservant spectators of what the labours and progress of the people in Zion have been, or they have failed to attribute them to their proper cause. For it has been fully apparent to every one who has taken the trouble to reason upon the subject, and who have been at all conversant with matters in Zion, that much of the growth of the Church there, in ability to carry out the various undertakings where means is required, has been chiefly owing to the revelation of the principle of Tithing, and the punctuality of the people in paying it. It is true that there is no single principle of the Gospel that can be credited with the peculiar prosperity and power enjoyed by the Saints. Every principle of the Gospel is necessary; and to the perfection of the system in its entirety, and its adaptability to the creation of human happiness, and not to some particular doctrine and practice, must these results be attributed. Yet there are some certain results which the revelation and practice of some certain principles will bring about, and which are especially required for the development and increase of the people in a particular direction. Of this class are Tithing and Consecration. Had they not been revealed and practised, the Church would be very far from occupying the position it occupies at the present time. We include both these principles; but in reality we should only allude to Tithing, for Consecration has been only partially, and by a comparatively few individuals, obeyed; and the results of obedience do not count very largely yet in what we behold. But the principle of Tithing has been revealed and practised many years, and one of the results of its observance has been to make us a far more able and influential people than could by any means be expected from a community in our circumstances and our numbers, apart from the practice of the principle. The credit of the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints, and the confidence in his ability to meet all financial engagements, are surprisingly great, when the numerous slanders and misrepresentations that have been circulated respecting him and the Church are taken into consideration. Among mercantile men and others to whom our position is known, a draft of the Trustee is as acceptable as that of any banker's; indeed, we have known many instances where his drafts have been received with greater confidence than would those of an ordinary bank. So widely has this confidence spread, that, in any of the cities of the United States with whom the Church or people has transacted business, a properly authenticated agent of the Church could obtain any required amount of credit. This confidence has grown out of the promptness and punctuality of the Trustee-in-Trust in meeting every engagement to which he, as representative of the Church, has been a party; and this he has been enabled to do through there being a Tithing Fund in existence. In this respect, then, the payment of Tithing has been a benefit to the Church, and, of course, if to the Church, to every individual member of it; for whatever tends to elevate and bestow power upon the Church enhances the interest of every person identified with it.

But though the above is not an unimportant result, particularly when viewed as an indication of what the influence and power of the Church will be in the future, yet there are results which have been witnessed at home in the midst of Zion which far transcend this in importance. The interests of the people have been blended to an extent they never would have been, had not this or some other principle such as Consecration been revealed and practised. Though the Tithing

Fund is 'not the property of any single individual, it is in one sense the property of all. Properly speaking, it is the Lord's, with everything else that we enjoy or possess; and he alone has the right to control and dispose of it; but the expenditure of it by him in carrying out his designs is for the benefit and advancement of the people. And when thus expended, they all can feel that they have one common interest in it. Hence, every public building or other work, executed or put into operation through Tithing and held as Church property, maintains and strengthens the identity of interest, and adds to the material wealth of the whole. And the erection of buildings and the carrying on of other public works by Tithing, give opportunity for the poor, in addition to the mechanics and labourers who work regularly, to be employed who arrive in the Valley destitute of means. A striking incident, illustrative of the influence and power which can be wielded by the President of the Church, who is also Trustee-in-Trust, in consequence of the people's obedience to the principle of Tithing, is to be found in the history of the past season's emigration. Twelve months ago this last spring, the experiment of sending oxen and waggons down from the Valley early in the year, with the intention of having them return the same season, had been tried, and with complete success. As there were many poor in Babylon to whom assistance would prove acceptable, it was resolved to repeat the experiment this season just past upon a larger scale. Accordingly, President Young mustered in round numbers, about 200 waggons and 1,600 head of oxen, and sent down to Florence, under the charge of a number of experienced, capable men; and through this very welcome assistance many hundreds of poor Saints, who without this aid would have been compelled to remain in Babylon, were enabled to reach the place of gathering without difficulty. This opportune relief was mainly due to Tithing. It is such acts as these that bring out a people's greatness and power in bold relief, and cause nations to have wholesome respect where they might otherwise entertain contempt. And every year, as the people increase in numbers and wealth, will the ability to perform works of this and a similar character become greater. It is easy to perceive what power this will give to the people of God in the lapse of a few years, more especially when the principle of consecration is understood and fully obeyed. Temples and other edifices can be built, the poor emigrated, and every necessary work performed that will add to the beauty of the earth, the development of its resources, and its preparation for its glorious destiny, or that can contribute to the increase of man's happiness and wellbeing, or the bringing to pass of the reign of righteousness and peace.

From all the revelations of the Almighty in these days, it is evidently his intention to institute measures which will have the effect of making the interests of his people one and indivisible,—not by obliterating every distinction between the property held by one and that held by another, for that would produce confusion and check enterprise; but by their acknowledging him to be the Proprietor of all they possess, and recognizing themselves as merely stewards, whose duty it is to improve upon the talents He may give them. The system of finance which He will introduce will be a very different one from those at present in vogue among the various nations—systems which very frequently place the interests of different members of the same State in direct antagonism one with another. The interests of his people will be identical. They will not be labouring for the accomplishment of their individual ends, but for one common object, the attainment of which all will be alike interested in. Under such circumstances there can be

no conflict of interests. The people, if they continue to abide faithful, must increase rapidly in wealth, and their wealth will all be available. It will not be left idle in strong boxes or in vaults, but will be kept in circulation to minister to the wants of those for whose benefit it will be called into existence.

Saints who are faithful can see, at any rate to a partial extent, the propriety and desirableness of paying Tithing, and by that means becoming more identified with the work of God. There are definite promises extended to those who comply with the principle—promises that are unmistakable in their nature. The Lord, through Malachi, requested Israel to prove, by paying their Tithing, if he would not open the windows of heaven and pour them out a blessing which there should not be room enough to receive. He also said further that if they would do so, all nations should call them blessed, for they should be a delightful people. He is desirous that his Saints should test him in a similar manner now; and the Saint who will do so, and will merge all his interests in His kingdom, will rise as it rises, increase as it increases, and share in all its glory, honour, and exaltation, and will have the pleasure of knowing that when he had but one or two talents he did not hide them in a napkin and bury them, but put them out to usury, that he might be able to render to his Lord the legitimate and proper increase of that with which he had entrusted him.

NEWS FROM AMERICA.—By letter from Elder McAllister, dated from New York, Nov. 9th, we learn that the reports he receives from the Elders are cheering, though very few are being added to the Church. Emigration is the cry throughout the land, and the word among the Saints is, "I am bound for the Valley." The poor are putting away their pence. Elder McAllister adds—"Our last year's route seems to be hedged up at present. There is another by way of Iowa City and Marengo. There is one thing certain—the Lord has called his people, and commanded them to gather home. He will open up the way. I expect to have the privilege of striking hands with the Hon. J. M. Bernhisel next Thursday, the 14th."

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Clark, in a letter from Sheffield, dated November 28, says—"The Saints in this Conference are feeling well in their holy religion. They are anxiously looking to emigration time, when some are hoping that their emancipation from Babylon will be consummated. We have good meetings. Many strangers attend our meetings and are investigating our doctrines. We have good prospects of soon adding to our numbers by baptism."

Elder W. G. Smith, writes from Cheltenham, November 26, that "the Saints are, as a general thing, feeling to go-ahead in the work of God." The brethren are united in their efforts to further the interests of the work.

NEWS FROM UTAH.

(From the "Deseret News," October 23, 1861.)

THE COMPLETION OF THE TELEGRAPH.—On Thursday afternoon the 'operator' connected with the eastern portion of the telegraph line informed the visitors who had gathered around his table to witness the first operations in communicating with the Eastern States, that the "line was built," but for some

reason there was no "through" message either sent or received till the following day.

The first use of the electric messenger being courteously extended to President Young, he forwarded the following congratulations to the President of the Company:—

Great Salt Lake City, U. T., Oct. 18, 1861.

Hon. J. H. Wade,
President of the Pacific Telegraph Com-
pany, Cleveland, Ohio.

Sir,—Permit me to congratulate you upon the completion of the Overland Telegraph Line west to this city, to commend the energy displayed by yourself and associates in the rapid and successful prosecution of a work so beneficial, and to express the wish that its use may ever tend to promote the true interests of the dwellers upon both the Atlantic and Pacific slopes of our continent.

Utah has not seceded, but is firm for the Constitution and laws of our once happy country, and is warmly interested in such useful enterprises as the one so far completed.

BRIGHAM YOUNG.

On Sunday morning the following very becoming reply was received:—

Cleveland, Oct. 19th, 1861.

Hon. Brigham Young, Pres.

Great Salt Lake City.

Sir,—I have the honour to acknowledge the receipt of your message of last evening, which was in every way gratifying, not only in the announcement of the completion of the Pacific Telegraph to your enterprising and prosperous city, but that yours, the first message to pass over the line, should express so unmistakably the patriotism and Union-loving sentiments of yourself and people.

I join with you in the hope that this enterprise may tend to promote the welfare and happiness of all concerned, and that the annihilation of time in our means of communication may also tend to annihilate prejudice, cultivate brotherly love, facilitate commerce, and strengthen the bonds of our once and again to be happy Union.

With just consideration for your high position, and due respect for you personally,

I am your obedient servant,

J. H. WADE,

Pres. Pac. Tel. Co.

Secretary and acting-Governor Fuller made early use of the wire to salute President Lincoln, of which the following are copies of the congratulations and the acknowledgements:—

G. S. L. City, Oct. 18, 1861.

To the President of the United States.

Utah, whose citizens strenuously resist all imputations of disloyalty, congratulates the President upon the completion of an enterprise which spans a continent, unites two oceans, and connects with nerve of iron the remote extremities of the body politic with the great governmental heart. May the whole system speedily thrill with the quickened pulsations of that heart, as the parricide hand is palsied, treason is punished, and the entire sisterhood of States join hands in glad reunion around the national fireside.

FRANK FULLER,

Acting-Governor of Utah Territory.

Washington, D. C., Oct. 20, 1861.

Hon. Frank Fuller, Acting-Gov. of Utah.

Sir,—The completion of the Telegraph to Great Salt Lake City is auspicious of the stability and union of the republic. The Government reciprocates your congratulations.

ABRAHAM LINCOLN.

During the business hours on Friday there was quite an interest in the performances of the electricity, and congratulations over the wire to distant friends were extended in every direction. The day throughout was quite an occasion for the moving celebrities of Main-street.

The Western line, as reported to us, was to have been finished on Monday evening or yesterday morning—a much earlier day than the most sanguine friends of Mr. Street anticipated. The last poles being set to the west of Fort Crittenden, Mr. S. has consequently been detained there, but was expected in this morning, and will doubtless open his battery on the inhabitants of the Pacific during the course of to-day; and thus the inhabitants of the Pacific and Atlantic States will be united in electric bonds.

Having expressed our sentiments on the building of the telegraph line through the Territory in a recent number of the *News*, we will now only say that the hope is entertained that at no distant day the "iron horse" may have a track prepared for it across the continent.

ARRIVAL OF THE LAST TRAIN.—God-be's and Wright's merchant and freight train, consisting of some twenty wag-gons, arrived on the 17th instant, which is the last expected from the States this season. They had excellent weather most of the way from Laramie, and no snow, excepting a slight storm at the South Pass.

GONE SOUTH, BUT NOT SECEDING.—The development of the resources of Washington county and the entire Southern part of the Territory has long been considered of great importance to the people residing in these valleys; but the settlements formed there for that purpose have not flourished to the extent desired, from various causes not necessary now to state. In view of the great demand there will be for cotton

and other products of a warmer climate than Great Salt Lake and surrounding valleys, in the event that the civil war in the East should continue for a number of years, it has been deemed expedient by the First Presidency to materially strengthen the settlements that have been made in Washington county, and make others where facilities for so doing exist, that the objects desired may be more speedily attained than by the course hitherto pursued.

To accomplish the desired objects as soon as practicable, a company, numbering over three hundred men with their families, have been either selected or have volunteered to go there this fall, as the winter below the rim of the Basin is the best season of the year for building, fencing, and opening farms for cultivation the ensuing year. Of this company, about two hundred are from Great Salt Lake City and county, some fifteen or twenty from Davis and Weber, a few from Tooele, about sixty from Utah, thirty from Sanpete, and a few from Juab, Millard, and Beaver counties.

With some of those going we are not acquainted, and cannot testify as to

their fitness for the enterprise; but those from this city and county are among the most energetic and enterprising citizens; and if they fail in turning that part of the Territory into fruitful fields, it may be considered an impossibility, so far as industry, ingenuity, and perseverance can be made subservient to that end.

MORE COAL DISCOVERIES.—Mr. S. P. Hoyt, who is building a grist mill on the Weber, below the mouth of Silver Creek, in Summit county, brought to this city a few days since some coal taken from a newly-discovered mine in that vicinity, some six or eight miles this side of that opened last season. Some of the blacksmiths tested it, and pronounced it better than any they had before seen which had been taken from the Weber mines, and equal to any they had ever used in the Territory.

The Weber country is unquestionably an extensive coal-field; and if the mines were opened and properly worked, they would supply the whole Territory with coal for fuel and manufacturing purposes. The coal there is supposed to be inexhaustible.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—On the night between the 23rd and 24th ult., a detachment of French troops made 110 brigands prisoners near Alatri. They also seized two cannons in the mountains.

TURKEY.—The following authentic details of the war in the Herzegovine will be read with interest:—"On the 17th of October a sharp combat took place at Syachna, in which there were considerable losses on both sides. On the 21st there was another engagement at Piva, which lasted from six o'clock in the morning until dusk, and was favourable to the Montenegrins. On the following day, however, the battle recommenced, and, after lasting for ten hours, victory declared itself in favour of the army of Omar Pasha. The loss of the Montenegrins was 800, that of the Turks 400." On Wednesday, the 27th ult., the Montenegrins attacked the village of Setztune, burnt Miriki, on the lake of Scutari, and afterwards proceeded to the island of Tongemille. Turkish troops have been sent against them.

CROATIA.—The General Congregation of

Croatia has, under certain reservations, ordered military levies to be made in Croatia, and also notified to all the functionaries that all official correspondence is to be conducted in the Croatian language.

AMERICA.—The steamer *Theodora*, with the Confederate Commissioners, Messrs. Slidell and Mason on board, ran the blockade of Charleston on the 18th of October last. Mr. Slidell, wife, and three daughters left Havannah on board the *Trent* on the 7th ult.; and on the 8th, as the steamer was approaching a narrow passage between reefs opposite the Parado Grande light-house, Old Bahama Channel, a large war vessel was observed waiting ahead and showing no colours. On coming nearer, the *Trent* hoisted her ensign, which met with no response from the war vessel. When within about one-eighth of a mile, the stranger, it is said, fired a round shot across the *Trent's* bows, at the same time hoisting the American flag. Immediately afterwards, it is reported, she fired a shell from a long pivot gun on her fore-castle, which burst about one hundred yards to leeward of the

Trent. Captain Moir, of the *Trent*, thereupon hailed the captain of the other vessel, asking what he meant by stopping his ship. He replied he wished to send a boat on board. At the same time one was lowered, containing two officers and ten men, which boarded the *Trent* and demanded a list of the passengers, which was refused. Lieut. Fairfax, the officer in command of the party from the war steamer, which proved to be the *San Jacinto*, then said that Captain Wilks, his commander, had received reliable information that Messrs. Slidell, Mason, Eustance, and Farland were on board the *Trent*, and demanded that they should be given up. This was most peremptorily refused, both by Captain Moir and Commander Williams, R.N., the naval agent in charge of her Majesty's mail—the former stoutly denying the right of the Federal vessel to take any person from under the English flag. The Commissioners were standing near, and boldly declared that they were all present; but being on board a British ship, they claimed the protection of the flag. The Lieutenant then said he would take charge of the steamer, and waved his hand to the *San Jacinto*, when three more boats were sent alongside, in which were 30 marines and about 60 sailors. Commander Williams thereupon made the following protest in the ship:—"I am the representative of her Majesty's Government, and I call upon the officers of the ship and passengers generally to mark my words, when, in the name of the British

Government, and in distinct language, I denounce this as an illegal act, in violation of international law, and an act of wanton piracy, which, had we means of defence, you would not dare to attempt." The men in the boats then boarded, and came on the deck of the *Trent* with bare cutlasses, and the Commissioners were forthwith arrested and forced into the boats. The boats afterwards returned to the *San Jacinto*, and the *Trent* proceeded on her voyage. The members of the British Cabinet have held a consultation, and have decided that the seizure of the Commissioners was a violation of international law. The Unionists in Tennessee have been doing terrible damage to the railroads over which the Confederates might effect the transportation of their troops. The splendid bridge north of Nashville has been burned. The New York journals state that the Federal Government has not determined whether Beaufort shall be made a port of entry. Southern journals state that black flags have been hoisted at Charleston and Savannah, as an indication that no quarter would be given and that none would be asked. The Federal army has evacuated Springfield, returning to St. Louis. Col. Cochrane, addressing his regiment at Washington, urged the arming of Southern slaves against their masters. The Secretary of War, who was present on the occasion, was reported to have fully endorsed the colonel's speech.

VARIETIES.

CHARADES.—To half your wish join half your fear, and, lo! a partner will appear.—*Wife*. What word is shorter for having a syllable added?—*Short*. My second has two legs, my whole no more, and yet my first alone has always four.—*Horseman*. My first your blood in secret draws, my second chokes you in his paws; but though you must beware of either, both may be laughed at when together.—*Bugbear*. I am known to the poorest and worst, and my worth by a child may be reckoned; though the least thing in nature is double my first, and the whole is but half of my second.—*Halfpenny*. What belongs to yourself, and is used by others more than by yourself.—*Your name*.

THE MOON AND THE WEATHER.—M. Connick's letter to the *Courrier des Halles* is exciting great attention. It will be remembered that Marshal Bugeaud had proclaimed the discovery of an ancient Spanish manuscript, in which the natural laws which govern the atmosphere were so clearly laid down that nothing was left to chance, and projects could be made with the greatest security. These calculations, based upon fifty years' experience, comprising 600 revolutions of the moon, had enabled the author to foretell the weather to a nicety, and the marshal, struck by the confidence with which the theory was broached, after taking some little trouble to practise the same rule of calculation, found it unerring likewise. M. de Connick now comes forward with his experience also, and at length we can boast of possessing a key to the pranks of the moon, which will henceforth render them perfectly harmless. This is it: The weather, eleven times out of twelve, is exactly the same during the whole moon as on the fifth day, if, on the sixth day it resembles the fifth; and nine times out of twelve it is exactly the same as the fourth day, if the fifth day resembles the fourth. This rule, says M. de Connick, is found invariable eight months in the year. The exceptions have hitherto been October, February, March, and April.

A GENTLE HINT.—A Scotch boy had delivered a message to a lady, but did not seem in a hurry to go. Being asked if there was anything else that his mother had bid him say, Jock whimpered out, "She said I wasna to seek onything for comin'; but if ye gied me't, I was to tak it." We need scarcely add that the hint was taken, and Jock's services were amply rewarded.

THE HAUNTED CHAMBER.—A room in the principal inn of a country town had the reputation of being haunted. Nobody would sleep in it, and it was therefore shut up; but it so happened that at an election the inn was quite full, and there was only the haunted room unoccupied. A gentleman's gamekeeper came to the inn, exceedingly fatigued by a long journey, and wanted a bed. He was informed that unless he chose to occupy the haunted room he must seek a bed elsewhere. "Haunted!" exclaimed he; "stuff and nonsense! I'll sleep in it! Ghost or demon, I'll have a look at what haunts it." Accordingly, after fortifying himself with a pipe and tankard, he took up his quarters in the haunted chamber and retired to rest. He had not lain down many minutes when the bed shook under him most fearfully. He sprang out of bed, struck a light, (for he had taken the precaution to place a box of lucifer matches by his bedside), and made a careful examination of the room, but could discover nothing. The courageous fellow would not return to bed, but remained watching for some time. Presently he saw the bed shake violently; the floor was firm; nothing moved but the bed. Determined, if possible, to find out the cause of this bed-quake, he looked in the bed, under the bed, and near the bed, and not seeing anything to account for the shaking, which every now and then seemed to seize on the bed, he at last pulled it from the wall. Then the "murder came out." The sign-board of the inn was fastened to the outer wall by a nut and a screw, which came through to the back of the bed; and when the wind swung the sign-board to-and-fro the movement was communicated to the bed, causing it to shake in the most violent manner. The gamekeeper, delighted at having hunted up the ghost, informed the landlord the next morning of the real nature of his unearthly visitor, and was handsomely rewarded for rendering a room, hitherto useless, now quite serviceable. All the ghost stories on record might no doubt have been traced to similar sources, if those to whom the "ghosts" appeared had been as "plucky" as our gamekeeper.

POETRY.

THE HAPPY LAND.

There is a land I long to see,
A land of which I often hear,
Whose fertile vales please the eye,
And songs of Zion charm the ear.

Where industry its talent piles,
And makes, as if by magic wand,
Villages, towns, and cities rise,
And beauteous scenery command.

No poverty is suffered there,
Nor widow's tears nor orphan's cry
Can ask in vain, for help is near,
With balm of warmest sympathy.

The State where martyred Saints await
In sleep the Resurrection-day,—
Where the great Zion-city yet
Shall glow with light, as Prophets say.

Staffordshire.

For Zion must with judgment be
Redefined; and by the fire divine
Refined from their impurity,
Her converts in their lives shall shine.

Thus, as the stone shall roll along,
Down from the rocky mountain home,
New scenes shall swell the spreading song
Of triumph, till the Saviour come.

Girt by two mighty oceans, lo!
The promised land of Joseph stands,
Fertile above and rich below,
Preserved for Ephraim's scattered bands.

Its 'everlasting hills' enclose
The happy Desert—Utah,
Where Saints repose, secure from foes,—
The stronghold of America.

R.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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Price One Penny.

MINUTES OF A CONFERENCE

HELD AT LIVERPOOL, NOVEMBER 10, 1861.

(Continued from page 768.)

President Cannon then rose and said—"In standing before you this afternoon, brethren, sisters, and friends, I desire that the prayers of the Saints may ascend in my behalf, so that I may speak edifyingly to all. The principles which have been dwelt upon by President Rich are principles that we as a people should cherish in our hearts. Indeed, their cultivation ought to be the great object of our existence, because in them are involved our happiness here and hereafter. When men or women become acquainted with the principles of the Gospel, as they are revealed for the salvation of mankind, they have had a treasure revealed unto them of priceless worth—a mine of endless riches opened up before them, the proper appreciation of which will lead them to seek after the acquisition of those truths which will bring salvation to them, and affect for good all their temporal and spiritual interests. This is the object for which the Gospel was revealed to man. It was revealed in ancient days for the purpose of making men and women happy, and a proper cultivation of its principles will make them happy now, even as it did then. They will enable their possessors to rejoice under all the contumely and scorn which a wicked and a perverse

world may heap upon them, and bear with fortitude all the trials and sufferings they may be called upon to endure. Through their possession we can know the Controller and Governor of the universe to be the Being we worship and adore, and our confidence in his protecting and fostering care is strengthened and increased. They will put us in the track to gain eternal salvation and lead us back into his presence; and if we have obtained a knowledge of the first principles of the Gospel aright, we shall find this in our experience.

When the first principle was revealed unto us, and we began to exercise faith in God—when we got possession of that principle, we obtained a degree of happiness which we did not possess before. If we were already in possession of that principle and repented of our sins, we obtained happiness through doing so. There is no person who has sincerely and honestly sought to do the will of God, and has obtained possession of these principles—has exercised faith in God and manifested a genuine repentance, but has obtained happiness by doing so. It is the same with every principle that has been revealed or will be revealed from heaven. When a person has gone forth in sincerity of heart and been baptized for the remission of

sins, he has received the blessings which obedience to that commandment secures; and so with every other principle. If they were practised by men on the earth, they would make them great and happy, by putting them in possession of the blessings of God. This is the position that we as a people are in. We have the knowledge bestowed upon us that the work we are engaged in is the work of God, and every principle that we have received has brought its measure of happiness unto us. Are there any principles yet to learn—any with which we have not become acquainted, the reception of which would bring us increasing happiness and aid us in our efforts to obtain a consummation of our salvation? We have but entered upon the path that leads to the exaltation we anticipate and desire; and the individuals who believe, when they have been baptized into the Church, that they have done all that is requisite to secure their salvation, have made but a poor commencement, and understand but very little of the nature of the work in which we are engaged. What, then, is there for us yet to do? We have to become acquainted more and more with the principles which govern the heavenly beings, to put them into practice, each day bringing us fresh duties and new responsibilities, as principle after principle is revealed to us, the righteous fulfilment of which will bring us ever-increasing happiness. The Prophets of old saw the day when the Spirit of God would be poured out upon all flesh, when every man would know the Lord, and when there would be no ignorance concerning the designs of Heaven; but a people would be prepared, purified, and enlightened, in whose midst God could come down and dwell. We live centuries nigher to that time than they did, and every day we are approaching nearer to it; but how shall it be brought about? Upon the principle, and upon no other that we have any account of, of the children of men being instructed in the truths of the Gospel, advancing from principle to principle and from blessing to blessing, till they reach that condition of excellence in which they are prepared to endure the presence of God. To accomplish this work, the Lord employs means which

we can comprehend. When Jesus Christ came down to labour among men, he did not call to his assistance the angels, but he called men like ourselves. He did not appeal to the heavenly hosts to come to his aid to declare his mission and teach the truths of the Gospel to the people, but he placed the power of the holy Priesthood upon men and empowered them to go forth in the midst of the people; and these men went forth and taught the principles of eternal life; and so far as they were obeyed, the blessings which ever accompany their reception were received and enjoyed. But the Apostles and those who received their testimony were scorned and rejected by the world, and the churches suffered violence and persecution. The Apostles went from place to place and preached the principles committed to them, and they baptized hundreds and thousands, and built up churches in various lands; but the world scourged, imprisoned, and martyred them, and scattered the Saints. The consequence was that wickedness prevailed over the work of God in that age. Still, in the midst of their sufferings, the Apostles saw the time when the kingdom of God would be established in power upon the earth and wickedness would be overcome, when that for which they had laboured, toiled, and suffered should be accomplished. But did they see Jesus himself coming down, or hosts of heavenly beings, to perform this work and usher in this long-anticipated condition of things upon the earth? No. How, then, was it to be done? How was it to be accomplished? By bestowing the holy Priesthood upon men, and qualifying them for the work. This is the manner in which the Lord has ever accomplished his purposes upon the earth. We have, as men and women with power to do good, our part to perform in the building up of the kingdom of God, and the circumstances which surround us are different to those which surrounded the Saints of God in former times. In the days of Jesus and the early Apostles the Saints had no place to gather to; but, separated from one another, they became a comparatively easy prey to that evil power which sought to destroy them. In this respect we are more highly favoured than they, God having provided a land to which

the Saints are commanded to gather from every nation, that by being congregated together, apart from the unholy and corrupting influences of the world, they may in that concentration gain power to establish in stability the Kingdom of God, purify themselves before him, and increase in the knowledge of the truth, being blessed with the guiding influence of the holy Priesthood.

What, then, is there for you, as a people, to do? You have tested repentance, baptism, and the imposition of hands, and you have received happiness through doing so: God blessed you. But there are other principles which you have yet to learn and practise before you can arrive at that condition of perfection which will prepare you to enjoy the presence of God in his glory; and a knowledge of these principles can only be acquired by continually living in the line of your duty and keeping the commandments of God, with an eye single to your ultimate salvation. Hence, in the principle of gathering, which comes as a commandment to you and every Saint in every land, your aim and desire should at all times be to accomplish your deliverance, exercising faith before the Lord that your way may be opened up for you. God in times past has wrought strangely in behalf of his people who desired to obey his commandments; and his arm is not shortened, nor his power curtailed. He will work now for his people who strive to obey his will as surely as he ever did for any people in any age of the world. Ye who lack faith in your God, who cannot see your way before you, who lack confidence in the overruling providence of God the Lord, and who have almost lost hope in your ever being gathered, because you are poor,—how do you know but that the Lord, if you had the faith which, as Saints of God, you should have, would put means in your hands to enable you to associate yourself with the people of God in the Mountains? If there were no other way, could he not soften the hearts of some individuals who have plenty of this world's god—gold—so that they would step forward and give you the means for your deliverance? Are such things rare in the past history of God's deal-

ings with his people? By no means. That past reveals to us the fact that when God gives a commandment, if his people rise up in faith, determined to obey it, he will overrule and control circumstances in their behalf to such an extent that they will be able to obey it. Poverty, then, is in reality no excuse for not gathering. Our experience repels the apology; yet it may be asked, How can it be accomplished by the poor? Many of the Saints may have become acquainted with the circumstances which surrounded the Twelve and other Elders when they were appointed to come upon their first mission to this land, after their expulsion from Missouri,—just escaped from the clutches of persecuting and relentless mobocrats, their families almost houseless and suffering from want, and themselves in some instances stricken with sickness. This was their condition when they were appointed to go forth to the Eastern hemisphere with the Gospel—to leave their families in a sickly land, surrounded by adverse circumstances, and to some extent unprotected. They did not plead poverty, though they had comparatively nothing. They did not make the defenceless and unprotected condition of their families a reason for refusing to obey the command of the Lord. God had commanded, and they felt it was their duty to obey. They started in faith; and though some fell sick by the way, they all, with one exception, reached these shores, preached the Gospel, honourably fulfilled their missions, the Lord opening up their way before them, and at length returned to their families which they had left under such peculiar and trying circumstances. The same God who blessed and preserved them is just as willing to-day to bless his Saints as he ever was, if they will exercise faith before him aright. Then let the Saints make their condition a subject of unceasing prayer, and ever keep their emancipation before their eyes, and their way will be opened up for them by means so unlooked for, that when their deliverance shall have been effected they will look upon it and wonder how it has been accomplished. God designs to gather his elect from the nations of the earth; and if the Saints will only do their duty, he will not fail to perform all that he has pro-

mised. I dare prophesy in my own name, if not in the name of another, and am willing to risk my reputation as a prophet upon its fulfilment, that if the Saints will do their duty, exercise faith in the Lord, and labour to make that faith perfect by their works, their way will be opened up before them that they shall be gathered. Aye, even you here before me this afternoon, though you may be poor, if you will practise in your lives the pure principles of the Gospel, and exercise increasing faith in the Lord our God, you shall know that there is a God of power in Israel, and see that power manifested in your behalf to gather you to Zion. In the Gospel we have found the pearl of great price; but if we are no better than the world around us—if we are no purer, exercise no more faith, and possess no more power, what benefit has the declaration of the principles of the Gospel been to us? The Gospel was intended to raise us from the grovelling condition in which it finds us and bring us into close proximity to God, and this was the object the Lord had in view when he established his kingdom upon the earth. When I look around me and see individuals in this Mission who have been in the Church twenty-three, twenty, fifteen, and ten years, I often wonder what they have been doing. Has the Gospel been at all times before them? or have they thought it enough to obey the first principles and remain in England? It was not for this that the Elders came forth to the nations, and in the midst of privations and persecutions proclaimed the Gospel of salvation; but it was to build up the kingdom of God, and gather his people from all parts of the earth unto one place. Thank God, many have been found willing to gather, and have in faith and with a determination sought their way to the appointed gathering-place; and where they have been faithful they have progressed in knowledge and experience to so great an extent that if those who joined the Church in these lands at the time they did, but remained here, declining to obey the principle of gathering, were to be associated with them now, they would find them far in advance of them in everything pertaining to a knowledge of salvation. But let me tell you—you

who have been dilatory in this matter, that the day will come when, if you can only get across the Atlantic, you will be glad to travel up to Zion with a bundle on your back, and thank God that even thus you have been permitted to escape. If you ask some of those who have been so long in the Church in this country why they have not gathered, their answer is, year after year, "I have not had the means." How do you think this sounds to me? Ask such Saints to pay their Tithing, and they have not light enough to see the blessings they would secure to themselves by doing so: they have not faith to realize the wealth of blessings which it is in their power to obtain. I speak thus plain to you to stir up your pure minds, for they should be pure, to make this matter a subject of deep consideration, and never to rest satisfied until your way is opened up and your emigration accomplished. Many of you have fasting enough to do, at least I understand that such is the case in several parts of this country, through lack of employment; then join prayer with that fasting. Lift up your hearts in mighty prayer and exercise a lively faith before the Lord, and see if the heavens will not be moved on your behalf. I tell you, if you will do so, your way will be opened up before you to gather to Zion. It is our earnest desire to see the Saints escape from these lands: our feelings and exertions are engaged in furthering it; but we cannot accomplish it, no matter how much we may desire to do so, unless your faith and exertions are likewise engaged in it. When I hear Elders who have been years in the Church saying they are too poor to do anything towards helping to save themselves from the woe and misery so rapidly coming upon the nations, hoping and trusting that some kind friend or relation who has gone before them will effect their deliverance, I marvel by what means they intend to assist in building up the kingdom of God, and how they can anticipate becoming participants in its glory. I talk this way because I know that there is a day of grief, woe, and desolation near at hand; and I think it better to run the risk of hurting your feelings and causing you to think I am harsh than to witness you going along softly and easily until you are over-

taken with the misery that is coming upon the nations. You must be warned, many of you must be aroused from the stupor into which you have fallen, and those who have not yielded to such an influence must be upon their guard, for deep trouble is coming upon the world like a thief in the night. While I was in the United States, I did my best in counselling and advising the Saints there to sell what they had, and leave for Zion, for the evil day which has befallen that nation was then threateningly approaching. Some remained, thinking that at a future time they would be able to do so to better advantage. Since then, I have learned that many have gone, and I believe not in as good a condition as they were in then; and, what is worse, more through fear of the things that are daily transpiring there than from any other motive. I speak to-day to warn the Saints that those troubles will not be confined to that land. That you may see what God has done, and is willing to do for you, is my prayer, for Christ's sake. Amen.

Hymn—"Lord, dismiss us with thy blessing." Benediction by Elder Kay.

6 p.m.

Congregation sang "The morning breaks." Prayer by President Rich. Second hymn—"Oh, say what is truth."

President Lyman then rose and spoke as follows:—"I feel grateful, my friends, that, through the kindness of our Father in the heavens, we enjoy another opportunity of meeting together; and I sincerely hope that we shall pass the limited amount of time which we may spend together in such a way that it will not be altogether unprofitable. In the treatment of a subject so extensive as that of our salvation, there is naturally afforded an extensive variety to invite reflection and thought. It has occurred to me at various times, when reflecting upon the subject, that Christians (and by Christians we understand or would be understood to mean those who profess to exercise a simple, rational belief in Jesus Christ,) oftentimes to a great extent forget, if they ever knew, (and if they know, act as if they were ignorant of the fact,) that Christianity is not true merely be-

cause the Bible says it is true, not appreciating the truth in their reflections on the matter, which, when appreciated justly, will place man in a proper position with regard to it. It requires no revelation on this matter to prove that the truth of the Gospel does not depend upon the Bible now, nor did it ever depend on it, though, by the way some people talk about it, we have been led to suppose that they think, if they can only prove the Bible to be false, it would be death to Christianity—death to the Gospel which the Bible represents Jesus to have taught when upon the earth; and war has often been made upon Christianity by attacking the Bible, as if, could the minds of men become darkened by any kind of inquisition that might be instituted concerning the Bible until they would repudiate it, Christianity would be proved a fable! How unfortunate they would have been, if they had happened to live in a time when there was no Bible, when humanity travelled the road which leads to eternal life, guided by the truth revealed unto them from the heavens, unaided by the Bible, because the Bible had no existence. As Saints, it becomes us to know what our position truly is—to know that there is a God, and that we are related to him, and that truth is something that has lived in ages past, and will live in ages to come, whatever may be the fate of the Bible. Jesus, when upon the earth, did not assign to the Scriptures the position of being a sure directory or infallible guarantee of the blessings of eternal life. He says, "He that doeth the will of my Father who is in heaven, shall know of the doctrine, whether it be of God, or whether I speak of myself." There was no Bible in this—no quotation from Scripture to enforce it. It was a simple declaration—a plain fact. Jesus, standing alone—a lone individual looking out upon the broad waste of human degeneracy—though treated with scorn by his countrymen, and looked upon with feelings of disdain by the world, yet assumed the high position of teaching them principles that would redeem mankind from that degeneracy. He did not refer them to any book; he did not ask whether it ever was written, or whether it ever would be written; but simply declared—"He that doeth the

will of the Father shall know of the doctrine." The principle of knowledge that was to be developed in the breast of man was the principle that was true, the principle that is true, and the principle that ever will be true—the only one that will bless mankind. Yet here is a little patch of history—a mengre and scanty record of the past, which is sought to be thrust between us and the great volume of truth. Because this statement or that declaration was made by some man who lived in ages long past and gone, it must be interposed between us and those principles which had an existence in eternity, and to which we are as closely related as they were! And we are to be subjected in this age to—what? Why, to be fed upon the wind, when to others were brought the elements of knowledge, by which they could possess a lucid comprehension of the good and the true. When we read the perplexing language in it, which has become changed and corrupted through the rude handling of many generations, we see that there is more or less of doubtful import with regard to some things; and because some very smart men, some very knowing men, has found this out—has made some discovery of the weak points of the Bible, he fancies he has found the means of destroying revealed religion. Why, he has found out errors in the Bible! Well, who cares for that? It is our salvation that we are desiring and seeking after, and it is about their salvation that the world ought to be concerned. If we can gain that, the Bible will be no worse—heaven no poorer—will not possess one blessing less. If we can only understand and know enough of God to gain his presence, we shall enjoy all the blessing humanity is constituted to enjoy, whether the Bible contains errors or not. Then let sceptics feast, and fatten on their discoveries of errors in the Bible. What do they want to destroy it for? "Why, because it is a delusion." Is it that part of it which tells the drunkard to leave his poison cup and cease to woo misery and sorrow? Is it that part which teaches him to be honest, upright, and truth-loving, keeping his lips from speaking evil and shunning abomination and corruption? Or is it that part which tells him to love his neighbour and serve

his Lord? What benefit would it be to the sceptic, if he could destroy man's faith in the book which inculcates these things? Would he add anything to the happiness of a being constituted to enjoy the same happiness that all of us are constituted to enjoy? Why, then, should Saints care about what is said concerning the Bible?

One of the olden time said to the Saints to whom he wrote—"Prove all things; hold fast that which is good." But did he say that to everybody? Did he tell every one to prove all things? No. Could he have said it to everybody? Perhaps he wrote to Saints who had not been fully instructed in the first principles of the Gospel. But he did not say to the unrepentant, unbaptized sinner, "Prove all things." What, then, did he mean? Why, says one, "I thought he meant me; I thought he meant all the world." Perhaps you may think that this is an incorrect view of the Scriptures. But, that you may be satisfied that it is not an incorrect view, let us consider it a little. We have heard a great deal about gold, its value and worth; and many think that if they possessed enough of it, they could say to misery, Stand by, and drive poverty from the door. Well, we are told of some place where it is likely to be obtained, and we go to work to search for it; but we do not know before we start what it is like, never having seen any of it. Here is a rock which we think contains some of the precious ore; but we do not know what its colour may be, nor the qualities by which it may be known, having only learned that it is a bright and shining metal. The first thing we find in our search is something that is bright and beautiful; it sparkles and shines before our enraptured gaze, and we think it is gold: we believe it is that for which we have sought, and the discovery of which is all that is necessary to gild the future with the roseate hue of wealth and importance; and under the excitement of the moment we forget that we are poor. Palaces rise in imagination before us, garnished with all the luxuries which the boundless wealth that we believe lies before us can procure, and we see a future awaiting us, grand as the vision which rolls across our excited imaginations, and ourselves clothed

with power and influence in it. With part of our treasure, we go to some man who knows something of gold, who understands its qualities, and is acquainted with its characteristics. We approach him with considerable self-gratification, seeing that we have been so successful in our search; but our visions of greatness are suddenly and rudely dispelled when he tells us it is not gold—comparatively but a worthless mineral. Our castles fade in thin air, our fancied wealth disappears like a breath, and we find that we are the same poor, miserable creatures we were before. Thus man searches after the truth, ignorant of its nature, without any certain means of distinguishing its priceless qualities from the spurious imitations presented to his inquiring mind, unless God, the fountain of truth, should inspire him with that Spirit which comprehends the principles of eternity, by the possession of which he is enabled to test all things, rejecting the false and comprehending the true. It was just so when the Apostle made this declaration. They to whom it was made were Saints, followers of Jesus, who, having been baptized for the remission of sins, were promised the gift of the Holy Ghost, which should develop within them the knowledge of eternity, and enable them to know the truth through the possession of the Spirit of truth. These were the people who were told to prove all things. But he did not tell them to go and hunt through the Scriptures, or to learn what this rabbi or that teacher said, but to go and ask the Father, and, by the knowledge received from him, prove all things. Thus it was with them, thus it is with you and me, and all who seek to understand the truth which Jesus taught, and know of the divinity of his mission. If I believed in him to-day as the Son of God, it would take the experience of to-morrow to prove to me that he was the Son of God. But what would be the stay, the foundation of that belief? Why, simply the faith that was developed in me. I believed yesterday, and to-day it is demonstrated in me. This is the beginning of the Saints' hope and assurance of the Saints' faith and confidence in God. It does not rest on the declaration of Scripture or

of Prophets; for if Prophets themselves were to rise and repudiate the truths they had taught, the faith of individuals so grounded would remain unchanged, because it rests and remains on eternal truth developed in themselves. While such is the foundation of my faith, the opposition of any person to the truth does not affect me. It does not injure me, no matter what people say in reference to the Bible, or how they act with regard to it; for the declaration is—"He that doeth the will of the Father shall know of the doctrine." Then the hope of the Saints, the confidence of the Saints, is not founded upon the Bible, the Book of Mormon, or any other book, but upon truth—eternal truth developed in the soul.

We have heard of men who were teachers of the people and professed preachers of the Gospel turning away from what they had preached before, because some man had found out some discrepancy in the Bible. What matters it what has been found out concerning the Bible, if we can get possession of the key which will unlock the treasure-house of heaven's knowledge to ourselves. When Christ was a wanderer among men on the earth, he appealed to no record of the past to prove the truth of his mission, but held out the promise of a certain means whereby the people could individually be satisfied of it. The same conditions exist with equal force to-day, and the knowledge of the truth which was ever obtained by any part of the family of man is obtainable by us. But I cannot know the truth for you, neither can you know it for me; nor does our salvation depend upon the truth or falsity of a book, or men's interpretations of what is contained in the book, but on truth fully developed in ourselves—truth which will save us, because it will elevate us to a knowledge of God, the fountain of truth, "whom to know is life eternal." The Bible is of worth to us so far as the information it contains conduces to our salvation; and if we possess the Spirit of truth, we will apply the language of the Apostle and "prove all things." But what means are you going to adopt to prove the book, the Bible, true or false? Why, first find out what truth is, whether it be in the Bible or in any other book, and then

you are able to know whether that which is presented to you is the truth or not. As beings constituted to receive and enjoy the truth, this is the course for you to pursue; for if you strive to prove the book true by what is contained in it, you are in no better position than those who strive and have striven to prove it false by itself.

My idea in speaking thus is to incite you to look beyond what is merely written in the Bible, yet desiring to see you take this book and all other good books as aids in searching after truth; for, as one of old said, "We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." No doubt then exists as to the class of people to whom the Apostle wrote when he told them to prove all things, and to hold fast that which was good, till the time would arrive when the day star of truth would arise and shine upon their hearts, and its glorious effulgence brighten their pathway to an eternity of bliss. Well, then, did you ever imagine that you were to be led to a possession of the knowledge that is in the Bible, separate and apart from the Bible? You pray for it that it may become yours. It is good to pray for knowledge, but I want you to try and make an exertion in the direction that leads to the acquisition of the knowledge you

desire. If you were to send your children to school, and they were to pray for the possession of learning, and do nothing but pray, how long would it take them to acquire a knowledge of the sciences, or even the rudiments of education? "But," says one, "we do not expect to learn the truths of heaven in the same manner as we would the truths of science." The idea seems to be that the things of heaven can be learned upon a different principle to that upon which the things of earth can be learned. Did you ever learn anything in heaven? If you have ever learned anything of God, you have learned it here on the earth. I learned it just as I acquired the knowledge I obtained when I went to school; and if I did not acquire any information in school, I learned it from some person out of school. I acquired my knowledge of the truth the same as I learned any arithmetical problem. I have studied and worked it, and have been working it for thirty years, and it is that which was true at first and has been true all the time. It is that which every man and woman upon the earth must learn, sooner or later, if they ever know it; and in learning it an eternity will open up before them, rich in the boundless treasures of discoverable truth,—an illimitable future spread out with all the variety and changes that may be requisite to induce them to love the truth and seek its acquisition.

(Continued on page 804.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 14, 1861.

NEXT YEAR'S VOLUMES OF "STAR" AND "JOURNAL."

THE near approach of the New Year reminds us of the propriety of calling upon the various book-agents throughout the Mission to forward their orders for the *Star* and *Journal of Discourses* as early as practicable. This is a matter in which we trust all the Elders will feel interested, and hope they will spare no pains in laying it before the Saints in a proper manner. We have reason to think that in some quarters the Elders have not sufficiently realized the importance of the *Star* and *Journal* being recognized as auxiliaries in the labour of teaching the people; and therefore in such places the subject of subscribing for them has been seldom mentioned, and never pressed with the proper degree of earnestness upon the Saints. We do not think we are attaching too

much importance to the influence of the press when we say that wherever the periodicals of the Church are most extensively subscribed for and perused by the people, there the Elders have the least trouble in counselling and teaching and in regulating the affairs of that portion of the Church under their jurisdiction. The experience of every Elder who has been a sufficient length of time engaged in the active duties of the ministry to acquire any knowledge upon this point will, we doubt not, bear us out in the above assertion. The price asked for periodicals of the Church is quite low—so low that, unless the subscription list be kept up to a certain number, the papers cannot be published without loss. The Elders and Saints will perceive the propriety of our urging this matter upon their attention when we inform them that the issue of the present Volume of the *Star* numbers one thousand less than the issue of the previous Volume, though there were, according to the returns from the Conferences, upwards of eight hundred more members in the Church in Great Britain in the latter part of the year 1860 than there were connected with it in the latter part of the year 1859. This great falling off in the number of subscriptions while the members were increasing in numbers is not so much attributable to poverty of means as it is to a careless and indifferent feeling which sprang into existence upon this and other points, but which we hope is rapidly being eradicated from among the Saints.

Another cause of the falling off is, perhaps, the idea entertained by some of the Saints that if they subscribe for the *Star* and *Journal*, they cannot take them with them, but that they will be able to obtain them in Utah after arriving there. But this is a great mistake. Indeed, if even they could procure all the back numbers there, or, on the other hand, if they could not conveniently take them with them, the benefit derived from their perusal here will amply repay them for the outlay.

There is every indication at present that the coming year will be both a momentous and an eventful one, and it will be highly essential that the Saints should all be in a position to keep themselves thoroughly informed respecting every item of counsel and movement that may be recorded. We are convinced that there has never been a time, since the first publication of a Church periodical in this land, when a greater necessity existed than does at present for the Saints to give the *Star* and *Journal* their cordial support.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Eugene Henriod, in a letter from Southampton, December 3rd, says—"We have excellent meetings of late, and strangers are crowding our halls. We have baptized eight since Conference, and have something like twelve more ready, besides others very favourable. I feel well in my labours, and feel that the Lord is blessing our exertions to spread the truth, and I believe that many will be added to the Church during the winter and swell up the numbers of those who love the truth."

Elder W. O. Owen in a communication from Newport, December 4th, says—"Our meetings are well attended. We are trying to open some new places. The local brethren are one with me in this, and are on hand to travel fifteen or twenty miles on the Sabbath, after labouring hard all the week. The sisters are not behind in this matter."

MINUTES OF CONFERENCE.

(Concluded from page 802.)

I want the Saints to learn this, and realize that this is what they were called to be Saints for. If you do so, you are not left subject to my devices, nor the devices of any other man; but if you do not know the Gospel you have received to be true to some extent, you are in danger of apostatizing—in danger of being led astray. By whom? Why, by this of that clever man who has found out that religion is a humbug, and the Scriptures all wrong. Well, even if there should be any discrepancies found in them, the principles they teach are the principles which are calculated to make men and women pure, holy, godly, and happy,—principles which would elevate and make them noble,—principles which have God for their author and the exaltation of humanity for their object; and to know this is to be placed beyond the influence of this miserable, detestable, mean, damnable scepticism, which, like a cankerworm, would eat into the very core of that ennobling faith that leads man to a knowledge of the truth. Yet such is the influence which accompanies the teachings of men who call themselves guides and teachers of the children of men. They had better preach purity, if they cannot stand religion. If they think the Gospel is too strong for them, let them tell mankind to live purer, to be just, to love one another, and each to regard his neighbour as himself and his neighbour's interests as his own. Let them preach abstinence from corruption, and inculcate sobriety. Let them teach this, and stop speculating about the Bible or any other book. Let them preach principles that will cause men, by their reception, to live at peace with one another. This would help to give peace to our war-stricken earth, and make it the habitation of one great happy family. These principles would purify the world from war and all its miseries and horrors—from corruption and all its attendant degradation. They need not say anything about religion; they need not clamour about this belief or that creed. If these principles were inculcated and received, the result would be a glorious regeneration for humanity—a great and

happy future for mankind; for they would make man the just, the holy, the pure, the happy, and the exalted representative of his Father; and all this contention about the Bible would sink into its native darkness, through the inculcation and reception of pure and heavenly truth. I want the Saints to understand that the religion of heaven is not based upon the Bible, nor upon the Book of Mormon, nor upon any other book; for it existed before books were made, before the art of printing was discovered, or men upon the earth knew how to express their thoughts in written characters; and the Bible is but a gleaner from the store of knowledge possessed by men to whom the truths of heaven were revealed. We are here, our qualities are here, our constitutional abilities and capacity are here, and our constitutional incapacity is here, with our frailties and infirmities; and we are here, out of all this weakness to be made strong—to be clothed with power, that we may ascend to that high and glorious place from which we have emanated. But are we going to a high place? Yes. Why? Because a low place would not be suitable for our developed capacities—capacities developed by the reception of eternal, ever-increasing truth. Therefore we want to climb the heights of endless progression, and associate with those exalted beings in whom truth has become fully developed.

The useful lesson we draw from this is that the more we learn only qualifies us the better to understand and appreciate the truth, and gives us greater ability to learn and progress in it; for there is no point we can ever attain to at which we can stop and progress no further. It is a noble destiny that awaits those who are striving after and learning the truth, to live eternally and be eternally happy in the enjoyment of the boundless treasures of infinite truth which lies before them. I want the Saints to realize this, and live so as to be accepted of God; and to do this is not to believe the Bible to be true or false, but to seek to know God and to understand his purposes. There is no Bible between God and us; there is one

direct channel, and through that he will reveal to his children truth as they are capacitated to receive it. Knowing this, we rest not here, and our hope in the future is strengthened by the experience of the past. There never was a truth but there will be another; and thus we go on from step to step, ever acquiring, ever increasing in capacity to acquire and enjoy. The truth does not increase, but our comprehension of it increases; and in acquiring the truth which our enlarged comprehension enables us to receive, we have robbed no one. No one knows less because we know more, nor is their store diminished. Our labours in the cause of truth will not be without their reward; for if we plant in faith, the teeming harvest will bless our toil; if we plant in doubt and fear, we shall reap disappointment and misery. If we sow in faith and confidence, our reward will be as the farmer's who sows his seed in faith, having prepared the soil for its reception. After a few months of patient waiting and labour carefully bestowed, the waving fields of golden grain crown his toil, his patience, and his hope. It is the same with you: if you sow in faith, you will reap rejoicing.

Brother Cannon told you, this afternoon, to pray with your fasting; and I want you should do so. You who have not a penny, and do not expect to have a penny for the next five years, pray loud enough that we may hear you as we are travelling round; and when you pray that God may help you and open up your way, put your energies into motion and exercise every power you have; for, be assured, we will help the souls who wish to go and prove their desires, when any are helped, before the pretenders. I do not wish you to think and pray about it only, but to act; and the more you act and pray, the more you will be able to do. Do not be careless and indifferent in this matter, waiting until God opens up your way, yourselves doing nothing; but go to work and exercise the power that is in you; for you have undeveloped power which requires to be called into

action and warmed into life. Pray, and pray in faith. You will find the result of your praying in your increased exertions, which will be to you a soul of wealth. Be careful of the little pittance you may get, and let every penny you can spare be put on one side for your emigration. Your pennies come and go, and month after month rolls by, and still you are no nearer Zion. Now, I want you should pray and awaken all the sleeping energies of the soul; and when that is done, there will be a power at work for your emigration, of the existence of which many seem ignorant. I am like yourselves—I want to go to Zion, and I have faith that I shall be able to go. It is true that money is scarce; yet, by diligence, through faithfulness, and with energy, you may gather, and lack for nothing that is necessary. We read of faith that will move mountains; and I want you should get faith enough to move yourselves, if you cannot move mountains. Live, then, to have the practical, working faith, and set your hearts and faces Zionward. If you have the knowledge that your religion is true, never mind the insinuations of those who say it is false, but press forward in the path of progress, living free from everything that is low, mean, or degrading; for the object of our Father in revealing the Gospel was to raise us above the grovelling things of the earth and exalt us eternally with himself in the heavens. That we may adopt and continue in the faith that leads to exaltation, is my prayer, in the name of Jesus Christ, Amen."

The meeting was closed by singing "Let every mortal ear attend," and prayer by President Cannon.

Thus closed one of the most interesting days the Saints have enjoyed in Liverpool for years. Considering the inclemency of the weather, the attendance was good, and a large and respectable congregation listened with marked attention in the evening to the discourse of President Lyman, which, through unavoidable reasons, is not so fully reported as could have been desired.

[Reported by E. L. SLOAN and R. M'EWAN.]

There is a sacredness in tears. They are not the mark of weakness, but of power. They are the messengers of overwhelming grief, of deep contrition and of unspeakable love.

CORRESPONDENCE.

ENGLAND.

LINCOLNSHIRE CONFERENCE.

Grantham, Nov. 27, 1861.

President Cannon.

Dear Brother,—As it may not be uninteresting for you to hear from this rather isolated region, I embrace this opportunity to inform you of our present condition, and the progress we are making.

I am thankful to say that for the last few weeks we have baptized a few each week, and our prospects for the future in this respect are still becoming more encouraging. Many are now coming to the meetings who but a short time ago despised "Mormonism." One man told us, about two weeks ago, that he heard that the "Mormons" were baptizing again, so he made up his mind to come and hear for himself. The result of his coming is that he is convinced that we have not only the "form of godliness," but also "the power thereof."

Lincolnshire is but a poor country, but there are some rich souls in it; and I am thankful that I am counted worthy to have the privilege of helping to gather them into the true fold of Christ.

We have lately increased our number of *Stars* a few, but I hope ere long to see a more extensive circulation of them in this Conference. I take great delight in reading their contents myself, and I do not forget to stimulate others to the same. With earnest desires for your continued prosperity and the progress of the work of God throughout the world, I remain, dear brother, yours respectfully in the great cause of truth,

JOHN LINDSAY.

SHEFFIELD DISTRICT.

Leeds, Nov. 30, 1861.

President Cannon.

Dear Brother,—I write to let you know how we are progressing generally. The reports of the different Conferences show an increase in the District since January 1st, 1861, of about 120. There have been seven cut off, and about eighteen deaths. The District numbers, as near as I can calculate, about 900 in good standing at the present time,

allowing for some few who may be considered disaffected, though I believe the real number of this class is very small. There were about 88 emigrated from this District last spring. It will be remembered that since then the Lincolnshire Conference has been detached from this District and joined to Nottingham.

The Saints are generally alive to their duties, and in the enjoyment of a good portion of that Spirit which leadeth into all truth and prompteth to humility and obedience to the will of God, the counsels of his servants, and all good works. They are ever willing and on hand to assist with all their power the spread of truth and the rolling on of the great work in which we are engaged. The Priesthood are generally united and up to the mark. I have had great pleasure in my associations and labours with them. They have upheld me faithfully, and have ever been willing to obey counsel, with but one or two exceptions; and in those cases they have not prospered, and their folly has been made manifest even more visibly than I had looked for it, and much sooner.

My love to all, and may God bless you, is my constant prayer.

JOSEPH F. SMITH.

SCOTLAND.

Dundee, Nov. 30th, 1861.

President George Q. Cannon.

Dear Brother,—With pleasure I feel to write you a few lines, realizing that you always feel interested in hearing of the welfare of the work of God. I am happy to say that the Saints, with few exceptions, are feeling very well indeed throughout the Dundee Conference. We still keep baptizing occasionally, although not quite so many as in other places; but yet feel thankful for the success that has attended our labours, and still anticipate reaping more abundantly in the future.

The Priesthood in general, with the Saints, are united in their efforts in spreading the good seed amongst their neighbours and acquaintances, feeling that inasmuch as they have been warned, it is their duty to warn others.

Occasionally a few strangers attend the evening meetings, and pay great attention.

I have recently returned from a trip a little way in the Highlands, and throughout the whole I have enjoyed myself first rate in the society of those amongst whom my lot was cast. I found a goodly number quite favourable towards us; and in the city of Aberdeen, through the help of our Father in heaven, we have been enabled to baptize a few and organize a Branch of eight members. They were feeling first rate when I left, and felt to rejoice that they had again returned to the fold.

The spirit of emigration is still prevailing amongst the Saints, and many are very anxious to gather to their mountain home. Though poor in this world's goods, they are showing their faith by their works in doing all they can to help themselves, realizing that the blessings of the Lord will follow. At present there are four or five who have sufficient in the fund to take them to Florence, and several others expect to be ready at the time appointed, if no unforeseen event transpires to prevent. Yet there are a few who have plenty of means to take themselves all the way and to spare, but do not fully appreciate the benefits therefrom at present, but apparently will put it off until the day of opportunity be past, when no doubt they will reap sorrow for their apparent neglect, instead of peace and happiness.

May the blessings of heaven rest upon you continually, is the prayer of your unworthy brother,

WM. S. BAXTER.

SWISS AND ITALIAN MISSION.

Geneva, Nov. 19, 1861.

President G. Q. Cannon.

Dear Brother,—On Sunday, the 3rd instant, I met with the Saints in Zurich, it being a fast day. The house was crowded, and we had a splendid meeting. I addressed the assembly with a feeling of freedom that is not often enjoyed when speaking in a foreign language, and took the opportunity of presenting the following authorities of the Church before the Saints, requesting all to be free in voting for or against:—Brigham Young as

President, Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints in all the world; Heber C. Kimball and Daniel H. Wells as his Counsellors; the Quorum of the Twelve, with Orson Hyde as their President; all the various Quorums and officers of the Church, with their various Presidents. All were unanimously sustained, and no dissenting voice or vote was given. Likewise Amasa M. Lyman, Charles O. Rich, and George Q. Cannon, as the Presidency of the Church in the British Isles and adjacent countries; and John L. Smith, as President of the Swiss, Italian, and German Mission; Elders Serge L. Ballif, John T. Gerber, and Frederick F. Müller, as Travelling Elders sent from Zion; Elder J. T. Gerber, as President of the Zurich Conference; Elder Ulrich Forrer as President of the Zurich Branch; and finally all the Priesthood in their various stations and callings.

Elders Gerber and Forrer addressed the Saints for a short time, giving good instructions. I occupied some time in giving such teachings as the Lord put in my heart, and we truly had an excellent time, one that will be long remembered by the Saints who were present. Some strangers who were present remarked that the "Mormons" certainly had more sense than they received the credit of having, and seemed well pleased, feeling a strong desire to know more of our principles.

Since we have commenced trimming off the dead branches, the influences of the Spirit have increased, and the Saints feel blessed and determined to live their religion, and do as they would wish to be done by. Several of the old members that have been dropped for some time are coming back, desiring readmission into the fold.

Before leaving Zurich, I assisted Elder Gerber in organising a class of twenty scholars to commence the study of the English language.

On Friday, the 8th, I arrived in Geneva, and was warmly welcomed by the Saints, as I had not been here during the past three months. On Sunday, the 10th instant, we had an excellent meeting. A few strangers were present, who listened with an interest that convinced me of their desire to do

right and live nearer the Lord than they had done. I felt moved upon to give the Branch a more complete organisation than they had enjoyed since the departure of the emigration, and proposed the ordination of brother Jaque Portmann an Elder, and brother Conrad Schwitzer a Teacher, which was unanimously agreed to. Elder John Ladermann (who has been labouring here for nearly three months,) and myself proceeded to ordain these two brethren. At the evening meeting a note was passed into my hands from two of the old members that had been cut off some time when President Woodard was here, asking to be forgiven and rebaptized. They received an opportunity of speaking, and were received by the Branch. On Monday they were rebaptized by brother Portmann, and on Thursday evening were confirmed.

By letters received from different parts of the Mission, I find that some new members are being added to the fold every week, and the Lord is truly pouring out his Spirit upon those of his servants who seek to labour with their might while the day lasts; and I am happy to say that the most of the Priesthood in this Mission at present feel to lose no time, but to thrust in the sickle and reap with all their might.

Elder Ballif writes from Durlach, by

Charlesrue, that the most of the Saints are feeling exceedingly well, and only a few, who have been so unfortunate as to have a few hundred gulden in the bank on interest, hardly know whether they can swallow the principle of Tithing or not; still he thinks they will come to terms ere long.

Elder Muller writes from St. Immer, canton Berne, that the old Branch members are livening up; and he has hopes of soon seeing the Branch in good order.

Elder Gerber writes from Zurich that he baptized three in his District last week, and that others are inquiring. Elder Huber, from East District, writes that all is moving on well: the backsliders are beginning to renew their diligence, and I believe I may say that the whole Mission is feeling better, and giving better examples before the people of the world than they have done for some time past.

In Italy the work remains much the same, although some are inquiring.

My best respects to Presidents Lyman and Rich, yourself, and family, and all who would be pleased with the same; also many kind greetings from the Swiss Saints. Ever praying for your prosperity and the welfare of the work of the Lord,

I am, as ever, yours faithfully,
JOHN L. SMITH.

SUMMARY OF NEWS AND PASSING EVENTS.

ENGLAND.—A royal proclamation, published on the 4th inst., forbids the exportation of arms, military stores, and also lead from the United Kingdom.

SCOTLAND.—A most calamitous and heartrending occurrence took place at Edinburgh a few minutes after one o'clock on Sunday morning, in the sudden fall of a densely-populated "land" or tenement of dwelling-houses in the lower division of the High-street, which resulted, so far as has been ascertained, in the death of thirty-five persons, and the injury, more or less severe, of thirteen others. The tenement was situated on the north side of the street, between Baillie Fyfe's Close on the west, and Paisley's Close on the east.

BRUXELLES.—A fearful fire broke out on the 2nd inst. at the Napoleon Docks, Antwerp. The Belgian Sugar Refinery, and the St. Felix Bonding Warehouses were burnt down. The estimated loss is 5,000,000 fr. The fire was still raging at the time of last advices.

AUSTRIA.—The Austrian intervention in the Herzegovina is stated to have been made with the object of securing free transit through the military road between Klek and Ragusa. That object being obtained, the Austrian troops will re-enter their own territory. The Austrian division which entered the Suttarina has executed the order to demolish the batteries on the frontier without firing a shot.

ITALY.—A letter from Rome in the *Italia* says—"It is a well-known fact that the Pontifical troops are hostile to the Government which they are reputed to serve. Excepting at the barracks of the foreign Zouaves and gendarmes, there is never any meeting of soldiers where the immense majority do not sympathise with the Italian cause. To whatever soldier you speak, hussar, dragoon, or artilleryman, you hear them all ask the same thing—'When is our King coming?' I firmly believe—and I speak from lengthened observation—that there are not 2,000 men devoted to the Pope

out of his army of 12,000. If desertion *en masse* were possible, it would take place in 24 hours." A letter of the 1st instant from Turin states that on the eve of the great debate on the Roman and Neapolitan questions there was a perfect Babel of parties. Such divisions, blendings, and schisms had taken place amongst the deputies, that it was difficult for any one to say with whom he could act or who would act with him. Letters from Civita Vecchia announce the arrival in that Papal port of ships having on board the soldiers of the ex-Duke of Modena, who, having grown tired of keeping his little army in idleness, has transferred it to the Holy See, in order that it may be employed under the Bourbon brigands, Chiavone and Borges, in the Neapolitan provinces. These and other brigand leaders are still harassing portions of those provinces, and indulging in massacre, robbery, burning, and all the crimes which can be committed by ferocious partisans.

POLAND.—Violence is still the watchword of the Russian Government in Poland. The last expedient for putting down the agitation is to take from the Polish towns 10,000 recruits for the army—a proceeding which amounts to something like a decimation of the able-bodied portion of the male inhabitants. The number of persons lying in the Polish fortresses, or sent to Siberia and the Caucasus, already amounts to upwards of 10,000, and is increasing every day at a frightful ratio.

AMERICA.—The ex-Commander-in-Chief of the American Federal army, General Scott, who is now in Paris, has forwarded to the United States consul a letter in which he declares "there is no truth in the report that the Cabinet of Washington had ordered the seizure of the Southern Commissioners, even if under the protection of a neutral flag." The accounts from Port Royal show that the Federal fleet has obtained possession of one of the best and largest harbours on the coast of America, and that the Federal army has obtained a position from which it will be very difficult for the Confederates to drive it. The harbour of Port Royal is a safe and extensive anchorage, with an entrance about three miles wide, and water deep enough to admit the largest frigates. The island of Hilton Head, or Trench Island, on which the Federal army has landed, is from ten to twelve miles in length, and from three to four in breadth; there are few buildings upon it, and all the white inhabitants had fled, after burning the cotton on their plantations. A single bale of cotton had been taken to New York as a trophy, and that appears to have been pretty nearly all that was taken. The town of Beaufort, on Port Royal Island, higher up the bay, was also deserted by the white inhabitants, and laid waste, either by them or the negroes, who seem to have taken the opportunity of doing as much mischief as possible.

VARIETIES.

Your cabman is the most aspiring of mortals: no matter what his rank may be, he is always looking for a *hire*.

PUNCTUATION.—The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places:—"Cæsar entering on his head, his helmet on his feet, armed sandals on his brow, there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing, he sat down." The proper punctuation makes the same words convey far different ideas:—"Cæsar entering; on his head his helmet, on his feet armed sandals, on his brow there was a cloud, in his right hand his faithful sword, in his eye an angry glare. Saying nothing, he sat down."

Big words are great favourites with people of small ideas and weak conceptions. They are often employed by men of mind when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half-educated persons use more "big words" than people of thorough education. It is a very common, but very egregious mistake to suppose that long words are more genteel than short ones, just as the same sort of people imagine high colours and flashy figures improve the style of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick, but "extremely indisposed." And instead of dying, at last, they "decease." The strength of the English language is in its short words—chiefly monosyllables of Saxon derivation; and people who are in earnest seldom use any other. Love, hate, anger, grief, joy express themselves in short words and direct sentences, while cunning, falsehood, and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot-and-a-half long."

A SEVERE RETORT.—A young and pretty girl attended a ball at Oshkosh, Wisconsin, decked off in the short skirt and pants. She was the only one present in the mode. The other ladies were shocked—very much shocked. They regarded her short skirts as immodest. She quietly remarked that if they would pull up their dresses about the neck as high as they ought to be, their skirts would be as short as hers!

SLANDER.—"If it is a false accusation that stings your sense of honour and justice, live it down. Soon your name will be gilded with light, all obscurity dissipated, and your character vindicated without a word dropping from your trembling lips. Yes, live it down, if your motives are impugned, and your life is made a kaleidoscope in the hands of men, varying in its form and colours as each one turns it round and peers curiously in to detect some new appearance. If the friend who sat by your side when the storm-cloud was riven and your quivering form shook beneath the shock, now gazes unmoved upon your conflict with life's stern realities, and he who walked confidently by your side now seeks some other path, or meets you in the busy haunts of life with rigid lip and pulseless heart, bear on. You will come forth from the shadow of distrust into the sunlight of unclouded peace. Yes, live it down! A silent, consistent life will speak when the slanderer's tongue is silent in death."

SILENCE IN NATURE.—It is a remarkable and very instructive fact that many of the most important operations of nature are carried on in unbroken silence. There is no rushing sound when the broad tide of sunlight breaks on a dark world and floods it with light, as one bright wave over another falls from the fountain, millions of millions of miles away. There is no creaking of axles or groaning of cumbrous machinery as the solid earth wheels on its way, and every planet and system performs its revolutions. The great trees bring forth their boughs, and shadow the earth beneath them; the plants cover themselves with buds, and the buds burst into flowers; but the whole transaction is unheard. The change from snow and winter winds to blossoms and fruits and the sunshine of summer is seen in its slow development, but there is scarcely a sound to tell of the mighty transformation. The solemn chant of the ocean, as it raises its unchanged and its unceasing voices, the roar of the hurricane, and the mighty river, and the thunder of the black-browed storm,—all this is the music of nature—a great and swelling anthem of praise, breaking in on the universal calm. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive.

POETRY.

THE PRIESTHOOD.

How noble are thy sons, O Lord,
Who heavenly tidings bear,
Who bring salvation to mankind,
And words of truth declare.
They shall with Christ in Zion stand,
If faithful to his cause,
And soar above earth's haughty ones,
Through hon'ring heaven's laws.
Though now despised through Gentile lands
That spurn the Gospel plan

And scorn the messengers of light
And life to erring man,
Yet with the Priesthood's power clothed,
Their acts Jehovah owns;
And soon crowned kings by Heaven's decree,
They'll fill eternal thrones.
When earth's proud kings shall be abased,
Their thrones and sceptres riven,
Those crowned with priestly, kingly power
Shall make of earth a heaven.

MARRIED.—At Nephi city, on the 27th ult., by Elder Thomas Wright, Mr. William Hunter, of Cedar city, and Miss Emma Freeman, late from England.

DIED.—At Cedar city, Iron County, May 26th, 1861, Mrs. Anny Middleton, formerly Anny Parsons, of Windham, Norfolk, England, aged 47 years. In Ogden city, September 26th, Mr. John Horrocks, aged 59 years, 6 months, and 26 days, late from Macclesfield, Cheshire, England.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, CROSS STREET,
ISLINGTON; AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

No. 51, Vol. XXIII.

Saturday, Dec. 21, 1861.

Price One Penny.

MISSOURI AS IT WAS, AND AS IT IS.

Colonel Jennison, who, with his regiment, the First Kansas Cavalry, is engaged in protecting supply trains and other Government property in the western part of the State of Missouri, has issued a proclamation to the people of Jackson, Lafayette, Cass, Johnson, and Pitts counties in that State; from which the following extracts are made:—

"1st: All who are now in arms against the Government of the United States in the above-named counties, and who will *surrender their arms and ammunition to me, and deliver to me all Government property in their possession and under their control within reasonable time, and shall sign a deed of forfeiture, and shall hereafter perform their duty as good and loyal citizens*, shall not be held responsible for past acts of rebellion, but shall be protected in their lives and property. 2nd: *Arms which are thus surrendered to me shall be stored and taken account of; so that, when the present difficulties are settled, the owners thereof can obtain them.* 3rd: *Persons who shall surrender themselves to me, in order to make arrangement for securing peace to their neighbourhoods, shall be respected in their rights while arranging or attempting to arrange any terms, and shall be allowed to return to their homes, even should they, after a conference, fail to come to any arrangement or understanding.* 4th: *All who shall disregard these propositions, and shall continue in armed rebellion against the Government of the United States, shall be treated as traitors, and slain, wherever found; their property shall be confiscated, their houses burned, and in no case will*

any be spared either in person or property who refuses to accept these propositions. *The deed of forfeiture accompanying these propositions conveys all real and personal property, including present and future acquisitions, into the hands of the Government, said property to be used by the Government.*

For four months our armies have marched through your country; *your professed friendship has been a fraud; your oaths of allegiance have been shams of perjuries; you feed the rebel army; you act as spies while claiming to be true to the Union.* We don't care about your past political opinions: no man will be prosecuted because he differs from us, but *neutrality is impossible.* If you are patriots, you must fight; if you are traitors, you will be punished. The time for fighting has come. Every man who feeds, harbours, protects, or in any way gives aid and comfort to the enemies of the Union, *will be held responsible for his treason with his life and property;* while all the property of Union men and all their rights will be religiously respected. *Traitors will everywhere be treated as outlaws, enemies of God and man, too base to hold any description of property, and having no rights which loyal men are bound to respect.* *The last dollar and the last slave of rebels will be taken and turned over to the General Government.* Playing war is played out; and wherever Union troops are fired upon, the answer will boom from cannon, and desolation will follow treason. All the land between Fort Leavenworth and the headquarters of the army of the West is under the jurisdiction of the United States; and we propose to have a regular road over it, and safe communication through it,—no

matter at what cost of rebel treasure and blood."

We have italicised the most noteworthy points of this proclamation. In perusing these sentences, events which took place in this same State of Missouri in years gone by are forcibly recalled to our mind. Proclamations and orders which were then issued with all the pomposity and authority which the enjoyment of unchecked power, accompanied by inflated pride, could inspire, are vividly brought to remembrance. In the year 1838, orders and proclamations were fulminated by one Lilburn W. Boggs, Governor of the State of Missouri, and Commander-in-Chief of her forces, and his confederates, traitors, like himself, but who enjoyed, high-sounding military titles, as cruelly terrible as the one of Col. Jennison, from which we publish the extracts above. But they were against the Latter-day Saints.

A few Saints had collected together in Missouri, and they were united and industrious—two odious crimes in the estimation of the narrow-minded, shiftless Missourians who surrounded them. They also testified that God had established his kingdom, and that they were engaged in building it up, and that, according to the Prophets, it would fill the whole earth. It was bad enough in Upper Missouri, at that time, for a people to be united and industrious; but when, in addition to these faults, they had such an ambition as to think that the system they were identified with would fill the earth, they became absolutely unbearable to the ignorant, savage herd which surrounded them—a people whose habits of life and tastes raised them but little above the wild, untutored red men who dwelt on their borders. They plainly saw that the persevering, enlightened industry of the Latter-day Saints, if they should be permitted to dwell unmolested in a country so rich as Missouri was in all the elements of wealth, would soon place them far in advance of themselves in everything which would make a people powerful, influential, and happy. This reflection was gall and wormwood to them. Instead of being thankful for the influx of enterprising settlers, whose improvements of the country would enhance the value of

their own property, and whose virtues and example they might emulate, they were filled with envy and hatred, and banded together in mobs for the purpose of driving them, accusing them of disloyalty and other crimes, to give a colour of justice to their own bloody, perfidious, and treasonable acts. Not only were mobs permitted to organize themselves and murder and destroy, without the Government interfering with them, but the highest officers of the State endorsed the action of these unlawful assemblages, and prostituted the power which they held by virtue of their exalted positions to consummate the designs of the mob, by calling out the Militia (which was composed mostly of these very mobocrats,) to operate against the Saints, thus doing illegal and unconstitutional acts under a semblance of law.

We make the following extracts from orders written by the Governor of the State (Lilburn W. Boggs) to Major-General Clark, Commander of one of the Divisions of the Militia of the State:—

"The Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion county, to raise five hundred men, and to march them to the northern part of Davies, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express: you can also communicate with them, if you find it necessary. Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command."

"The case is now a very plain one—the Mormons must be subdued, and peace restored to the community. You will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so: your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth for such as you may need. You are autho-

rized to request the loan of it in the name of the State of Missouri. *The ringleaders of this rebellion should be made an example of; and if it should become necessary for the public peace, the Mormons should be exterminated, or expelled from the State.*"

The following extracts are from the speech of General Clark made to the Saints at Far West, Missouri, while they were surrounded by his mobocratic troops:—

"Gentlemen,—You, whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, &c., for your families. Those who are now taken will go from this to prison, be tried, and receive the due desert of their crimes. But you (except such as charges may hereafter be preferred against,) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law: this you have already complied with. The second is, *that you deliver up your arms:* this has been attended to. The third stipulation is, *that you sign over your properties to defray the expenses of the war:* this you have also done.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State; and had your leaders not been given up, and the terms of the treaty complied with, before this you and your families would have been destroyed, and your houses in ashes.

If I am called here again, in case of a non-compliance of a treaty made, do not think that I shall act any more as I have done. *You need not expect any mercy, but extermination; for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again; for their fate is fixed—THEIR DIE IS CAST—THEIR DOOM IS SEALED.*"

One might almost with propriety think, in reading the above extracts, that Colonel Jennison had referred to the orders and speeches of Boggs, Clark, and their confederates in the guilt of persecuting and destroying the Saints, and drawn therefrom the exact language he uses to the people of Upper Missouri and the terms he demands of them. Substitute the word "Mormon" for "traitors," and you have precisely similar phraseology to that used aforetime against the Saints. *"Traitors will everywhere be treated as outlaws, enemies of God and man, too base to hold any de-*

scription of property, and having no rights which loyal men are bound to respect."

"All who shall disregard these propositions, &c., shall be treated as traitors, and slain wherever found; their property shall be confiscated, their houses burned." Traitors are required to *"surrender their arms and ammunition to me."* They *"shall sign a deed of forfeiture,"* which shall *"convey all real and personal property, including present and future acquisitions into the hands of the Government, to be used for the benefit of the Government."*

It is not now the sovereign state of Missouri *versus* the poor, despised Latter-day Saints, but it is the Federal Government *versus* the traitors of Missouri. It is not the leading officers of a great State in the plenitude of their power overriding the Constitution and laws, levying war and issuing exterminating orders against an innocent, unoffending, and helpless people; but it is the parent Government, to which even the great and sovereign State of Missouri is amenable, inflicting the penalty of rebellion and executing decrees against traitors—traitors whose heads have become hoary since their vile treason drenched the soil of their State with innocent blood, and whose crimes have remained unpunished until the present. It is not now the citizens of Jackson county in convention assembled, pledging to each other "their bodily powers, their lives, their fortunes, and their sacred honours" that they would drive from their midst the few "deluded fanatics" who had settled near them, who "pretended to receive communications and revelations direct from heaven," and whom they basely and falsely accused of tampering with their slaves; but it is an officer of the General Government at the head of a powerful force who tells the people of this same Jackson county that *"the last dollar and the last slave of rebels will be taken and turned over to the General Government."*

"Vengeance is mine, saith the Lord, and I will repay."

The Prophet Joseph, in speaking of the attempts made by many of the Missouri newspapers to cover up the murders and outrageous acts of their officers and people, asked—"Can they conceal the fact that we have been imprisoned for many months, while our families, friends,

and witnesses have been driven away? Can they conceal the blood of the murdered husbands and fathers, or stifle the cries of the widow and the fatherless? Nay. The rocks and mountains may cover them in unknown depths; the awful abysses of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid." Hesus again—"I say unto you, that those who have thus vilely treated us, like Haman, shall be hanged upon their own gallows; or, in other words, shall fall into their own gin and snare and ditch and trap which they have prepared for us, and shall go backwards and stumble and fall, and their name shall be blotted out, and God shall reward them according to all their abominations."

The Lord, speaking through him, says at another time—"Woe unto all those that discomfort my people, and drive and murder and testify against them, saith the Lord of Hosts. A generation of vipers shall not escape the damnation of hell. Behold, mine eye seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof for them all; for there is a time appointed for every man, according as his works shall be."

And again, the Lord says, in speaking unto his people respecting the commandments which he gives them to do a work unto his name, but which their enemies, by coming upon them, hinder them from performing:—"Therefore for this cause have I accepted the offer-

ing of those whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God."

By perusing these prophecies, the reader is at no loss to understand why Col. Jennison and others should be moved upon as they are to strongly threaten and harness the people of Missouri. The word of the Lord has gone forth respecting them, or respecting that portion of them that took part in or approved of the robbery and murder of the Saints, and it cannot return unfulfilled. Colonel Jennison may not accomplish all he threatens; but his proclamation and other proclamations which have been made in the State exhibit unmistakably the spirit and feeling which are entertained towards the people of Missouri. The State is a battle ground for both parties—Federals and Confederates, and both breathe forth vengeance against their opponents; so that between both, with the spirit of anger and hatred which is in existence, there is but a slight prospect for any of the inhabitants to escape. While the prophecies of the servants of the Lord are so visibly and strikingly coming to pass, we feel that it is but right that the attention of the people should be called to them, and that a record should be made of their fulfilment.

THE "AMENDE HONOURABLE."

We have great pleasure in extracting from the *Deseret News* the following interesting communication from Superintendent Martin to the Editor. It is one example out of many of the way in which the Saints have been misrepresented by persons who have judged of them and their doings by mere hearsay, rather than from any *bona fide* knowledge of either. There is ample evidence of the fact of their being a peaceful and law-abiding people, patent to all who look for it in the right direction. They desire only freedom to live their religion, unmolested, and to build up God's kingdom on the earth—a kingdom that will benefit all and injure none who enrol themselves under its banner of peace and righteousness—a kingdom that will include within its boundary all good men of every grade of creed, who, while they claim the liberty of worshipping the God of their fathers in their own way, are willing to extend the same liberty to others. It is refreshing to find an occasional instance like the following of men who, having under a false impression misrepresented the Saints, afterwards discover their error, and

then show a spirit of manliness and candour in avowing that error and repairing the wrong thus done.

If every man who has spoken or written defamatory of the people in Utah had been as honest as Superintendent Martin has proven himself to be in this matter, we should have had many such letters as the following. But, instead of this, our numerous defamers, when they have found out their mistake, (for there are many instances of this,) have slunk away as if in fear of the truth coming to light. All honour to Henry Martin, Superintendent of Indian Affairs! and may he continue to manifest the same spirit of truthfulness and justice which now characterises him!

"Office, Indian Affairs,
G. S. L. City, U. T., Oct. 14, 1861.

To the Editor of the *Deseret News*,

Great Salt Lake City.

Sir,—I deem it due to myself and the citizens of this Territory to make a frank and free explanation of my position in relation to certain charges published in the *New York Herald* of 20th September last, claimed to be taken from my correspondence with the Indian Department at Washington.

To fully explain my communication, I will first state the article entire that I refer to, which is as follows:—

"The Commissioner of Indian Affairs received to-day important advices from Indian Agent Martin, dated Great Salt Lake, September 3rd. He states that he can, with the present appropriations, easily take care of the Indians in his superintendency, so far as keeping them from committing any further depredations on emigrants, the Overland Mail Company, or the Telegraph Line. They have been very hostile and unruly, from the fact that there is not hunting and fishing in Utah Territory to support them without help from the Indian Department, which he says he is satisfied they have not received. He says further that he can take care of and protect the Telegraph and Overland Mail Company in the Territory of Utah, without the help of troops; but that they are to take care of the Mormons. He says Brigham Young gave notice, some days ago, in church, that he intended to send about one hundred and fifty families to settle in Uinta Valley. He says it is of the utmost importance that the Government declare that section as Indian reservation, in order to prevent Mormons settling there. He says the Mormons are declaring their design to separate from the United States, and erect their Territory into an independent province. The Mormons further declare that no more Government trains shall pass through their Territory hereafter. The Government has taken measures to meet this difficulty."

Consistent with my instructions as Superintendent of Indian Affairs for this Territory, and with my sense of duty, immediately on my arrival, I sought for infor-

mation as to the true state and condition of the Indians in this Territory. My inquiries of the persons with whom I had official duties, and also others with whom I came in contact, led me to the conclusion that, for protection of the Mail and Telegraph, troops were perfectly uncalled for, and could only be a benefit to contractors at a great risk of general evil to the Indians and citizens of the Territory. At the same time certain parties from the East, sympathizing with, if not avowed, secessionists, took the trouble to represent that a party was formed in Colorado Territory, for the purpose of cutting off all communication between the East and the West, insinuating that if the secessionists succeeded in their scheme the people here would be induced to declare their independence.

The excitement created by such statements, together with the malicious representations of a late Indian official, led me to make statements, in private communications to a friend of mine in the Indian Department, that I have since found to be very erroneous.

The representations that had been made to the Indian Department by one of its late agents here had led to my receiving instructions to prevent any imposition upon the rights of the Indians. Hence, when I learned of the mission to Uinta, I conceived it my duty to request of the Department its instructions in the premises. I find, by further investigation of that matter, that it is unnecessary and impolitic to in any way interfere with that valley. I also deny having made, in any form, the statements that the Mormons said no more Government trains should pass through the Territory, and further, that they were about to declare their independence.

While I state the circumstances and associations which led to my writing as much as I have written, I disclaim any malicious intention to injure the people here. I beg further to say that I regret having written before I had personal knowledge of the people and of their intentions; but when the many mis-statements heretofore made to the people of the United States in regard to the citizens of this Territory are com-

sidered, it is not a subject of surprise that I and others should have been so easily inclined to lend an ear to listen to the present false charges against such citizens, and foolishly give credence to those malicious statements. I most sincerely regret precipitancy in writing, and, as far as I may be favoured with an opportunity, hope to properly represent the citizens of Utah as a

law-abiding and peaceful community, as my subsequent intercourse with the people satisfies me that my former statements and surmisings were entirely unfounded.

If, sir, you will give this communication publication, you will greatly oblige

Yours,

HENRY MARTIN, Supt."

HISTORY OF JOSEPH SMITH.

(Continued from page 771.)

Peter Hawes recalled a circumstance which he had forgot to mention, concerning a Mr. Smith who came from England, and soon after died. The children had no one to protect them. There was one girl sixteen or seventeen years old, and a younger sister. Witness took these girls into his family out of pity. Wilson Law, then Major-General of the Nauvoo Legion, was familiar with the eldest daughter. Witness cautioned the girl. Wilson was soon there again, and went out in the evening with the girl, who, when charged by the witness' wife, confessed that Wilson Law had seduced her. Witness told her he could not keep her. The girl wept, made much ado, and many promises. Witness told her, if she would do right, she might stay; but she did not keep her promise. Wilson came again, and she went out with him. Witness then required her to leave the house.

Mayor said certain women came to complain to his wife that they had caught Wilson Law with the girl on the floor at Mr. Hawes' in the night.

Councillor H. Smith proceeded to show the falsehood of Austin Cowles, in the *Expositor*, in relation to the revelation referred to.

Mayor said he had never preached the revelation in private; but he had in public. Had not taught it to the anointed in the Church in private, which statement many present confirmed; that on inquiring concerning the passage in the resurrection concerning 'they neither marry nor are given in marriage,' &c., he received for answer, Men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the doctrine of the revelation referred to; and the Mayor spoke at considerable length in explanation of this principle, and was willing, for one, to subscribe his name to declare the *Expositor* and whole establishment a nuisance.

Two o'clock, p.m., Willard Richards, the clerk of the Council, bore testimony

of the good character and high standing of Mr. Smith and his family, whose daughter was seduced by Wilson Law, as stated by the last witness before the morning Council; that Mrs. Smith died near the mouth of the Mississippi, and the father and eldest daughter died soon after their arrival in this place; and that the seduction of such a youthful, fatherless, and innocent creature, by such a man in high standing as the Major-General of the Nauvoo Legion, was one of the darkest, damndest, and foulest deeds on record.

Councillor Hyrum Smith concurred in the remarks made by the clerk concerning the excellent character of Mr. Smith and his family.

Mayor said the Constitution did not authorize the press to publish libels, and proposed that the Council make some provision for putting down the *Nauvoo Expositor*.

Councillor Hyrum Smith called for a prospectus of the *Expositor*.

Councillor Phelps read article 8, sect. 1, Constitution of Illinois.

Mayor called for the charter.

The clerk read the prospectus of the *Nauvoo Expositor* as follows:—

'PROSPECTUS OF THE 'NAUVOO EXPOSITOR.'

The *Nauvoo Expositor* will be issued on Friday of each week, on an imperial sheet, with a new press, and materials of the best quality, and rendered worthy of the patronage of a discerning and enlightened public.

The *Expositor* will be devoted to a general diffusion of useful knowledge, and its columns open for the admission of all courteous communications of a religious, moral, social, literary, or political character, without taking a decided stand in favour of either of the great political parties of the country. A part of its columns will be devoted to a few primary objects, which the publishers deem of vital importance to the public welfare. Their particular locality gives them a knowledge of the many gross abuses exercised under

the 'pretended' authorities of the Charter of the City of Nauvoo, by the legislative authorities of said city, and the *insupportable* OPPRESSIONS of the MINISTERIAL powers in carrying out the unjust, illegal, and unconstitutional ordinances of the same. The publishers therefore deem it a sacred duty they owe to their country and their fellow-citizens to advocate, through the columns of the *Expositor*, the unconditional repeal of the Nauvoo City Charter, to restrain and correct the abuses of the UNIT POWER, to ward off the iron rod which is held over the devoted heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated DISOBEDIENCE TO POLITICAL REVELATIONS, and to censure and decry gross moral imperfections wherever found, either in the plebeian, patrician, or self-constituted MONARCH,—to advocate the pure principles of morality, the pure principles of truth, designed not to destroy, but strengthen the mainspring of God's moral government,—to advocate and exercise the freedom of speech in Nauvoo, independent of the ordinances abridging the same,—to give free toleration to every man's religious sentiments, and sustain ALL in worshipping their God according to the monitions of their consciences, as guaranteed by the Constitution of our country, and to oppose with uncompromising hostility any UNION OF CHURCH AND STATE, or any preliminary step tending to the same,—to sustain ALL, however humble, in their equal and constitutional rights, and oppose the sacrifice of the liberty, the property, and the happiness of the MANY, to the pride and ambition of the FEW; in a word, to give a full, candid, and succinct statement of FACTS AS THEY REALLY EXIST IN THE CITY OF NAUVOO—*fearless of whose particular case the facts may apply*—being governed by the laws of editorial courtesy, and the inherent dignity which is inseparable from honourable minds, at the same time exercising their own judgment in cases of flagrant abuses or moral delinquencies,—to use such terms and names as they deem proper, when the object is of such high importance that the end will justify the means. In this great and indispensable work, we confidently look to an enlightened public to aid us in our laudable effort.

The columns of the *Expositor* will be open to the discussion of all matters of public interest, the production of all correspondents, subject to the decision of the editor alone, who shall receive or reject at his option. National questions will be in place, but no preference given to either of the political parties. The editorial department will contain the political news

of the day, proceedings of Congress, election returns, &c., &c. Room will be given for articles on agriculture, the mechanical arts, commercial transactions, &c.

The first number of the *Expositor* will be issued on Friday, the 7th day of June, 1844. The publishers bind themselves to issue the paper weekly for one year, and forward 52 copies to each subscriber during the year. Orders should be forwarded as soon as possible, that the publishers may know what number of copies to issue.

The publishers take pleasure in announcing to the public that they have engaged the services of Silvester Emmons, Esq., who will have entire charge and supervision of the editorial department. From an acquaintance with the dignity of character and literary qualifications of this gentleman, they feel assured that the *Nauvoo Expositor* must and will sustain a high and honourable reputation.

All letters and communications must be addressed to 'Charles A. Foster, Nauvoo, Ill.,' *post paid*, in order to insure attention.

WILLIAM LAW,
WILSON LAW,
CHARLES IVINS,
FRANCIS M. HIGBEE,
CHAUNCEY L. HIGBEE,
ROBERT D. FOSTER,
CHARLES A. FOSTER,
Publishers,

Nauvoo, Ill., May 10th, 1844.

Mayor read the statements of Francis M. Higbee from the *Expositor*, and asked—'Is it not treasonable against all chartered rights and privileges, and against the peace and happiness of the city?'

Councillor H. Smith was in favour of declaring the *Expositor* a nuisance.

Councillor Taylor said no city on earth would bear such slander, and he would not bear it, and was decidedly in favour of active measures.

Mayor made a statement of what William Law said before the City Council under oath, that he was a friend to the Mayor, &c.; and asked if there were any present who recollected his statement, when scores responded, Yes.

Councillor Taylor continued—'Wilson Law was President of this Council during the passage of many ordinances,' and referred to the records. 'William Law and Emmons were members of the Council, and Emmons has never objected to any ordinance while in the Council, but has been more like a cipher, and is now become editor of a libellous paper, and is trying to destroy our charter and ordi-

nances.' He then read from the Constitution of the United States on the freedom of the press, and said—'We are willing they should publish the truth; but it is unlawful to publish libels. The *Expositor* is a nuisance, and stinks in the nose of every honest man.'

Mayor read from Illinois Constitution, article 8, section 22, touching the responsibility of the press for its constitutional liberty.

Councillor Stiles said a nuisance was anything that disturbs the peace of a community, and read Blackstone on private wrongs, vol 2, page 4; and the whole community has to rest under the stigma of these falsehoods (referring to the *Expositor*); and if we can prevent the issuing of any more slanderous communications, he would go in for it. It is right for this community to show a proper resentment; and he would go in for suppressing all further publications of the kind.

Councillor H. Smith believed the best way was to smash the press and 'pie' the type.

Councillor Johnson concurred with the Councillors who had spoken.

Alderman Bennett referred to the statement of the *Expositor* concerning the Municipal Court in the case of Jeremiah Smith as a libel, and considered the paper a public nuisance.

Councillor Warrington considered his a peculiar situation, as he did not belong to any church or any party. Thought it might be considered rather harsh for the Council to declare the paper a nuisance, and proposed giving a few days' limitation, and assessing a fine of \$3,000 for every libel; and if they would not cease publishing libels, to declare it a nuisance; and said the statutes made provisions for a fine of \$500.

Mayor replied that they threatened to shoot him when at Carthage, and the women and others dare not go to Carthage to prosecute; and read a libel from the *Expositor* concerning the imprisonment of Jeremiah Smith.

Councillor H. Smith spoke of the *Warsaw Signal*, and disapproved its libellous course.

Mayor remarked he was sorry to have

one dissenting voice in declaring the *Expositor* a nuisance.

Councillor Warrington did not mean to be understood to go against the proposition; but would not be in haste in declaring it a nuisance.

Councillor H. Smith referred to the mortgages and property of the proprietors of the *Expositor*, and thought there would be little chance of collecting damages for libels.

Alderman Elias Smith considered there was but one course to pursue; that the proprietors were out of the reach of the law; that our course was to put an end to the thing at once. Believed, by what he had heard, that if the City Council did not do it, others would.

Councillor Hunter believed it to be a nuisance. Referred to the opinion of Judge Pope on Habeas Corpus, and spoke in favour of the charter, &c. Asked Francis M. Higbee, before the jury, if he was not the man he saw at Joseph's house making professions of friendship. Higbee said he was not. (Hundreds know this statement to be false.) He also asked R. D. Foster if he did not state before hundreds of people that he believed Joseph to be a Prophet. 'No,' said Foster. They were under-oath when they said it. (Many hundreds of people are witness to this perjury.)

Alderman O. Spencer accorded with the views expressed, that the *Naumoo Expositor* is a nuisance. Did not consider it wise to give them time to trumpet a thousand lies. Their property could not pay for it. 'If we pass only a fine or imprisonment, have we any confidence that they will desist? None at all. We have found these men covenant-breakers with God, with their wives, &c. Have we any hope of their doing better? Their characters have gone before them. Shall they be suffered to go on, and bring a mob upon us, and murder our women and children, and burn our beautiful city? No! I had rather my blood would be spilled at once, and would like to have the press removed as soon as the ordinance would allow; and wish the matter might be put into the hands of the Mayor, and everybody stand by him in the execution of his duties, and hush every murmur.'

To be continued.)

WHITEWASH THAT WILL NOT RUB OFF.—Mix up half a pailful of lime and water, ready to put on the wall; then take one gill of flour and mix it with the water; then pour on boiling water sufficient to thicken it; pour it while hot into the whitewash, stir all well together, and it is ready for use.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 21, 1861.

DISAPPOINTED HOPES OF THE ENEMIES OF TRUTH.

HAD the opponents of Joseph Smith, junior, been told, thirty-one years ago, that the system which he was endeavouring to establish, and which they were exerting themselves to prevent his establishing; would have grown to its present dimensions, they would have declared it to be impossible. They imagined that a few short years at most would only be required to fully expose the "delusion" and to satisfy its advocates and converts of the folly of attempting to adhere to such a system in this enlightened age. So confident were they in this, that, had they been asked then for their opinion as to the position it would be likely to occupy at this date, they would have unhesitatingly affirmed that it would be extinct, and that there would be nothing left, excepting the record of the historian, to inform posterity that such a system was ever taught or believed. Though not believing themselves in men's having the gift of prophecy, and opposing the Prophet Joseph because he testified that the attainment of such a gift was within man's reach, they nevertheless freely predicted that the system which they vulgarly called "Mormonism" would be speedily overthrown. They even felt so sure at times that their desires were about to be gratified in witnessing its overthrow, that they would predict without any reservation that if such and such events happened, it could not possibly outlive them. But they did happen, and yet the system still stood and continued to grow, despite all the predictions to the contrary. The various mobbings and drivings the Prophet Joseph and the people have had to endure, have all been events, which at the time they occurred, it was hoped would prove effectual in arresting its progress and be the means of uprooting it. Those who carried these measures out did so anticipating that they would be successful in destroying the system against which they were levelled; and the pertinacity with which they have clung to the hope that they might yet be successful, notwithstanding the numerous defeats and disappointments they have experienced, would have been admirable, if it had been displayed in a good cause.

It is interesting now, after the lapse of thirty-one years, to trace the successive steps which have resulted in success and triumph upon the one side, and defeat and disappointment upon the other. For, however much the anticipation may be indulged in that success may crown some future effort that may be made against this system, it must be admitted that every past effort to accomplish this object has been most signally defeated: the system has emerged triumphantly from every encounter, seemingly purified and strengthened by the contest. There has been this one peculiarity, out of many others that might be named, connected with the system taught by Joseph Smith,—namely, a belief in a Heaven-inspired, governing Priesthood. Every one who has truly and sincerely received the doctrines taught by him has become so firm a believer in the right

and power of this Priesthood to govern, that none have ever felt safe in taking any step without first consulting the men who held that priesthood, to learn whether it was right or not; and the history of the past thirty-one years has proved to the satisfaction of every one who has had any experience in this matter that whenever a step has been made by the Latter-day Saints, under the guidance of counsel thus given, it has invariably been in the right direction. The opinion of the world from the beginning of the work has been that nothing but a career of trouble and disappointment awaited all who would associate themselves with Joseph Smith and his brethren, and be governed by the principles they taught. But the march of events has exposed the folly of those who entertained such views, and fully vindicated the wisdom and correctness of the course taken by the Latter-day Saints. The Lord has shown to the world that when he calls men and endows them with his Priesthood, and sends them forth to act in His name in the midst of the people, he will bear them off triumphantly over every opposing obstacle; and those who follow the counsel which he inspires them to give shall not be ashamed. This we see illustrated at the present time in the United States, and it will receive still further illustration in this and other countries in the course of a few years. There are hundreds of families in past times who have bitterly mourned over what they termed the "infatuation" of some of their relatives in associating themselves with that "deluded people"—that people who believed that God had spoken from the heavens and revealed himself again to man. They thought, when they did so, that they were blind to their own interests, and were leaving peace and plenty and loving and honourable associations, to go out and connect themselves with a people who were poor, unpopular and deceived, and who would be sure to come to some evil end, in consequence of their disposition to ask and listen to the counsels of those who held the Priesthood. They had not the remotest idea that their relatives, in doing so, were taking a course to escape calamities and perils which, after the lapse of a few years, would encompass themselves and prove their overthrow. Probably, when they see the people with whom their relatives became identified enjoying peace and the blessings of good order, and themselves involved in all the horrors of civil war, this conviction may dawn upon them; and they may then be willing to acknowledge that those whose counsel they sought and obeyed possessed a knowledge of the future, and a wisdom of which they and the rest of the world were destitute.

It is the wonderful results which have followed the practice of this principle among the Latter-day Saints which must strike the impartial observer in comparing their success and continued progress—so contrary to common expectation—with the defeat, retrogression, and disappointment of their opponents. While the Latter-day Saints have been led by men who had a definite object in view, and knew the proper and necessary steps to be taken to accomplish that object, their opponents have been idly beating the air, without any plan or settled purpose. They *thought* that the fulness of the Gospel revealed by the Lord through his servant Joseph, which they nicknamed "Mormonism," could not stand, and that the system would speedily crumble to pieces beneath their puerile attacks, because they wished it to be so, and the wish was father to the thought. But with Joseph and his brethren associated with him, the case was different. He *knew* beforehand, by the revelations and visions of the Almighty, when there was scarcely a soul who believed in his testimony, what the purposes of the Lord were

respecting the work which He was about to commence. He was not in the least in the dark upon that point, for he knew that every nation, kindred, tongue, and people should contribute its quota to swell the thousands who should receive his testimony, and be united with him in his faith and practice. When he and all his brethren in the Church could meet with ease in one small room, they could talk as largely and as confidently about the work that would be accomplished in a few years upon the earth as the Saints can now about what has transpired. The vision of their minds was opened to see the work of God rolling forth and increasing on every hand, being carried from land to land and from nation to nation; and thousands of the ransomed out of every people upon the face of the earth collected together under the banner of the Gospel, which was then being raised. What were the base, grovelling thoughts of their opponents to such certain and glorious views as these?

The Saints believed and had confidence in the Priesthood, and they sought their counsel. The Priesthood have known what was right and have ever counselled in one direction, and aimed to accomplish the one object. Joseph's death did not change this. Those whom he left behind had beheld the plan. It was no weakened impression of what was to be done which they received, but the vision of their mind was touched, like his, by the inspiration of Heaven, and they saw what was to be done, and the steps to be taken to accomplish it. With their eyes on the goal, they pressed continually forward. Persecution might rage; individuals, families, communities, States, and United States might with fierce and unholy violence assail and scatter them; but they were not to be beaten back. Fire could not consume, water could not quench, the most cruel oppression could not crush on their fixed determination to accomplish that purpose which the Lord had revealed and commanded.

If we should be asked, then "To what are the success, growth, and prosperity of the Latter-day Saints attributable?" we should answer, To the living Priesthood of the Almighty, whom he has placed in his Church, and through whom he imparts his counsel to all who will receive and obey it. And to the absence of this power, and men's unbelief in the possibility of its existence, is to be ascribed the confusion, disappointment, and complete defeat of the wicked, thus far, who have sought to overthrow the work of God.

NEWS FROM HOME.—We learn from the *Deseret News* that on the 12th September last, Captains Milo Andrus and John Murdock arrived in G. S. L. City, with their respective companies; on the 13th, Captains Joseph Horn and Homer Duncan, with theirs; and on Sunday, the 15th, Captain Eldredge, with his.

We also learn from the same source that President Young, with a small party, left G. S. L. City on the 6th Sept. for a trip to the Northern Settlements. On the way, the President inspected the new Weber bridge, with which he was highly satisfied. On the 7th meetings were held in the Ogden Tabernacle, (a building, 50 by 100 feet,) which was densely crowded. On the 8th the President and company met with the Saints at Willard in their school-house. On the 9th, they arrived at and held a meeting in Wellsville; and on the 10th two meetings were convened in the Bowery at Logan. The *News* says that "choirs from the various settlements were in attendance, and vied laudably with each other in singing alternately." The company visited Brigham City, and held a meeting in the Court-house there on the 11th, and returned home to G. S. L. City on the 12th.

We have also received a communication from President Young, dated Nov. 12th, in which he says—

“The weather continues very favourable to out-door operations, which are being vigorously prosecuted. The roof timbers are being placed upon our massive and commodious Theatre, and we hope to have it sufficiently completed for comfortable use during a portion of the coming winter. On the 17th ult. the telegraphic wire reached this city from the East, and early on the 18th the operator *first* communicated to Mr Wade, of Ohio, the President of the Pacific Overland Telegraph Company, my telegram congratulating him upon the successful completion, to this point, of a work so beneficial, if rightly conducted. On the 24th., I enjoyed the privilege of congratulating, by a *first* message, Mr. Carpentier, the California President of the Company, over the wire stretched from here to California, which completed telegraphic connection between the Atlantic and Pacific. Since the last-named date we have received almost daily telegrams from the East, and at times had States news of even dates, which we may hereafter expect pretty regularly, whenever the wire is not interrupted, or when it is stretched from Omaha, N. T., to Davenport, Iowa.”

NEWS FROM SWITZERLAND.—By letter from Elder John L. Smith, dated Basel, Dec. 7th, we learn that matters are moving along as well as can be expected in that Mission, considering the untoward circumstances which the brethren have to battle with from time to time. Elder Smith says—“We have some curious people here. Nevertheless we keep bearing testimony wherever we can get an opportunity; and, without doubt, some will take root. Several persons are investigating—persons of high standing among the Baptists in the vicinity of Stuttgart. We are baptizing nearly every week in some part of the Mission, and in some parts some are being dropped; for I have come to the determination not to carry dead branches, only so long as there is a hope of remodelling them into something useful.”

NEWS FROM HOLLAND.—By letter from Elders Van der Woude and Schettler, we learn that they are still diligently striving to plant the standard of the Gospel in that country, but that they meet with many and almost insuperable difficulties in the way. They are doing the best they can, considering the circumstances under which they are placed. Elder Schettler says—“The national character of the Dutch is to stick to the traditions of their fathers more than other nations, and this spirit is manifested in all their customs and fashions.”

MOVEMENTS OF THE PRESIDENCY.—From a letter received from President Lyman, we learn that he has for some time been engaged in preaching to and visiting among the Saints in the neighbourhood of London, with whom, he informs us, “a good and hopeful spirit prevails, and a strong and increasing desire to gather home to Zion with those already there, to share the labours and blessings connected with the progressive development of the work of the last days. Additions by baptism are of almost daily occurrence, and the spirit of inquiry is rife among the people.”

President Rich informs us that he has lately visited and ministered to the Saints in the Nottingham and Derby Conferences. He says—“I find the Saints generally feeling well and striving to do all they can to emigrate. The Elders have baptized about twenty since I came, and more have given in their names.” At date of last letter, he was about to proceed to Leicester.

CORRESPONDENCE.

ENGLAND.

LONDON DISTRICT.

London, Dec. 5th, 1861.

President Cannon.

Dear Brother,—The number of Saints expecting to emigrate the coming season from this District, as near as we can ascertain, is 190, 37 of whom can fit themselves out for the whole journey; the remainder can only fit out to Florence. The desire to emigrate is intense. The signs of the times are preaching the necessity of the Saints gathering out of Babylon with arguments that cannot be misunderstood. All that can possibly raise the means in this District are going the coming season. The Saints here are waked up to an understanding of the Latter-day Work that they never had before. Many of them say that, had they known before what they now know, they might have been in Zion years ago. It was told them then, but they did not understand it: they had to learn it by experience. This is a proof to them that their past experience, although it may have been at times rather unpleasant, has been a great blessing to them. That which is now laid before their minds, added to the knowledge gained by past experience, enables them to understand the truth more correctly. It also verifies to them the principle upon which the truth is to be learned—that it is by the practical application alone that we can know the truth. We say to the strangers that if they will obey the first principles of the Gospel, they shall know of the doctrines, &c., quoting the sayings of Jesus. My experience has proven to me that a person in the Church cannot know the truth without obeying it, any more than a person can out of the Church. We can never know its virtue, power, and blessings without a practical application.

I am happy to inform you that the cause of Zion is steadily progressing in the District. The Saints, as a whole, are doing the best they can for themselves and the cause of truth. They seem to have implicit confidence in the Elders who are labouring in their midst. Our counsel is sought and well

received by the Saints. Their confidence in the work is growing stronger daily. There are a few that are rather slack in their duties, and some two or three have had to be cut off. One man, a foreigner, baptized in London last summer, was cut off a few days ago. He is a man of great pretensions, and went so far as to declare himself to be the Christ, and as such offered himself to the Church. But he came too soon, and consequently was rejected.

We are continually adding to our numbers by baptism, and many strangers are investigating the principles.

The Elders labouring in the District are all in good health and fine spirits. Union and harmony characterize all our movements.

Ever praying for your success and prosperity in your labours in the cause of Zion, I remain your brother in the covenant of peace,

JOHN BROWN.

SOUTHAMPTON DISTRICT.

Bridport, Dorset, Dec. 9, 1861.

President Cannon.

Dear Brother,—Since your visit to Southampton, I have visited the whole of this District, and most of the Branches twice. I find a good spirit among them, and I am happy to say the Saints are greatly improving, and are united and willing to do all they can to build up the kingdom of God. They receive us kindly and always bid us welcome to their homes; and when a call is made for anything, they respond to it, and endeavour to do the best they can under existing circumstances to sustain the kingdom of God and deliver themselves from these lands. Not a stone will be left unturned by many for this object the coming spring. How much will be accomplished I am not able to say at present. If all be well, we shall send as many as last spring.

The Elders engaged in the ministry are on hand, and are one with me for the interests of Zion. Our meetings in many places are well attended by Saints and strangers.

The Saints in this District, as well as

in other places, feel the effects of the American war already. In some parts of the District they suffer very much for want of work, particularly in the Dorset Conference.

We held a Conference here yesterday, when the Branches were represented in good standing. Although the weather was very unfavourable, we had a goodly number assembled together, and everything went off like clockwork, to the satisfaction of all present.

We held a Conference in Newbury (Reading Conference,) on the 17th ult. I must say the Reading Conference is improving of late. We have had to disorganize some of the Branches, and attach them to others.

The prospects are good in many places for an ingathering during the present winter. We have some that follow the example of one of the ancients, coming by night, and not by day, to hear the Elders.

Ever praying for your success in the cause of truth, believe me to remain your brother and fellow-labourer in the kingdom of patience,

W. BRAMALL.

SCOTLAND.

Glasgow, Dec. 10, 1861.

President Cannon.

Dear Sir,—I could not get at the number wishing to emigrate this coming spring until the present, as the Saints are slow to make up their minds, for the want of means. I have seventy who have the means to go as far as Florence, but I am persuaded there will be a great many more go by the coming emigration. Everything is moving on harmoniously here in Scotland, although a great many of the Saints are out of employment. The brethren who emigrated last season all write good news from Utah. This keeps the Saints looking Zionward. The good spirit is growing all the time in the Mission. Fears are entertained that the emigration will be stopped by the difficulties pending between Great Britain and America; but I tell the Saints to take no notice of the matter, but prepare for emigration. All is right until we are told it is wrong by you.

The brethren join in love to you and all inquiring friends.

DAVID M. STUART.

AMERICA.

New York, Nov. 21, 1861.

President George Q. Cannon.

Dear Brother,—I have just received by the hands of our delegate from Utah to Congress, the Hon. J. M. Bernhisel, the following from our dearly-beloved President Brigham Young:—

"You are at liberty to return home when you choose, or extend your labours to Europe, and report yourself to the Presidency in Liverpool."

The latter course I have adopted. I felt, before I received the letter, that President Young would write me to go to Europe. Had he whispered in my ear, it could not have been more plain than the presentiment; and when I received the letter, I could not feel to take any other course than that I already have adopted. The rest you will know when I arrive.

I have appointments at Providence, R. I., and Boston, Mass.; also a Conference Council at Philadelphia; and I will attend to these and try to start for Liverpool the first week in December.

We are baptizing a few throughout the Mission. The Elders are alive to their duties—the Saints rejoicing in the truth and fulfilment of prophecy.

The news from our "mountain home" is very cheering. While confusion, war of words, and the sword, bloodshed, death, destruction, and distress of nations are stalking through the land, "the poor, illiterate, know-nothing Mormons" are rejoicing in the blessings of peace and prosperity. These are brought to them by being strictly obedient to the Priesthood legally ordained of God to guide his people. A Daniel, with that authority, could tell a Nebuchadnezzar what God determined to do in the last days; a Brigham can tell the rulers of every nation, tongue, and people under the whole heavens, how they may preserve their kingdoms, empires, and republics, and have peace flow unto them continually; and the Elders of the Church of Jesus Christ of Latter-day Saints, over whom he presides, can tell them the same.

I pray God our Father to bless his Saints, bless the honest, and preserve the innocent. My love to brothers Lyman and Rich and all who know me. The blessings of the Priesthood be upon you all, is the desire of yours truly in the new and everlasting covenant,

JOHN D. T. McALLISTER.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—On the 8th ult., an eruption of Vesuvius took place near Torre-del-Greco. This eruption was of a more threatening character than any that have taken place for a long period. The inhabitants took to flight. Shocks of earthquake continue to be felt, and chasms have opened in the earth, forming perfect gulfs. The houses are falling in Torre del Greco, and all communication between the places in the vicinity of the mountains is interrupted.

SICILY.—The *Presse* of this evening publishes a despatch, dated Palermo 6th instant, announcing the discovery of a Bourbon conspiracy in that city. The principal conspirators (among whom are a number of priests,) had been arrested.

POLAND.—Białobrzęski, the substitute of the Archbishop of Warsaw, has been condemned to ten years' transportation to Siberia. Seven Jewish and eight Christian students of the medical faculty of the University of Warsaw have been condemned to serve as common soldiers in the Russian *corps d'armée* in Orenberg. Great excitement prevails at Warsaw.

CHINA.—According to the latest advices from Cochinchina, hostilities were likely to be resumed at Saigon. Shanghai is in a state of alarm on account of the proximity of the rebels. Canton was evacuated on the 21st instant. English and French troops resisted the Chinese to hold Che-foo against the rebels, who ultimately retreated. The reports from the foreign legations at Peking are satisfactory.

AMERICA.—Two others stars (Missouri and Kentucky) have now withdrawn from the Federal constellation, thus bringing up the number of seceded States to 13. Two only of the Southern States now remain in the "Union." The most important news of its kind lately received is that announcing the utter route of the Federal forces in Missouri by the combined armies of Generals Price and M'Culloch, and the retreat of the vanquished Federals upon St. Louis. Not a word of this important defeat came through Northern channels, the Government having evidently suppressed it. The Confederate Congress has passed a resolution to remove the seat of government from Richmond to Nashville. The Federals have taken the island of Tybee, at the mouth of the Savannah River. The *Philadelphia Inquirer* publishes a letter from Fortress Monroe giving further reports about the bombardment of Pensacola. It is reported that Pensacola was entirely evacuated, and the navy yard destroyed. Port Poyal advices report that Tybee Island was found deserted when the Federals took possession. The fortifications on Ship Island are completed and garrisoned by 150 Federal troops. The British brig *Cornucopia* was captured off Mobile, whilst endeavouring to run the blockade. The *New York Times'* Quebec correspondent states that a council of war was held on the 21th, at which it was agreed to fortify the Canadian frontier.

VARIETIES.

WHAT A VOLCANO CAN DO.—"Cotopaxi, in 1738, threw its fiery rockets 3,000 feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard at a distance of more than 600 miles. In 1797 the crater of Tungurage, one of the great peaks of the Andes, flung out torrents of mud, which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits of six hundred feet deep. The stream from Vesuvius which in 1737 passed through Torre del Greco, contained 33,600,000 cubic feet of solid matter; and in 1794, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1679 Etna poured forth a flood which covered 84 square miles of surface, and measured nearly 100,000,000 cubic feet. On this occasion the sand and scoræ formed the Monte Rossi, near Nicolosi, a cone two miles in circumference and 4,000 feet high. The stream thrown out by Etna in 1810 was in motion, at the rate of a yard per day, for nine months after the eruption; and it is on record that the lava of the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A.D. 79, the scoræ and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 Etna disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople, Syria, and Egypt: it hurled stones eight pounds in weight to Pompeii, a distance of six miles, while similar masses were tossed up 2,000 feet above its summit. Cotopaxi has projected a block of 109 cubic yards in volume a distance of nine miles, and Sumbawa, in 1815, during the most terrible eruption on record, sent its ashes as far as Java, a distance of 300 miles of surface; and out of a population of 12,000 souls, only 20 escaped."—*Recreative Science*.

A JOKER CAUGHT.—Dr. M——, an army surgeon during the war, was very fond of a joke (if not perpetrated at his own expense), and had, moreover, a great contempt for citizen officers, who were more renowned for their courage than their scholarship. One day, at mess, after the decanter had performed sundry perambulations of the table, Captain S——, a brave and accomplished officer, and a great wag, remarked to the doctor, who had been somewhat severe in his remarks on the literary deficiencies of some of the new officers, "Dr. M——, are you acquainted with Captain G——?" "Yes, I know him well," replied the doctor; he's one of the new set. But what of him?" Nothing in particular," replied Captain S——. I have just received a letter from him, and I will wager you a dozen of old port that you cannot guess in six guesses how he spells *cat*. "Done," said the doctor; "it's a wager." "Well, commence guessing," said S. "K, a, double t," "No." "K, a, t, e." "No." "C, a, t, t, e." "No." "C, a, t, t." "No." "K, a, t." "No, that's not the way; try again: it's your last guess." "C, a, g, h, t." "No," said S., "you're wrong again; and you've lost your wager." "Well," said the doctor, with much pertulence of manner, "how, then, does he spell it?" "Why, he spells it, C. A. T.," replied S., with the utmost gravity. Amid the roar of the mess, and almost choking with rage, the doctor sprang to his feet, exclaiming, "Captain S——, I am too old a man to be trifled with in this manner."

RULING OUT THE DUCKS.—In a village of Western New York, the blacks, in emulation of their white brethren, formed a debating society, for the purpose of improving their minds by the discussion of instructive and entertaining topics. The deliberations of the society were presided over by a venerable darkey, who performed his duties with the utmost dignity peculiar to his colour. The subject for discussion, on the occasion of which we write, was—"Which am de mudder of de chicken—de hen wot lays de egg, or de hen wot hatches de chicken?" The question was warmly debated, and many reasons *pro* and *con* were argued and combatted by the excited disputants. Those in favour of the latter proposition were evidently in the majority, and the president made no attempt to conceal that his sympathies were with the predominant party. At length an intelligent darkey rose from the minority side, and begged leave to make a proposition to this effect:—"S'pose," said he, "dat you set one dozen duck eggs under a hen, and dey hatch; which am de mudler—de duck or de hen?" This was a poser, was well put, and rather nonplussed the other side, and even staggered the president, who plainly saw the force of the argument, but had committed himself too far to yield without a struggle; so, after cogitating and scratching his wool for a few moments, a bright idea struck him. Rising from his chair, in all the pride of conscious superiority, he announced—"Ducks am not before de house; chickens am de question: derefore I rule de ducks out!" And do it he did, to the complete overthrow of his opponents.

POETRY.

REMEMBRANCE.

Remembrance strikes the chords of time,
And distant music's heard to ring,
Bringing to memory everything:
Thine long-forgotten word, the broken vow
Is just as fresh as if 'twere uttered now.

Female.

Then sweeping o'er the strings of time,
Remembrance back the past will bring,
Reminding us of everything:
Each God-like act, each heaven-born desire
Shall bid our meaner deeds with grace retire.

JOHN BAYT.

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ISLINGTON; AND ALL BOOKSELLERS.

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MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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REFLECTIONS ON THE PAST.

The year 1861, pregnant with so many important events, is now well nigh spent, and will soon be added to the list of by-gone years; and we think that, ere it fully closes upon us, it would be well if every reader of the *Star*, and indeed every member of the Church of the Saints in these lands, would earnestly ask himself or herself these questions:—What have I done during the year 1861 towards helping on the work of God? How many souls have I been the honoured instrument of bringing into the fold of Christ—the Church? How many, through my efforts, or through the influence of my conduct, have been constrained to think and speak favourably of the religion whose cause I advocate? Totalling all up that I have done in various ways towards furthering the interests of the Church, and reflecting the light of its glorious principles upon the dark world around me, what does it all amount to? Have I done as much as my time and existing circumstances would allow? Have I considered the kingdom of God and its interests of paramount importance? or have I made it of secondary or even more distant consequence? What the better am I for my religion? Am I a better or a worse man or woman than I was before I embraced "Mormonism," as it is called by the world? Have I been improving as the

year's months and days have rolled on? or have I been standing still, while the work and its workers have been moving on before me? Have I been progressing in knowledge and wisdom, virtue and spiritual strength, as day after day of varied opportunities has dawned and waned over my head? or have I been retrograding—advancing backwards towards a state of apostacy and spiritual darkness?

There is really no standing still in spiritual life. We must be moving on, either backwards or forwards, heavenwards or hellwards, in righteousness or unrighteousness; so that if after having embraced the Gospel and covenanted to serve God by keeping his commandments, we do not progress in knowledge and righteousness as we ripen in experience, we must necessarily be losing ground by travelling in the wrong direction.

When the light of Divine truth has once found its way into the mind, it will either save or condemn its possessor, according to his application of it. Like a keen-edged blade in the hands of a workman, it may be used to advantage, or, by being misapplied, become the instrument of untold mischief, and finally, perhaps, ruin. The keener the edge, the greater its capability of working good on the one hand, or evil on the other.

"Mormonism," as our religion is termed by those who know least of it, is just such an instrument. In the possession of a wise and righteous man, its doctrines and principles can be rendered effective of great and incalculable good; while, in the hands of an unrighteous, apostate, merely nominal

professor of the truth, it will prove destructive not only to himself, but perchance to others who take refuge under his example and influence. Like a two-edged sword, it will cut two ways; and woe, woe be to him who wields it unwisely or unrighteously!

HISTORY OF JOSEPH SMITH.

(Continued from page 818.)

Councillor Levi Richards said he had felt deeply on this subject, and concurred fully in the view General Smith had expressed of it this day; thought it unnecessary to repeat what the Council perfectly understood; considered private interest as nothing in comparison with the public good. Every time a line was formed in Far West, he was there—for what? To defend it against just such scoundrels and influence as the *Nauvoo Expositor* and its supporters were directly calculated to bring against us again. Considered the doings of the Council this day of immense moment, not to this city alone, but to the whole world; would go in to put a stop to the thing at once. Let it be thrown out of this city, and the responsibility of countenancing such a press be taken off our shoulders and fall on the State, if corrupt enough to sustain it.

Councillor Phineas Richards said that he had not forgotten the transaction at Haun's Mill, and that he recollected that his son George Spencer then lay in the well referred to on the day previous, without a winding-sheet, shroud, or coffin. He said he could not sit still when he saw the same spirit raging in this place. He considered the publication of the *Expositor* as much murderous at heart as David was before the death of Uriah; was for making a short work of it; was prepared to take his stand by the Mayor, and whatever he proposes; would stand by him to the last. The quicker it is stopped the better.

Councillor Phelps had investigated the Constitution, Charter, and laws. The power to declare that office a nuisance is granted to us in the Springfield Charter, and a resolution declaring it a nuisance is all that is required.

John Birney sworn. Said Francis

M. Higbee and Wm. Law declared they had commenced their operations, and would carry them out, *law or no law*.

Stephen Markham sworn. Said that Francis M. Higbee said the interest of this city is done the moment a hand is laid on their press.

Councillor Phelps continued, and referred to Wilson Law in destroying the character of a child—an orphan child, who had the charge of another child.

Warren Smith sworn. Said F. M. Higbee came to him, and proposed to have him go in as a partner in making bogus money. Higbee said he would not work for a living; that witness might go in with him, if he would advance fifty dollars; and showed him (witness) a half-dollar which he said was made in his own dies.

Councillor Phelps continued and said he felt deeper this day than ever he felt before, and wanted to know, by "Yes," if there was any person who wanted to avenge the blood of that innocent female who had been seduced by the then Major-General of the Nauvoo Legion, Wilson Law; when "Yes!" resounded from every quarter of the house. He then referred to the tea plot at Boston, and asked if anybody's rights were taken away with that transaction; and are we offering, or have we offered to take away the rights of any one these two days? ("No!" resounded from every quarter.) He then referred also to Law's grinding the poor during the scarcity of grain, while the poor had nothing but themselves to grind; and spoke at great length in support of active measures to put down iniquity, and suppress the spirit of mobocracy.

Alderman Harris spoke from the chair, and expressed his feelings that the press ought to be demolished.

The following resolution was then

read and passed unanimously, with the exception of Councillor Warrington:—

“Resolved, by the City Council of the city of Nauvoo, that the printing-office from whence issues the *Nauvoo Expositor* is a public nuisance, and also all of said *Nauvoo Expositors* which may be or exist in said establishment; and the Mayor is instructed

to cause said printing establishment and papers to be removed without delay, in such manner as he shall direct.

Passed June 10th, 1844.

GEORGE W. HARRIS,

President *pro tem*.

W. Richards, Recorder.

To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 28, 1861.

RETROSPECT OF THE YEAR.

WITH this number the twenty-third Volume of the *Star* is completed. As we announce the close of the year's labour, the thoughts suggest themselves and queries arise, Has the *Star* afforded such light to our readers that they have been enabled to see their pathway more clearly than they would have done had they been destitute of it? Have they been instructed, strengthened, comforted, and incited to greater diligence by the teachings and counsels it has contained? Have the Saints, through its aid, progressed in the knowledge of God and obtained broader and more comprehensive views of their holy religion? Have the Elders derived a higher appreciation of their duties and obligations from the contents of its columns and judicious and profitable enlightenment and aid in counselling the Saints and directing the affairs of their ministry? Has the world received any additional evidences and testimonies respecting the great work which God has established through his servant Joseph Smith, and for which that servant laid down his life? If these questions can be answered in the affirmative, then indeed has this twenty-third Volume of the *Millennial Star* not been published in vain, and our exertions have not been fruitless. Another book has been written and sent forth on its mission to the world. To the lovers of truth it has and will, doubtless, convey happiness and joy; but to those who wilfully and persistently reject the message of love and mercy which it bears it will be another witness against them to increase their condemnation and future misery.

In entering upon and endeavouring to discharge the responsibilities of our present position, we have been sensibly conscious of our weakness, and have regretted that we have not been able to do more; yet we have had joy and satisfaction in our labours from their commencement at the beginning of the year until the present time. We sincerely trust that everything we have said and done during this period has been acceptable to our God, satisfactory to our fellow-servants, and beneficial to our brethren and sisters. The knowledge of having had (conjointly with our brethren) the faith and prayers of the brethren in Zion and the Elders and Saints among whom our lot has been cast in these lands, has been consoling and encouraging. From these sources there is assistance and power to be obtained, which we have realized.

In taking a retrospect of the year, we are impressed, in looking at the nations of Babylon, with the numerous disasters they have experienced, attended with great loss of life, and the gloomy and discouraging future there is before them at the termination of this year. War, in its most horrid form and with all its attendant wretchedness and misery, is raging in the midst of the American Union. That once happy nation is rent asunder, and has become a prey to civil discord. This fratricidal war, so repulsive and terrible in every feature, overshadows every other throughout the earth. The war between the Turks and the Montenegrins, and that which is of almost periodical occurrence between the Russians and the Circassians and other mountaineers, with the fighting in Italy between Francis II. and his followers and Victor Emmanuel, and the war in New Zealand between the English and the Maoris, with the vengeance inflicted by British men-of-war upon the coast of Africa, under the name of justice, all sink into insignificance when compared with the civil war raging in the United States. Nations stand aghast at the sight of so young and promising and great a nation committing the crime of self-destruction. Besides these actual wars, there have been disturbances in Russia among the serfs and the students, in Poland against the Russian Government, and in Hungary against the Austrian Government. There are the difficulties also in Mexico, to settle which and to obtain the rights of their citizens, (which they say have been trampled upon,) England, France, and Spain have sent out a joint expedition.

Of shipwrecks there have been a great number during the year. In the months of February and November the coasts of Great Britain were visited with storms of great violence, during which many souls perished and hundreds of vessels were lost and stranded; and in the storm of February numerous buildings received severe damage. Several ships of war and ocean steamers have also been lost. On board of one of the former, a Russian ship, the *Swellana*, lost near Japan, there were 800 souls perished; and of the latter no less than seventeen vessels have been lost in one trade—the Baltic, some of them foundering at sea, and not a soul escaping to tell the sad tale.

There have been floods in Holland covering vast quantities of cultivated land, washing away houses and every improvement, and resulting in great loss of life to man and beast.

Of earthquakes there has been one particularly noteworthy—that of Mendoza, a city in La Plata, near the foot of the Andes, and about 150 miles east of Valparaiso. The city was overwhelmed, and between seven and eight thousand souls perished by the catastrophe. There has also been a seaquake—the sea heaving itself beyond its bounds—on the island of Simo, near Sumatra, by which a large number of houses were destroyed and nearly a thousand lives lost.

There have been eruptions from Jebel Dubbeh, on the coast of Abyssinia, and from Vesuvius. The stream of lava from the latter was three-fourths of a mile in width, and twenty feet deep, and had partly destroyed the town of Torre-del-Greco at last accounts.

Railway accidents during the year in Great Britain have been unusually frequent, and the loss of life has been fearful. Fires have also been numerous, and in some instances very extensive. One which occurred in the city of London early in the summer is estimated to have consumed from £1,500,000 to £2,500,000 sterling. There is said to have been no such fire there since the great fire of 1666. Immense quantities of flour, rice, sugar, coffee, pepper, tallow, cotton,

hemp, and oil were consumed by the devouring element. There have been exceedingly destructive fires also at Trautenau, Bohemia; at Glarus, Switzerland; and at Antwerp, Belgium; the two first places being almost totally destroyed.

In India there has been great destruction and loss of life. Storms, pestilence, and famine have performed their terrible missions in that unhappy land. Peshawur, Afghanistan, was visited by a violent storm and made a heap of ruins; and Benares, Hindostan, suffered dreadfully from the destructive effects of a similar visitation. In Candahar from six to seven hundred died daily from cholera, and several British regiments were more than decimated. Throughout the greater part of India large numbers have died during the year for the want of food, as many as four or five hundred dying daily in some places, and women selling their own children for the merest trifle to buy food to save themselves from perishing.

Among crowned heads and famous men, Death has been busy during the year. His victims among rulers have been a King of Prussia, a King of Portugal, a Sultan of Turkey, an Emperor of China, and a Queen of Madagascar. Among statesmen, the name of Cavour stands prominently forward. In him, Italy lost a greater than a king. America has lost Douglas and a host of lesser lights; Russia, Prince Gortschakoff, whose name is intimately connected with her war in the Crimea; and England, her Lord Chancellor, the Duchess of Kent, Sir James Graham, and other notabilities; and lastly her recent calamitous loss in the death of the illustrious Prince Consort.

The year closes gloomily upon the nations of Babylon. The horizon is begirt with lowering and threatening storm-clouds. Rulers sit uneasily on their thrones. There is scarcely a nation whose peace is not threatened. Wars and rumours of war fill the earth, and men's hearts fail them in looking forward to the events which appear to be near at hand. Russia is threatened with revolution, Austria with insurrection, Denmark with war by Prussia, and England by America. Turkey is already at war. Italy is unsettled, distracted by civil strife and brigandage, and surrounded by dangers. France is involved in financial difficulties, from which it will require all the dexterous management and contrivance of her Emperor and his most able ministers to extricate her. Rome is menaced, and the Pope looks around him in dismay at the flood of revolution which surges up to the very gates of the "eternal city" itself. Almost stripped of his dominions, he yet clings to his temporal power with tenacity, and, alternately pleading and threatening, he seeks to bring to his aid the Catholic Powers of Europe.

But in turning one's attention from the nations of Babylon to the kingdom of God, the contrast in their peace, happiness, and prosperity is very striking. It is apparent that the kingdom has taken a wonderful stride forward. The year has been fruitful in blessings for the Saints of God. Thousands have gathered from Babylon to Zion. Peace—that blessing so rare, and which is becoming more and more rare among men—has been richly enjoyed. The Church has increased in numbers, and hundreds have been caused to rejoice in the truth, having been brought from ignorance and darkness to knowledge and light. For all that the Lord has done for Zion through the past year, we cannot be too thankful.

NEWS FROM SCANDINAVIA.—Elder Van Cott, in a letter written under date of Dec. 14, informs us that the spirit to emigrate exceeds anything he ever witnessed before in that country, and that every effort is being made to accomplish that object.

WANTED.—Wanted at this Office Numbers 18, 21, 24, 31, 32, 36, 39, 40, 41, 42 of the *Star*. If any of the Book Agents should have any of these Numbers on hand, they would oblige by returning them to 42, Islington, Liverpool, without delay, as they are particularly required, in order to complete Volumes. Credit will be given for them on receipt.

CORRESPONDENCE.

LINCOLNSHIRE CONFERENCE.

Grantham, Dec. 16, 1861.

President Cannon.

Dear Brother,—We are still increasing our numbers by baptism. I am very happy to inform you that, notwithstanding the opposition we have had to contend with in respect to getting a new meeting-room, we have at last succeeded. We met in it yesterday for the first time, and had the largest congregation the Saints in Grantham have witnessed for years. We also had the pleasure, yesterday, of confirming four new members, and two that had renewed their covenants. It fills my heart with gratitude to participate in the progress of the work of God in this place, and I do trust that his good Spirit will continue to increase upon us, that we may be fully qualified for the further development of his divine purposes.

With continued desires and prayers for your welfare, I am your affectionate brother,

JOHN LINDSAY.

MANCHESTER CONFERENCE.

Droylsden, Dec. 16, 1861.

President Cannon.

Dear Brother,—I am happy to inform you that we are moving a-head in the Manchester Branch. Our meetings are well attended by strangers, the spirit of union is increasing among the Priesthood, and the members are beginning to wake up to their own interests and the interest of the kingdom of God, which of course are identical. The result is that baptisms are frequent. We recently confirmed six new members at one time. Many old ones are returning also. The area over which our Branch operations extend is very great, and includes not only a densely-populated city of some 550,000 people, but many suburbs fast rising into towns, among which there is a deep, anxious, and earnest spirit of inquiry concerning

many of the doctrines of our Church, and the views of our people with regard to the future, which may, by an enlightened and energetic Priesthood, at this critical period, be turned to good account. In some parts, therefore, we have as it were broken loose from our old moorings and commenced a new plan of operations; and, thus inaugurated, we have so far successfully carried on a winter's campaign, which has already been productive of much good. It has brought a great number of strangers to become better acquainted with our principles, and induced many to avail themselves of our week-night meetings. Hence our prospects in the future are remarkably good.

Praying that God may bless and crown your efforts with success, I am your brother in the bonds of truth,

JOHN SCHOFIELD.

SCANDINAVIAN MISSION.

Hjorring, Dec. 9, 1861.

President G. G. Cannon.

Dear Brother,—The work of God is rolling onward rapidly, as usual, in this remote corner of the Lord's vineyard. Our meetings are excessively crowded wherever we go. I am almost astounded at times to witness the increase of faith and good works and firmness we find in the Branches. Some of the old Branches, whose vigour and strength we fancied were exhausted, or partly so, are now increasing in magnitude and strength, showing a determination not to be of the worn-out class. Many who formerly knew comparatively nothing about our principles are coming to our meetings, sometimes cursing such a delusion as "Mormonism;" but, on hearing and seeing the talk and proceedings among the supposed deluded people, they retire with astonishment, and declare that they never heretofore have met with a better people or heard such sound and reasonable doctrine as we teach, and they become our friends.

The more thinking minds among them do not satisfy themselves without further investigation and trial. Here are many who have watched the progress of this work for years, and have things somewhat prepared to launch from these shores, but perhaps not before the arrows and stones of a Roman army are felt inside the walls of Jerusalem.

On my return from Sweden I baptized a family of Swedish origin on the shore where I landed. I also baptized a man whose wife joined the Church

years back. They required some information concerning their emigration, as they are ready to go with the first company.

We have baptized 77 souls in this Conference, and 30 in Aalborg, during last quarter. More than 200 Saints in Aalborg will emigrate. I do not know how many will go from here, but I expect a similar number.

Your fellow-labourer in Christ,

A. CHRISTENSEN.

SUMMARY OF NEWS AND PASSING EVENTS.

ENGLAND.--For the second time in one brief year, death has entered the Royal family. His Royal Highness the Prince Consort died at Windsor Castle on the 14th instant, at ten minutes to eleven o'clock, in the 43rd year of his age. Thus, in the prime of life, surrounded by every earthly blessing, in the midst of public usefulness, in the full enjoyment of domestic bliss, and rich in the nation's respect and confidence, the husband of our beloved Queen, at the time above mentioned, in the presence of her Majesty and the Royal children, tranquilly breathed his last. He sank under fever of a typhoid character.

IRELAND.--A shock of earthquake has been recently felt at Tullamore.

AUSTRIA.--Advices from Vienna of the 10th inst. state that, during the Emperor's stay at Venice, he ordered all the political prisoners to be set at liberty, with one or two exceptions.

ITALY.--A gang of about 40 malefactors, some of them in the disguise of carabinieri or gendarmes, and of guards of public security, or policemen, effected their entrance into the railway station, and, tying up the company's servants with ropes, carried away, overpowering all resistance, a sum of 100,000*f.* which lay there by chance, and of which, in all probability, they had obtained clandestine knowledge. The building opposite to the House of Legislation, the Carignano Palace, was broken into by burglars, who forced open the strong-box and took possession of the sums it contained. This same ill-starred night the sentry on duty at the gate of the Arsenal, near the Piazza d'Armi, was fired upon at 11 o'clock by some unknown and invisible person with a pistol, which shattered the poor soldier's arm. Since the atrocious murder of the two police inspectors, Fumagalli and Grasselli, at Bologna, that city, in the midst of all its terror and distraction, has been left almost without actual government of any

kind. The National Guard, owing to disagreement between its superior officers and men, is dissolved. Another conspiracy has been discovered at Naples. Several domiciliary visits have taken place, and 13 persons have been arrested.

TURKEY.--Hostilities have entirely ceased in the Herzegovina. The Turkish troops who were posted at Piva have been distributed among the towns of Gatzcodejubinie-Stolaz and Mostar. The irregular troops have been disbanded.

INDIA.--An income-tax riot has taken place in Assam, in which Lieut. Singer, Assistant-Commissioner, was beaten to death.

AMERICA.--Mr. Bernhisel, Delegate from Utah, presented the Constitution which was formed by the Convention of Delegates assembled at Great Salt Lake City, Utah, in March last, accompanied by a memorial asking Congress to admit that Territory into the Union as a State on an equal footing with the original States. Jennison's men are in Jackson county, Missouri, devastating the country; and various parties of armed rebels have gone into that section with the avowed purpose of driving them out. Washington despatches state that President Lincoln avows his purpose of preserving a cautious and prudent policy with regard to foreign relations, and that there needs be no fear of war with Great Britain, unless the latter Government seeks a pretext for hostilities. No anxiety is felt by the Administration on this subject. Mr. Breckenridge has been expelled from the Senate. A committee had been appointed to consider the expediency of abolishing slavery in the District of Columbia. Government had ordered the release of a fugitive slave who was confined at Washington. A Dutch fleet of eleven vessels was off Laguayra on November 17th to demand satisfaction from the Venezuela Government for having trampled on the Dutch flag.

VARIETIES.

HOW TO RESTORE WRITING.—Writing which has become illegible by age may be restored by moistening it with an infusion of galls.

HORRORS OF CIVIL WAR IN MISSOURI.—"Doubtless no pen will ever describe these horrors in their full extent and terrible blackness. Thoughtful men prophesied, before the war set in, awful scenes, without probably comprehending a tithe of the distress, woe, and horrors which were in store for our scourged people. If one will open the pages of *Edmund Burke*, and scan the picture he has painted of the war in the Carnatic, he will have a faint idea of the waste and ruin which have desolated so large a part of our afflicted State. Read anywhere the history of the civil broils which have in different ages and among different people, set neighbour against neighbour, and given a field of employment for the robbers and ravagers of property, and the assassins of reputation and life—which have covered almost every square league of territory with hostile camps—which have spilt the blood of citizens in battle or in murder—which have carried terror over the whole districts and into the innumerable homes—which have set brother against brother, father against son, in mortal strife, and a faint idea may be gathered of the dreadful condition to which Missouri is this day reduced. Her own children imbrue their hands in each other's blood, and fire each other's dwellings; while enemies from without, who come in panting to glut a revenge which is insatiable, rejoicingly assist in this devilish work, and to add to its horrors and abominations. To-day a Union leader, as was Cook in the western part of the State recently, will be seized and his life taken on the spot; to-morrow a judge of one of the courts, who sympathized with the South, will be murdered, while a close prisoner in the hands of the head of an armed force, who has sworn to protect him, but cannot make good his pledge, and the case seems almost hopeless. There is no balm in Gilead, and no physician there. Missouri has within her borders no men who can, as Missourians, stand up, and, facing those dreadful exigencies, tell her people how they could be met, and what is the remedy. There is mutual hate and distrust. No man believes another honest in any course of pacification that either may recommend. Men are prone to think and believe the worst of each other. It is a time when every private enemy can gratify his revenges, for there is nothing that malice can invent which will not be credited by one man of any other man who even so much as differs in opinion from him. At such a time, this distressed and harassed people ought to welcome, even from without, any administration which promises to govern with a wisdom adequate to the emergency. We have a confidence in the power now pending here, and we cherish hopes that, through the justice and discrimination of its exercise, some relief may be promised for our unhappy State."—*New York Journal of Commerce*.

POETRY.

A S O N G .

Let us sing the songs of Zion, though far away we
roam;

The glorious hope rely on to soon be gathered home
To that land of truth and beauty, for the day
is drawing nigh:

His Saints to cheer, Christ will appear, majestic
from the sky.

Let us practise every principle of righteousness
reveal'd,

For we know a strict obedience will choicest bless-
ings yield,

Paddington.

If we ask in faith, believing God will open up our
way

To gather home, no more to roam, but serve him
day by day.

Let us pray when cares surround us and enemies
oppose,

For in healing balm around the Holy Spirit flows;
The Comforter is sent again, with joy we now
proclaim,

The Saints to guide, though foes deride, till Jesus
comes to reign.

ELLEN HANPER.

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